

THE NEED FOR TEACHING THE ESCHATOLOGICAL GOSPEL OF BOTH
COMINGS OF JESUS CHRIST IN THE TWENTY-FIRST CENTURY,
ESPECIALLY AS WE SEE THE DAY OF HIS
PAROUSIA APPROACHING

by

DAVID K. HEBERT

submitted in accordance with the requirements for the
degree of

DOCTOR OF THEOLOGY

in the subject of

SYSTEMATIC THEOLOGY

at the

UNIVERSITY OF SOUTH AFRICA

PROMOTER: PROF RTH DOLAMO

NOVEMBER 2009

SUMMARY

This thesis is designed to outline the systematic-theological and theological-historical basis for the Eschatological Gospel of Both Comings of Jesus Christ (*Yeshua Ha Mashiach*). This cohesively combines Jesus' First Coming (for redemption, reconciliation and restoration) with His Second Coming (for the Rapture/Resurrection of the Church/Body of Christ and judgment at the Day of the Lord/*Yahweh*) into the complete salvation of the Church. The historical writings of the Patristic, Ante- and Post-Nicene Fathers are examined to ensure the continuity of this Eschatological Gospel message being communicated through their writings to the Early Church. The remainder of Church history is examined to ensure the Eschatological Gospel continued to be communicated by the Church as a part of the Great Commission in Matthew 28:18-20. Then, in keeping with the eschatological prophetic intent of the Parable of the Wheat and Tares (Weeds) in Matthew 13:24-30, 36-43, of both the kingdom of God and the kingdom of Satan coexisting and growing until "the end of the age," the antithesis of the Eschatological Gospel is examined—Satan's plan of lies, deception and heresy throughout history, culminating with the explosion of activity since 1948. This satanic plan is described as being not only insidiously deceptive by recruiting converts to the kingdom of darkness in rebellion and opposition to the kingdom of God, but also as preparing the way for the End-time/Last Days' ten-nation confederacy to be led by the antichrist. Biblical chronology is used to trace the history of both the kingdom of God and the kingdom of darkness to the present day. Finally, the "Signs of the Times" in modern history are examined, thereby showing the need for the Eschatological Gospel to be taught in the twenty-first century, especially as the day of the Lord Jesus Christ's *Parousia* rapidly approaches.

KEY TERMS

Eschatological Gospel, Kingdom of Heaven/God, Systematic-Theological, Theological-Historical, Orthodoxy, Heresy, Time, Chronology, Biblical Time, *Chronos*, *Kairos*, Premillennialism, Second Coming of Jesus Christ, *Parousia*, Rapture, Day of the Lord, Prophecy, Satan/the Devil, Kingdom of Darkness.

ACKNOWLEDGMENTS

This thesis is an extension of the conclusion of the Master's thesis **THE RAPTURE OF THE CHURCH: A DOCTRINE OF THE EARLY CHURCH OR A RECENT DEVELOPMENT OF THE DISPENSATIONAL MOVEMENT?** and the culmination of over thirty years of eschatological study. I would like to thank the three Persons of the Godhead for the passion to study eschatology; the knowledge, wisdom and vision to identify the topic for this thesis and the strength to research the topic thoroughly and to complete the work. I would also like to thank my mother Betty for her encouragement to pursue this dream, my sister Claudia, Marlene Mankins and Ben Watts for their tremendous help in technically editing this thesis, and especially my wife, helpmeet and chief supporter Mickey for her love and encouragement in making this dream a reality. Additionally, thanks to the faculty at Oral Roberts University (ORU) School of Theology and Missions (Seminary), especially Dr. Larry Hart, Dr. David Dorries, Dr. James Breckenridge, Dr. James Tollett, and Dr. Charles Snow, for their encouragement to pursue this Doctor of Theology. Thanks also go to the ORU Library staff, especially the Interlibrary Loan Office, the Reference Librarians and Dr. Mark Roberts of the Holy Spirit Research Center, for helping me find all the necessary research material. Special thanks are due to Dr. Paul King, also of ORU, for his encouragement, contact and liaison, on my behalf, with UNISA to begin the process of matriculation. And finally, thanks to Professor Danie Veldsman of UNISA/University of Pretoria, promoter and encourager, for spurring me on toward examination of this thesis, and Professor RTH Dolamo of UNISA for helping me accomplish that goal.

TABLE OF CONTENTS

A.1	GENERAL INTRODUCTION TO THE THESIS	1
A.2	THE PROBLEM	3
A.3	MOTIVATION	6
A.4	METHODOLOGY	8
PART 1: DEFINITIONS AND A STUDY OF THE ESCHATOLOGICAL GOSPEL IN THE SCRIPTURES		12
1.1	INTRODUCTION	12
1.2	DEFINITION OF TERMS	13
1.2.1	Systematic Theology, Orthodoxy and Heresy	13
1.2.2	Eschatological Gospel	19
1.2.3	Time	27
1.2.4	Biblical Time, Salvation History & the Kingdom of Heaven/God	31
1.2.5	Premillennialism	34
1.2.6	Second Coming or <i>Parousia</i>	37
1.2.7	Rapture	39
1.2.8	Dispensationalism	47
1.2.9	The Day of the Lord	49
1.2.10	Satan/the Devil and the Kingdom of Darkness	50

1.3	OLD TESTAMENT ESCHATOLOGICAL WRITINGS	53
1.3.1	Messianic Prophecies of the First Advent	55
1.3.2	Kingdom of God Prophecies	58
1.3.3	<i>Parousia/The Day of the Lord / Millennial Kingdom Prophecies</i>	65
1.3.3.1	<i>Parousia Prophecies</i>	66
1.3.3.2	<i>Day of the Lord Prophecies</i>	70
1.3.3.3	<i>Millennial Kingdom (Including the Restoration of Israel)</i>	71
1.4	JESUS' ESCHATOLOGICAL TEACHINGS	73
1.4.1	Kingdom of Heaven/God Teachings	74
1.4.2	<i>Parousia</i> Teachings	78
1.4.3	Lord's Prayer/Words of Institution/Great Commission/Baptism	85
1.4.4	Author & Finisher/Alpha & Omega/Beginning & End Statements	87
1.5	NEW TESTAMENT ESCHATOLOGICAL WRITINGS	88
1.6	CONCLUSION	92
PART 2: A HISTORICAL-SYSTEMATIC TREATMENT OF THE ESCHATOLOGICAL GOSPEL		94
2.1	INTRODUCTION	94
2.2	CHURCH FATHERS	96
2.3	MEDIEVAL CHURCH THEOLOGIANS	101
2.4	REFORMATION, POST-REFORMATION AND SYSTEMATIC THEOLOGIANS	111

2.5	ESCHATOLOGICAL THEOLOGIES AND CHRISTOLOGIES	116
2.6	TWENTIETH CENTURY EVANGELISTS AND THE ESCHATOLOGICAL GOSPEL	124
2.6.1	A. B. Simpson (1843-1919) & the Fourfold Gospel	126
2.6.2	Aimee Semple McPherson (1890-1944) & the Foursquare Gospel	130
2.6.3	Billy Graham (b. 1918) and the Eschatological Gospel	133
2.6.4	Oral Roberts (b. 1918) and the Eschatological Gospel	135
2.7	CONCLUSION	138
	PART 3: SATAN'S HISTORICAL-SYSTEMATIC DEVELOPMENT OF FALSE RELIGION AND HERESY	142
3.1	INTRODUCTION	142
3.2	GENESIS	144
3.3	1500 BC TO THE BIRTH OF CHRIST	149
3.4	THE BIRTH OF CHRIST TO THE BIRTH OF ISLAM	165
3.5	MEDIEVAL PERIOD AND RENAISSANCE	178
3.5.1	Modern Witchcraft	184
3.5.2	Modern Secular Humanism	186
3.5.3	Rosicrucians	187

3.6	RATIONALISM AND ENLIGHTENMENT	192
3.6.1	Freemasonry	193
3.6.2	Illuminati	196
3.7	MODERN PERIOD	204
3.7.1	Illuminati – 1830 to Present	205
3.7.2	Nineteenth Century – Others	220
3.7.3	Twentieth Century – Others	241
3.8	CONCLUSION	244
	PART 4: CONCLUSION AND RECOMMENDATIONS	247
4.1	ESCHATOLOGICAL CHRONOLOGY	247
4.1.1	Chronology of the Eschatological Gospel	249
4.1.2	Chronology of False Religions/Heresies of Satan	251
4.2	SIGNS OF THE TIMES	254
4.3	CONCLUSION	266
4.4	RECOMMENDATIONS FOR TEACHING THE ESCHATOLOGICAL GOSPEL IN THE TWENTY-FIRST CENTURY	268
	WORKS CONSULTED	274
	VITA	302

A.1 GENERAL INTRODUCTION TO THE THESIS

In these Last Days of New World Order, New Age, Post-Modernism, Relativism, the meteoric rise of Islam as a world religion, and the Search for the Historic Jesus/Jesus Seminar, truth seems to be individually relative, deceptive heresy is taught as truth, the love of many has grown cold, and people are lovers of self and pleasure rather than lovers of God. This may be seen in the apocalyptic eschatological prophecies described in Matthew 24:12; 1 Timothy 4:1; 2 Timothy 3:1-7; 2 Peter 3:3-4; and Jude 17-19 (Unless otherwise indicated, all Bible references in the thesis are to the New American Standard Bible (NASB)). This culture has not taken place in a vacuum but in an exponentially increasing explosion of knowledge, communication and transportation, as foretold by the prophet Daniel some twenty-five hundred years ago (Dan 12:4). All of this has primarily occurred in the short timeframe since the rebirth of the nation of Israel on May 14, 1948, which in and of itself is a fulfillment of eschatological prophecy (Isa 66:7-9; Ezek 37:15-28; Amos 9:14-15; and Zech 8:7-8). This new global experience still gives evidence of humanity's innate interest in its spiritual nature, which was born and then died in the Garden of Eden around six thousand years ago (*World Book* 2001, 1:31; 3:29; *The Timechart of Biblical History* 2002:I; Butt 2006:19; *Hebrew Date Converter* 2007; and Michael Rood's newly discovered *Astronomically and Agriculturally Corrected Biblical Hebrew Calendar* 2007), and which is still longing to be in right relationship with its Creator as originally designed and described in Genesis 2 and 3. Thus, there remains a critical need for discerning truth from error, Christian orthodoxy from heresy, and the Eschatological Gospel of the kingdom of God from the false gospel of the kingdom of Satan (see Section 1.2 for definition of terms).

The Church, especially the Western Church, appears to be living in the Laodecian Period of the Church Age (Rev 3:14-20), just prior to the Rapture of the Church (1 Thess 4:13-18, symbolized by the individual rapture of Jesus Himself in Acts 1:6-11 and Rev 12:5). This End-time/Last Days Church also appears to fulfill the Laodecian description contained in the Book of Revelation as follows: looking inward versus outward; being rich, self-sufficient and complacent; and becoming lethargic and lukewarm by allowing secular humanism, moral compromise and the social gospel to infiltrate its own body (the very Body of Christ), while actually being “wretched and miserable and poor and blind and naked” (Rev 3:17). The answer to this plight is found in the following verses of Revelation 3:18-20, in the form of an Eschatological Gospel invitation by Jesus:

I advise you to buy from Me gold refined by the fire, that you may become rich, and white garments, that you may clothe yourself, and that the shame of your nakedness may not be revealed; and eyesalve to anoint your eyes, that you may see. Those whom I love, I reprove and discipline; be zealous therefore, and repent. *Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him, and will dine with him, and he with Me*” [emphasis added].

This Eschatological Gospel was initiated by Jesus Himself and taught to His disciples nearly two thousand years ago and then presented in Revelation as the solution to the entire Church Age’s problems generally and the Laodecian Church Period specifically. The Eschatological Gospel is also addressed by Revelation 1:1-3 and 19:10, “The Revelation of Jesus Christ, which God gave Him to show His bond-servants, the things which must shortly take place . . . Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it; *for the time is near* . . . worship God. *For the testimony of Jesus is the spirit of prophecy*” [emphasis added].

This study is designed to outline the systematic-theological and theological-historical basis for the Eschatological Gospel of Both Comings of Jesus Christ. Then, it will outline the antithesis of the Eschatological Gospel—Satan’s plan of lies, deception and heresy throughout history, culminating with the explosion of activity since 1948. This may be directly related to the Parable of the Wheat and Tares/Weeds located in Matthew 13:24-30, 36-43. There, Jesus talks about both the kingdom of heaven/God and the kingdom of darkness (Satan’s kingdom) coexisting and growing unhindered, side-by-side, until “the end of the age” (*eschaton*). Finally, it will address the “Signs of the Times” in modern history, thereby showing the need for the Eschatological Gospel to be taught in the twenty-first century, especially as the Church (Body of Christ) sees the day of the Lord Jesus Christ’s *Parousia* rapidly approaching.

A.2 THE PROBLEM

Although much has been written since the early-nineteenth century on the topics of eschatology and the Gospel separately, there has been very little written on the singular concept of the Eschatological Gospel. Several notable exceptions to this in the last century are as follows: A. B. Simpson (1843-1919) and his Fourfold Gospel of Christ as Savior, Sanctifier, Healer, and Coming Lord (1925: 7, 27, 47, 68); Aimee Semple McPherson (1890-1944) and her Foursquare Gospel of Jesus as the Salvation of the soul, Baptizer in the Holy Ghost, Divine Healer, and the Coming King (1946:13); the establishment of the Assemblies of God around 1914 (Items 13 and 14 in their Statement of Fundamental Truths, *In the Last Days; An Early History of the Assemblies of God* 1962:28-32; Winehouse 1959:202-11; and Harrison 1954:App. C give detailed information regarding the Fundamental Beliefs of the Assemblies of God.); Herschel H.

Hobbs, who wrote an article on “The Gospel of the Blessed Hope” (1957); C. Raymond Holmes, who did his Master’s thesis on “Preaching the Gospel of the Parousia” (1972) from the Seventh-day Adventist perspective; J. Christiaan Beker, who wrote a book entitled *Paul’s Apocalyptic Gospel: The Coming Triumph of God* (1982); and well-known modern evangelists Billy Graham (b. 1918) and Oral Roberts (b. 1918), who would, in most of their crusades, incorporate at least one message on the Second Coming of the Lord Jesus and who wrote several books on the subject (Graham 1992:8-9; Roberts 1967, 1969).

Correspondingly, and as a result of the ongoing, eschatological prophetic fulfillment of Jesus’ Parable of the Wheat and Tares/Weeds—Satan’s kingdom (false gospel) coexisting and growing together unchecked with the kingdom of heaven/God (Eschatological Gospel) in the earth—since the nineteenth century, Satan’s plan of deceptive lies, heresy and false doctrine has greatly increased in the form of cults and false religions (e.g., Mormonism, Seventh-day Adventism, Jehovah’s Witnesses, Christian Science, New Thought and Unity, and Baha’i). Additionally since the rebirth of Israel, there has been an exponential increase in the number of false prophets, false christs and cults in accordance with the eschatological prophecy of Matthew 24:5, 11; Mark 13:5-6, 22 and Luke 21:8. Some of these are listed as follows: Victor Paul Wierwille and the Way International, Transcendental Meditation, Yoga, Zen, David “Moses” Berg and the Children of God, Sun Myung Moon and the Unification Church, the Hare Krishnas, L. Ron Hubbard and Scientology, the New Age Movement and “Lord Maitreya,” Divine Light Mission, Jim Jones and the People’s Temple, Modern Satanism

(Tucker 1989), David Koresh and the Branch Davidians (Sauter 1999:ix), and the recent worldwide increase of Mormonism and radical Islam.

Beginning in the twentieth century, and leading up to the turn of the twenty-first century, there has been a renewed interest in Jesus' First Coming (e.g., movies *The Passion of the Christ* and *The Nativity Story*) and Second Coming (e.g., the *Left Behind* series of Tim LaHaye and Jerry Jenkins; Jürgen Moltmann (1996); Gerhard Sauter (1996, 1999); the Center of Theological Inquiry's (CTI) Eschatology Project—Polkinghorne and Welker (2000); David Fergusson and Marcel Sarot (2000); Richard Bauckham (2001); and Carl E. Braaten and Robert W. Jenson (2002)) separately and independently, but not coincidentally as the one and same Gospel. This increase in attention to the Second Coming was put into words best by Douglas Farrow, "Not because the year 2000 is upon us, but because there is a theological and ethical necessity, it is time for renewed attention to the doctrine of the second coming" (2000:215). Despite the overriding emphasis on the Second Coming, Oral Roberts in his August 2004 vision from God received an exhortation to continue to teach and preach the complete Eschatological Gospel, especially as the Body of Christ sees the day of Christ's *Parousia* approaching rapidly (2004:2).

Science and technology have placed global, instantaneous communication at one's fingertips, yet the spirit of humanity is in constant turmoil and looking for a global solution to its age-old problem of peace (*shalom*) with God. As the Body of Christ sees the signs and birth pangs signaling the Lord Jesus Christ's Second Coming/Advent or *Parousia* increasing in frequency and intensity, there remains a void in teaching and preaching the Eschatological Gospel to the people in need of it in this twenty-first century

world. This void is prevalent in most of the Western Church pulpits (even in the denominations/churches where the Eschatological Gospel was a central doctrine at their genesis), and consequently, also in the layperson's presentation of the Gospel to the people he/she meets in everyday life. This void also appears evident in the exploding Third World Church, due to lack of teaching and written material on the subject. In light of the pervasiveness and exponential increase of Satan's Last Days' false gospel being propagated as truth, and as the Church moves toward the completion of the Church Age and the *Parousia* of Jesus, the author sees this void as a chink in the armor of the Body of Christ in fulfilling the Great Commission to teach and preach the Eschatological Gospel of Both Comings of Jesus in all the world (Matt 28:18-20; Mark 16:15). If there ever were "such a time as this" to reinstitute the teaching and preaching of the Eschatological Gospel to all nations, it is now, in order to fulfill Matthew 24:14, Mark 13:10, Luke 24:47, and Romans 16:26.

A.3 MOTIVATION

The author of this thesis has maintained an avid interest in eschatology since coming to know Jesus Christ as Lord and Savior and being baptized with the Holy Spirit in the mid-1970s, primarily through personal Bible study and the eschatological teachings and writings of Hal Lindsey (1970) and Colin H. Deal (*End Time News Monthly Prophecy Newsletter* has been updating Christendom on apocalyptic eschatological related events since the 1970's; He has also written several books (1979, 1981, and 1995) on apocalyptic eschatological issues). The interest in the Illuminati was generated from a fireside chat with Pat Brooks (1976), the Christian author and mother of one of the author's Coast Guard Academy classmates, in her living room during that same

timeframe. The interest in the New Age Movement stemmed from the author's own mother's involvement in a certain facet of it. The major focus of this personal Bible study was fourfold and outlined as follows: 1) to determine, from a biblical perspective, if the current Church (Body of Christ) is in the "Fig Tree Generation" described by Jesus in the Olivet Discourse; 2) to gain the "increased knowledge" spoken of in Daniel 12:4; 3) to be able to discern the signs of the End-time/Last Days; and 4) to identify and expose Satan's deceptive, heretical doctrines and schemes in these Last Days.

The author's Masters thesis "The Rapture of the Church: A Doctrine of the Early Church or a Recent Development of the Dispensational Movement?" took the next step in that eschatological journey by incorporating extra-biblical sources, including the Early Church Fathers' writings, to answer a pressing eschatological question on the orthodoxy of the Rapture of the Church. After that, the next step in this continuing eschatological journey was to pick up where the conclusion of the Masters thesis left off:

In the late summer of 2004, Oral Roberts received an eschatological vision from God. In this vision, he was shown that neither the Church, nor the world is ready for the Second Coming of the Lord Jesus. The Second Coming would be separated into two parts—the Rapture of the Church in the clouds (before the Antichrist and the Tribulation), and the return of the Lord Jesus the second time to earth to judge the nations (at Armageddon). *The Church has not been fully doing its job by proclaiming the Second Coming, in conjunction with preaching the Gospel of the Lord Jesus* (Roberts 2004:2). *This concept of preaching and teaching both Comings (advents) of the Lord Jesus as part of the Gospel appears to be implied in the Great Commission, "and lo, I am with you always, even to the end of the age" (Matt 28:20). The Apostles and the early church Fathers did in fact preach and teach the Gospel in this manner (boldly declaring both Jesus' First and Second Comings) and many of them were martyred for doing it [emphasis added] (Hebert 2006c:102-3).*

In addition to the continuation of the Masters thesis, this next step into the doctoral realm took a bit broader view of the eschatological landscape by incorporating and amplifying seven Masters' papers regarding Justin Martyr's eschatological views,

Premillennialism, an Eschatological view of the Parable of the Sheep and the Goats (Matt 25:31-46), Eschatological Christology, John Wesley's Eschatology, and two separate papers on the Illuminati (Hebert 2004a, 2004b, 2005a, 2005b, 2005c, 2006a, and 2006b). To this foundation, additional research was added in the areas of the kingdom of God, the kingdom of darkness, orthodoxy versus heresy, signs of the times, and a historical look at the Church's views of the Eschatological Gospel. In the process of researching this topic, the author searched for any theses or dissertations that were germane to the subject at hand. Only one, completed by C. Raymond Holmes (1972), could be found that was directly applicable. Additionally, Herschel Hobbs' article "The Gospel of the Blessed Hope" (1957) is directly on point but very brief; George Eldon Ladd's textbook *A Theology of the New Testament* (1974) in part addresses the "Eschatological Kerygma"; and J. Christiaan Beker's book *Paul's Apocalyptic Gospel: The Coming Triumph of God* (1982) addresses the thesis subject, but only from the Apostle Paul's perspective.

Therefore, using the work of Hobbs (1957), Holmes (1972), Ladd (1974), and Beker (1982) as a starting point, this thesis will be built upon all previous research and bibliographical information, continue where the Master's thesis left off, and forge ahead into new territory. This study should hopefully encourage the twenty-first century Church to fight against the insidiously deceptive schemes of Satan in these Last Days by teaching an Eschatological Gospel of Both Comings of Jesus to the Body of Christ and to a lost and dying world.

A.4 METHODOLOGY

The author believes in a plenary view of Scripture in general (2 Tim 3:16, "All Scripture is God-breathed . . .") and of prophecy specifically (2 Pet 1:19-21, ". . . no prophecy was

ever made by an act of human will, but men moved by the Holy Spirit spoke from God”), with a historical-grammatical-literal hermeneutic and a premillennial-futurist, pretribulational Rapture perspective of eschatology. This translates to the literal view (versus the allegorical view) of interpretation of biblical prophecy. This includes interpreting Scripture literally, historically, grammatically, contextually, authorially, and exegetically, while still allowing for the use of parables, metaphors, figures of speech, poetry, and symbols to bring meaning to the text (Geisler 2005:415-17, 451).

Prophecy may be divided into two categories: “forthtelling,” God’s message for the present or near future situation; and “foretelling,” God’s message for the future (Klein, Blomberg and Robert Hubbard 1993:359, 370-78; LaSor, David Hubbard and Bush 1996:229-30). Additionally, foretelling may be further divided into the following two categories: prophecy, concerned with “this-world” events; and apocalyptic, concerned with “other-world” events relating to cosmic, final solutions (Stein 2004:89; Klein, Blomberg and Robert Hubbard 1993:384-5; LaSor, David Hubbard and Bush 1996:569-70). The two primary examples of biblical apocalyptic prophecy are the Books of Daniel and Revelation, as well as major portions of Ezekiel, Zechariah and portions of Isaiah (Fee and Stuart 2003:251). Additionally, there remains Jesus’ Apocalyptic Discourse recorded by Matthew, Mark and Luke and various eschatological teachings of Paul, contained in his Epistles in the New Testament. According to William W. Klein, Craig L Blomberg, and Robert L. Hubbard, Jr., the following five general characteristics must also be understood about biblical prophecy: 1) Old Testament prophets understood history in two main periods, “*the present age and the age to come*”; 2) Old Testament prophets have a “telescopic view of the future”; 3) Old Testament prophecy may have

“two fulfillments, one near the prophet’s lifetime,” and another in the far distant future; 4) New Testament teaching focuses prophecy on *both comings of the Lord Jesus Christ*; and 5) Some prophecies “are conditional, not absolute” and based on God’s sovereignty and the relationship between God and His people [emphasis added] (1993:375-7).

Scriptures in the Old Testament prophesy about an Eschatological Gospel of the kingdom of heaven/God involving two comings of the Messiah. John the Baptist and angels of the Lord confirm that Jesus Christ was the one sent by God as fulfillment of those prophecies (*Yeshua HaMashiach*). Jesus Himself teaches and preaches about this eschatological kingdom and that He is the “author and finisher” (Heb 12:2) and “Alpha and Omega, the first and the last” (Rev 1:8, 11; 22:13) of this Eschatological Gospel faith. Jesus confirms this in the Lord’s Prayer, Words of Institution, the Great Commission, and in the Revelation of Himself given to John. Jesus’ Apostles Peter, Paul, the writer of Hebrews, James, Jude, and John also confirm and teach the Eschatological Gospel as doctrine to the newly born Body of Christ (Church) in the New Testament. The Eschatological Gospel may also be seen through the Church’s observance of the Ordinances/Sacraments of Baptism and Holy Communion, and in carrying out the Great Commission through the empowerment of the Holy Spirit.

Another presupposition of the author’s is that the Church Fathers, up to and including the First Ecumenical Council at Nicea in AD 325, were almost exclusively premillennialist in their view of eschatology. Their premillennial perspective did not begin to change until the time of Origen and his allegorical interpretation of Scripture in the late third century, and did not fully change until Augustine’s amillennial doctrine became the orthodox view of the Church in the early fifth century (King 2002:1, 8-10;

Van Hoogen 2002:120-3). Additional presuppositions are based on the following definitions of terms: systematic theology, orthodoxy and heresy; Eschatological Gospel; time, and *chronos* time versus *kairos* time; biblical time; salvation history; the kingdom of heaven/God; premillennialism; *parousia*/Second Coming; rapture; dispensationalism; day of the Lord (*Yahweh*); and Satan/the Devil and his kingdom of darkness.

The practical methodology that will be used in this thesis will take the form of introduction to conclusion, using primarily a systematic-historical-progressive approach and a Harvard reference format. In general terms, it will start with defining the Eschatological Gospel and related terms. Next, there will be a brief study of Eschatological Gospel scriptures. Then, a brief review will be made of the historical foundation throughout the Church Age of the Eschatological Gospel. This review will culminate in the twentieth century Church era with the founding of several churches and evangelical ministries upon the Eschatological Gospel and the eventual decline in teaching of the doctrine, which has become more and more apparent over the last twenty years or so. Next, and in keeping with the focus of the Parable of the Wheat and the Tares/Weeds coexisting (unhindered by each other), a review of the history of Satan's development of false religions and heresies will be undertaken, culminating with the exponential increase in activity since the rebirth of Israel in 1948. Finally, this thesis will conclude with a historical-eschatological chronology, a treatment of the signs of the times in these Last Days, and the accompanying necessity for teaching and preaching the Eschatological Gospel of Both Comings of the Lord Jesus Christ in the twenty-first century, especially as the Body of Christ sees the day of His *Parousia* rapidly approaching.

PART 1
DEFINITIONS AND A STUDY OF THE ESCHATOLOGICAL
GOSPEL IN THE SCRIPTURES

1.1 INTRODUCTION

Before beginning a study of the concept of the Eschatological Gospel in Scripture, some terms must be defined and a systematic-theological foundation laid. These terms include the following: systematic theology, orthodoxy and heresy; Eschatological Gospel; time; *chronos* time versus *kairos* time; biblical time and salvation history; kingdom of heaven/God; premillennialism; *parousia*/Second Coming; rapture; dispensationalism; day of the Lord (*Yahweh*); Satan/the Devil; and the kingdom of darkness. Add to this foundation, the testimony from the canonical Scriptures (both Old and New Testaments) and there is a strong basis for the Eschatological Gospel of Both Comings of Jesus Christ.

The foundation for the Church proclaiming an Eschatological Gospel of the kingdom of heaven/God was laid in the Old Testament by such concepts as follows: the “Creation Week,” (including the seventh day of rest established by God and later confirmed to the Israelites as the “Sabbath”); dominion, rule, order; promise, election, deliverance; covenant (involving land, lineage and blessing); law; and Kingship and Zion Theology (Dumbrell 1994:15-95; LaSor, Hubbard and Bush 1996:4). This Eschatological Gospel was confirmed through the Old Testament offices of prophet, priest and king (Dumbrell 1994:57-152), by Israel’s Feasts or Festivals and by Theophanies or Christophanies (appearances of God) throughout the entire Old Testament. Finally, this concept was confirmed and foretold by the Old Testament prophets in the prophecies of

the kingdom of heaven/God, the First and Second Advents of the Messiah, and the day of the Lord (*Yahweh*) or judgment (Dumbrell 1994:75-152).

In New Testament times, this prophetic declaration of the Eschatological Gospel was acknowledged by John the Baptist (Matt 3:2-3; Mark 1:1-7; Luke 1:67-79), the angel Gabriel prior to the Incarnation (Luke 1:26-33) and the two angels after Jesus' ascension (Acts 1:9-11). Jesus Himself taught and preached about the Eschatological Gospel through direct teaching to His disciples, parables, the Lord's Prayer, the Words of Institution at the Last Supper, and the Great Commission (Dumbrell 1994:153-258). After Jesus' death, burial, resurrection, and ascension, His apostles Peter, Paul, James, John, Jude, and the writer of Hebrews then taught His Eschatological Gospel as an orthodox doctrine to the newly established Christian Church (Dumbrell 1994:259-346). Another way of describing the role of the Scripture in addressing the Eschatological Gospel, especially in the New Testament, is put forth by Hobbs in his article on "The Gospel of the Blessed Hope":

The preaching and writings of the Old Testament prophets focused always upon the promised incarnation of God in Jesus Christ as the event in history that would give purpose to their utterances. So also the proclamations of the *New Testament preachers and writers point ever to the second coming of Jesus Christ at the culmination of history as that "one far-off divine event, to which the whole creation moves."* There is no book or message in the New Testament which does not expressly declare or imply the return of our Lord as that "blessed hope" of those whose trust is fixed in him [emphasis added] (Hobbs 1957:13).

1.2 DEFINITION OF TERMS

1.2.1 Systematic Theology, Orthodoxy and Heresy

Systematic theology is first and foremost theology, which can basically be defined as "the study or science of God" (Erickson 1998:22). Specifically, systematic theology can be

further defined as “a coherent and comprehensive explication of the teachings of the canonical Scriptures (the Bible) in relation to modern questions and modern knowledge” (Hart 1999:6). Taking it one step further, a Christian systematic theology would be “centered on Christ,” since “He is the center of everything: history, the Bible, our faith” (Hart 1999:7). And, the ultimate purpose of theology of any kind is to help humanity “to really *know* God . . . not just know *about* God” (Hart 1999:9). Other ways of saying this are “experiencing God” or “having a personal relationship with God.” Systematic theology is normally done by dealing with the individual subjects or concepts chronologically as they appear in the Bible. A typical example would be the following list of subjects: General Introduction to Theology (Studying God), Revelation (How God makes Himself known), God (What God is like), Creation (What God does), Humanity, Sin, Christ, Salvation (Soteriology), Holy Spirit (Pneumatology), the Church (Ecclesiology), and the Last Things (Eschatology) - (This format or Table of Contents is a combination taken from Erickson 1998 and Hart 1999).

The early beginnings of systematic theology and orthodoxy date back prior to the Early Church’s confessions or creeds, to the Old Testament Mosaic Covenant God made with the children of Israel/Israelites (e.g., the Ten Commandments of Exod 20:1-17; the confession of God’s attributes by Moses at Mt. Sinai in Exod 34:6-7, repeated in Num 14:18; Neh 9:17, 31-2; Ps 103:8; Jer 32:17-20; Jonah 4:2; and the *Shema* of Deut 6:4-9). According to Church Historian David Dorries, the Early Church then accepted the Old Testament Canon at the Synod of Jamnia (AD 70-100) – (2002:13). The Early Church’s confessions or creeds were normally spoken at conversion or upon baptism. The most simple of these was the declaration, “Jesus is Lord” of Romans 10:9-10, 1 Corinthians

12:3, and the expanded version of Philippians 2:6-11. Additionally, there was the Gospel encapsulated in 1 Corinthians 15:3-8 (the complete Eschatological Gospel is embodied by the entirety of chapter 15), and what has become known as the Apostles' Creed, which was later expanded by the Nicene and Athanasian Creeds as a result of the Ecumenical Councils of the fourth to sixth centuries (Hart 1999:13-15). According to Larry D. Hart, "Creed is taken from the Latin word, *credo*; which is an action verb referring to a life-commitment exhibited by a confession or profession of faith" (Hart 1999:13) – (For more information on the Creeds of Christendom and their History, see Leith 1982 and Schaff 1993, vols. 1, 2 and 3). Additionally, the "Rule of Faith" was attested to by Irenaeus, Tertullian, Origen, and Athanasius as revealed truth reflected in the baptismal confession, the Scriptures and the preaching of the Church (Dorries 2002:12; Hagglund 1968:45, 50, 53, 65, 79).

The term orthodoxy comes from the following two Greek words: *orthos*, literally meaning right, rising, perpendicular (erect), or horizontal (level/direct), which came to mean straight or upright (Zodhiates 1991:52, 941, 1127); and *dokeo*, meaning to believe, to think, to have the appearance, or to count for something (or *doxa*, meaning glory, repute, splendor, reflection, or image) – (Kittel and Friedrich 1985:178). Therefore, the term orthodoxy could be translated as straight or right-thinking, belief or image (i.e., right belief). *The Encyclopedia of Religion* defines orthodoxy as, "correct or sound belief according to an authoritative norm"; and heterodoxy as, "belief in a doctrine differing from the norm" (Eliade 1987, 11:124). According to H. E. W. Turner, the Christian view of orthodoxy was founded on the teachings of Jesus and the tradition of the Apostolic Church ("a virgin undefiled"). For the first two centuries of the Early Church, this

translated to “The Rule of Truth/Faith,” or “*Kerugma* Faith” (or Gospel/Good News Faith) and baptismal creeds, based on the Old Testament understanding of *Yahweh* and the coming of the Messiah. By the end of the second century, this translated to an accepted canonicity of the four Gospels and other selective apostolic writings. This then was integrated into the Creed from the Council of Nicea (amplified by the Formula from the Council of Chalcedon). And finally, the basis and ultimate authority for all Christian orthodoxy became the complete Canon of the New Testament Scriptures, which was officially closed at the Council of Carthage (AD 397) – (Dorries 2002:13). From this firm foundation, came the other two means of determining orthodoxy: tradition (historic faith of the Church) and reason (based on a tension between faith/spirituality and reason) – (Turner 1978:3-6, 15-16, 167, 196-7, 312, 390-5, 475-9). According to Alan W. Gomes, the central (core) doctrines of the Christian faith are as follows:

. . . the Trinity, the deity of Christ, the bodily resurrection, the atoning work of Christ on the cross, and salvation by grace through faith. These doctrines so comprise the essence of the Christian faith that to remove any of them is to make the belief system non-Christian. . . .

All Christian denominations—whether Roman Catholic, Eastern Orthodox, or Protestant—agree on the essential core. The relatively minor disagreements between genuinely Christian denominations then cannot be used to argue that there is no objectively recognized core of fundamental doctrine which constitutes the Christian faith” [emphasis added] (Gomes 1995:10-11). (*Note that four out of the five basic core doctrines of orthodoxy deal directly with the Eschatological Gospel of Both Comings of Jesus Christ*).

The Early Church creedal confessions were refined by the Catholic Church during the Medieval Church Period into dogmas. *Dogma* is a Greek word which basically means decree or doctrine (Kittel and Friedrich 1985:178). These dogmas eventually became the various confessions of denominational beliefs after the Reformation. A partial listing of various confessions is provided as follows: The Augsburg Confession (1530), The

Council of Trent (1543-63), The Heidelberg Catechism (1563), The Second Helvetic Confession (1566), The Thirty-nine Articles of Religion (1571), The Five Arminian Articles (1610), The Canons of the Synod of Dort (1618-9), Westminster Confession of Faith (1646), and The Baptist Confession of 1689 (Hart 1999:23; spurgeon.org/~phil/creeds/; Schaff 2002, 3:Table of Contents). From these denominational confessions of orthodoxy came one of the most concise, balanced, graphic approaches to theology and orthodoxy, possibly of all time: “the Wesleyan Quadrilateral.” This theological view was based on the following four sources of determining orthodoxy: 1) Scripture, the sixty-six canonical books of the Bible; 2) tradition, taken from the Church Fathers’ writings and Church traditions which correlate with Scripture; 3) reason, given as a gift inherent with the image of God and to be used in concert with godly wisdom from the Scriptures; and finally 4) experience, taken from the daily interaction with the Holy Spirit’s presence and witness to God’s grace and love in the individual believer’s life (The term “Wesleyan Quadrilateral” was coined by American Methodist Albert C. Outler in his 1964 collection of John Wesley’s works entitled *John Wesley*). Quadrilateral is somewhat of a misnomer since this foundation of orthodoxy is based primarily on the Scripture. The three remaining sources are built upon that firm foundation (www.theopedia.com/Wesleyan_Quadrilateral:1; www.absoluteastronomy.com/topics/Wesleyan_Quadrilateral:1-2; www.indwes.edu/quadrilateral/checks:1-3; archives.umc.org/interior.asp?mid=258&GID=312&GMOD=VWD&GCAT=W:1). The foundation for the discussion of heresy is then formed from the above definition of heterodoxy—belief in a doctrine differing from the norm (another, different doctrine).

The term heresy comes from the Greek word *hairesis*, classically meaning seizure, choice or resolve, which led to the meaning of “choice of opinion,” associated with a certain teaching, school or sect (Kittel and Friedrich 1985:27-8). This understanding is further amplified by *The Encyclopedia of Religion* to mean, “. . . a received opinion from a philosophical school, party or religious doctrinal system and its adherents.” Within the context of the Christian Church, heresy is viewed in a decidedly negative sense as an erroneous teaching, or a sect with erroneous (or false) beliefs (Eliade 1987, 6:269-70). The glossary to *Eerdmans Handbook to Christian Belief* continues with the thought that heresy was a Christian teaching that split off from and contradicted orthodox Christianity, and which came to mean a teaching that subverts central Christian beliefs; e.g., Trinity, Divinity of Christ, Atonement (Keeley 1982:468).

Although the traditional meaning for cult is “a group of people,” for the purposes of this thesis, a cult may be defined as a group of people that holds to one or more anti-Christian, heretical beliefs or doctrines. Some cults call themselves Christian and may be dubbed pseudo-Christian (e.g., Jehovah’s Witnesses, The Church of Jesus Christ of Latter-day Saints (Mormons), Christian Science, The Unity School of Christianity, The Way International, The Unification Church (Moonies), and some New Age cults). Other cults do not claim to be Christian and are decidedly non-Christian (e.g., Scientology, Baha’i Faith, Freemasonry, Hinduism, Illuminati, Islam, Buddhism, Wicca (Witchcraft), Satanism, and some other New Age cults) – (Tsoukalas 1999:xxi-xxiii). This discussion of heresy and cults directly corresponds to the definition of orthodoxy addressed above and the five-fold central core beliefs of Christianity: *the Trinity, the deity of Christ, the bodily resurrection, the atoning work of Christ on the cross, and salvation by grace*

through faith [emphasis added]. For the purposes of this thesis, it is to this concise standard of orthodoxy (which is completely congruent with the Eschatological Gospel of Both Comings of Jesus Christ outlined in both Old and New Testaments) that all heresies and cults will be compared.

In the seventeenth century, theologians began to organize or systematize beliefs, dogmas, and confessions into theology or dogmatics. It was at that time the term “eschatology” came into being in systematic theology, as a technical term used by Lutheran dogmatics to express their final section of theology relating to death, resurrection, last judgment, eternal life, and the end of the world (Dalferth 1995:157). Specifically, the term “eschatology” was first coined by Philipp Heinrich Friedlieb in 1644 and later used by Abraham Calov in 1677 in conjunction with “the end” mentioned in 1 Corinthians 15:24, “then comes *the end*, when He delivers up the kingdom to the God and Father, when He has abolished all rule and all authority and power [emphasis added]” (Sauter 1996:136). From these beginnings, sprang various systematic views of theology in general and eschatology and the Eschatological Gospel specifically.

1.2.2 Eschatological Gospel

The Eschatological Gospel is based on the combination of two theological concepts: eschatology and gospel. The Eschatological Gospel is born out by both the eschatological emphasis of Jesus in His chosen name for Himself, “Son of Man” (taken from the eschatological vision of Dan 7:13-14), and His own words in the Kingdom Parables, the Lord’s Prayer, the Words of Institution at the Last Supper, the Great Commission, and the Revelation or Apocalypse given to John on the Isle of Patmos. There are some theologians who say that studying the Gospel of Salvation (soteriology) and studying

end-time doctrine (eschatology) are two separate parts of theology and should not be combined in any way lest the powerful message of the Gospel become diluted (Michael Martin 1995:1). Then, there are those who say that eschatology was already “fully realized” in Jesus’ First Advent, or in the Gospel, and that the establishment of the kingdom of heaven/God occurred at that time. This school of thought is labeled Realized Eschatology (Dodd 1938:159; 1944:85; 1961:viii, 29-35, 159, 164). However, the preponderance of the evidence leads one to conclude that both theological concepts are indeed interrelated and may be combined to form one unique concept of the Eschatological Gospel of Both Comings of the Lord Jesus Christ.

This may be seen by the following Old Testament prophecies concerning *both* advents/comings of the Messiah being connected. In Malachi 3:1 and 4:5, *My messenger* was John the Baptist preparing the way in 3:1 (and Isaiah 40:3) for the First Advent; whereas *Elijah the prophet* (in 4:5) will be one of the two witnesses in Rev 11:3-12 and Zech 4:3, 11, 14, to prepare the way for the Second Advent. In Isaiah 9:1-7, verses 1-6 speak of the *birth* of Jesus at the First Advent; whereas verse 7 speaks of an eternal kingdom of David, which Messiah governs in *peace, justice and righteousness* beginning at the Second Advent and through the Millennium [emphasis added]. In Joel 2:28 – 3:21, the pouring out of the Holy Spirit (mentioned in 2:28-29) was fulfilled during the beginning of the Church Age/Jesus’ First Advent (Acts 2:17); whereas the rest of the verses speak of the signs surrounding the Second Advent. In Daniel 2:31-45 and 9:20-27, 2:31-45 speak of the Gentile powers reigning on the earth from Daniel’s time until the Second Coming and the establishment of the kingdom of God. Specifically, Daniel 9:20-26a speak of the First Advent of the Messiah and His death (some 483 years after the

decree to restore and rebuild Jerusalem); whereas verses 26b-27 speak of the destruction of the Second Temple in AD 70 and future events involving the rebuilt Temple at the time of the antichrist (Biederwolf 1985:309, 312-3; 55-7; 251-6; 204-5, 217-225). Add to that, Jesus' eschatological name for Himself ("Son of Man," taken from Dan 7:13 and a reference to His Second Coming in glory to judge the earth) and His teaching on the kingdom of heaven/God from an "already come (in the person of Jesus the Messiah and His ministry), but not fully yet (until the Second Coming and the establishment of the Kingdom of God on earth)" eschatological perspective (Chilton 1984:26; Geisler 2005:497-8; Ladd 1974:59, 63-9; Smalley 1964:54), and there remains little doubt that the theological concept of the Eschatological Gospel is one worth defining and studying.

Eschatology, in general terms, derives from the Greek word *eschatos*, meaning "the extreme, most remote spoken of place and time, the last," the study of last things, End Times, or final events surrounding the *Parousia*, Second Coming or Advent of the Lord Jesus Christ (Zodhiates 1992:661-2). *The Dictionary of Fundamental Theology* defines Christian eschatology as the following:

Two inseparable aspects must be kept in mind in any discussion of eschatology from the Christian viewpoint. First, the full revelation of God has already occurred in Jesus. . . . In the coming of Christ, the "Last" has burst forth upon the world: indeed, it is he who is the "Last" . . . one must not neglect the concrete content of Christian hope, which is not only the supreme "Last," but also the "last things": what we human beings hope for, whether at the close of history (collective or final eschatology), or at the term of our individual mortal lives (personal or "intermediate" eschatology). . . . This second aspect . . . Christian hope can have no other ultimate object than God, who is manifested to us in Christ. . . . Jesus as the eschatological event opens us to the meaning of the ultimacies of the world and the human being. What has occurred in Jesus, although as yet in a veiled manner—that which, since his resurrection, is reality in him who is the head—awaits full manifestation in his entire body. . . . *Christian eschatology is an aspect of the salvation proclamation: it is "gospel" in the purest sense of the word. This is how it was understood by the first Christians, whose burning desire was for the full manifestation of Jesus in glory. . . . The*

Lord's coming or Parousia, therefore, is the consequence of his resurrection: that future coming is the full realization of the salvation whose foundation is in the victory Jesus has already won. Paul has expressed the theological content of this event in 1 Cor 15:23-28 [emphasis added]. . . . Christ's dominion over all things means our own full salvation. . . . Resurrection on the last day also means the fullness of the body of Christ: the heavenly church. . . . Jesus as definitive presence of salvation, and in this sense an eschatological event, has opened to us a hope of the last things; and these, as well, are definitively concentrated in him by whom, in the Spirit, we have access to the Father (Ladaria 1994:273-4).

There are other definitions of eschatology in this twenty-first century. These definitions focus on the "the hope within us" from 1 Peter 3:15 (Sauter 1999); the *Future as God's Gift* (Fergusson and Sarot 2000); the continuity and discontinuity expressed by the Christian hope found in the Natural Sciences, the Cultural Sciences, Ethics, Biblical Traditions, Theology, and Spirituality (Polkinghorne and Welker 2000; Polkinghorne 2002); the concept that *God Will Be All in All* (Moltmann 1996; Bauckham 2001); and *The Last Things: Biblical and Theological Perspectives* (Braaten and Jenson 2002). Gerhard Sauter consolidates these modern ideas on eschatology best by writing the following:

Both Moltmann and Pannenberg understand eschatology as a theology of history. For Pannenberg, world history is a unified structure whose interrelations can be discovered through its center; which is the resurrection of Jesus Christ . . . Moltmann is also influenced by an idealistic philosophy of history . . . he puts a much stronger emphasis on the political struggle by which history is pushed forward. . . . This is why I confront . . . the type of eschatology that can be described as a "theology of history," . . . with two other important types. . . . Albert Schweitzer is credited with naming the first type *konsequente Eschatologie* . . . American and English speakers use "consistent eschatology," . . . eschatology can only be understood as the expectation of imminent events . . . a global catastrophe through which the kingdom of God breaks into our reality in order thoroughly to transform it. . . . The second type of eschatology I call "radical eschatology." "Radical" means "to go to the roots," and an eschatology that is radical in this sense . . . asks for the deepest reason and foundation of Christian hope, in which it is grounded on God's acting. . . . Both conceptions as well as the theology of history type may be confronted with yet another version of doing eschatology, the perception of *God's promise as a pledge by which God points us in the direction where we must set out*. Hope is what we receive through

justification . . . This is why we must consider the relationship between justification and hope as well as the relationship between God's promise and our future: this is the task of eschatology (1999:xii-xiv).

All of this academic study of eschatology focuses almost exclusively on eschatology alone (the events surrounding the Second Coming/*Parousia*), and not on relating the Second Coming of Christ back to His First Coming. For the most part, that academic body of work does not address the Eschatological Gospel of Both Comings of the Lord Jesus Christ. However, for the purposes of this thesis, a combination of the Zodhiates and Ladaria definitions of eschatology will be used: Christian eschatology is the study of last things, End Times or final events surrounding the *Parousia*, Second Coming or Advent of the Lord Jesus Christ. It is an aspect of the salvation proclamation; it is "gospel" in the purest sense of the word. The *Parousia*, therefore, is the consequence of His resurrection; that future coming is the full realization of the salvation whose foundation is in the victory Jesus has already won.

The Gospel is understood from two Greek words—*euangelion*, meaning "a good message, good news, the Gospel of Jesus Christ," (Zodhiates 1992:669) and *martyreo/martyria*, meaning "to witness"/"a witness,"—understood to be: the good news or witness about Jesus Christ coming to redeem/restore humanity back from sin into right relationship with God (Verbrugge 2000:485). According to Holmes and Gerhard Kittel and Gerhard Friedrich, the definition is as follows:

In the New Testament the term *euangelion* is based on the Hebrew word *besorah* which means "good news." What is to be proclaimed is not new. It has been known since the time of Isaiah. But now it is to be proclaimed. *The new feature is not the message but the eschatological act of proclamation.* The message brings the new thing, the proclamation (Kittel and Friedrich, 2:726).

The question of whether or not Jesus used the word euangelion is finally a question of his messianic consciousness. If He realized that He was the Son of God who must die and rise again, then He also realized that He was

Himself the content of the message of His disciples. In this case His gospel is not a new teaching; He brings Himself. What is given with His person constitutes the content of the Gospel . . . The common use of euangelion implies a direct continuation of the proclamation of Jesus. It is the preaching of the community along the lines of Jesus (Kittel and Friedrich, 2:728).

The message concerning the person of Christ demands faith and repentance. Jesus proclaims good news and calls men to repent for this is the way of joy. This is the way to salvation and eternal life. *Thus the very proclamation of the good news of Christ is an eschatological event as it announces the salvation of all who will believe. (Mark 13:10; Matthew 24:14; Mark 16:15.) . . .* The message of the Christ event is itself salvation history as it breaks into man's life and refashions and recreates" [emphasis added] (Holmes 1972:14, 15).

The Gospel is also understood by New Testament theologians as the "Kerygma" or preached message about Jesus (Elwell 1998:70). Kerygma is transliterated from the Greek noun *kerugma*, which comes from the verb *kerusso*, meaning "to preach, discharge a herald's office, cry out, proclaim." Specifically, *kerugma* means "sermon, message, proclamation, with suffix – *ma*, it means the result of preaching, that which is cried by the herald, the command, communication, proclamation of the redeeming purpose of God in Christ (Rom 16:25), the proclamation of Jesus Christ (1 Cor 1:21; 2:4; 15:14; 2 Tim 4:17; Titus 1:3)" – (Zodhiates 1992:861). Thus, gospel and kerygma are nearly synonymous. Ladd stipulates that since the resurrection of Jesus was an eschatological event and the starting point of the Christian church, then "it is itself an eschatological community with an *eschatological message*." This *Eschatological Kerygma* is mostly understood by the preaching of the Gospel carried out by the newly commissioned Apostles of the newly formed Christian Church in the Book of Acts [emphasis added] (1974:327-8).

This Eschatological Gospel is then one of the four basic Christological trajectories addressed by Helmut Koester in his essay "The Structure and Criteria of Early Christian

Beliefs,” mentioned in Karkkainen’s book *Christology: A Global Introduction* (2003:21).

It is also a part of the eschatological Christologies of Johannes Weiss (1971:129-31);

Albert Schweitzer (Mozley 1951:87-9, 95-6, 114-17); Rudolf Bultmann (1957:19-21, 28,

33-54, 63-73, 138-54); Jürgen Moltmann (1967:16-7, 225-29; 1993:340); Wolfhart

Pannenberg (1977:66-73, 106-8); and Bart D. Ehrman (1999:120-1, 139-55, 163, 183,

207, 227, 239, 244-5).

Hobbs called it, “The Gospel of the Blessed Hope” and defined it further:

To the early Christians belief in the second coming of Christ was not a matter of speculation and controversy. Rather it was a *gospel to be proclaimed as making meaningful the entire scope of the Christian message*. . . . If this event was of such vital importance to the original heralds of salvation, not in the field of dialectics, but as a *message of assurance and hope*, should not modern evangelists rescue it from the realm of division to make of it the *factor of unity that gives completeness to our gospel*? To that end, therefore, let us consider “The Gospel of the Blessed Hope” . . . We see, therefore, the vital place that the *gospel of the “blessed hope” occupies in every phase of life. It gives meaning to the broad scope of history, to our personal redemption, and to the practical element of evangelism. To this end let us exalt it not as a subject of debate and speculation, but as the incentive and end of holy and effective living* [emphasis added] (1957:13, 16).

Holmes labeled it, “The Gospel of the *Parousia*” and defined it below:

Fundamentally, the content of the gospel is the death, resurrection, ascension, mediation of Christ in heaven, *and the return of Christ*. (See Acts 2:14–38; 3:12–26; 4:8–12; 5:29–32; 10:36–43; 13:16–41.) This content is further enlarged and articulated in the entire New Testament canon. . . . *The return of Christ is thus the “good news” which must be proclaimed to modern man* . . . For this study, therefore, the term “gospel” refers to that Biblical message of grace and good news which declares the parousia of Christ to be the divine alternative to contemporary man’s anxiety and hopelessness . . . *Eschatology points to the very center of the Gospel message. To eliminate it would be to remove completely the element of hope and anticipation. A de-eschatologized Gospel is no Gospel at all, for there is no hope in a salvation that is bound to this world* [emphasis added] (1972:16-17, 79).

Beker labeled it “Paul’s Apocalyptic Gospel” and further defined it as:

. . . The abiding center of *Paul’s gospel is the conviction that the death and resurrection of Christ have opened up a new future for the world. This future*

climaxes in the reign of God as that event that will bring the created order to its glorious destiny according to God's promises.

In the second place, Paul's proclamation of the gospel conforms to its apocalyptic shape. He was able to *preach the gospel of God's coming glory in such a way that it inserted itself into the concrete and various particularities of people's lives. And so he enabled people to discern the glorious rays of the coming kingdom and to work redemptively in the world in order to prepare it for its glorious destiny.* . . .

Paul's apocalyptic gospel is constituted by certain apocalyptic components that he derives from his Jewish apocalyptic world and that he radically modifies because of his encounter with Christ and the Christian tradition that he inherits [emphasis added] (1982:29-30).

Beker chose apocalyptic versus eschatologic because "the use of the term apocalyptic clarifies the future-temporal character of Paul's Gospel," and apocalyptic "refers more clearly than the term 'eschatology' to the specificity and extent of the end-time occurrence" (1982:14).

Ladd labeled it as the "Eschatological Kerygma," found in Acts or the Primitive Church, and summarized it by an excerpt from C. H. Dodd's book *The Apostolic Preaching* (1944:28-35):

First, the age of fulfillment has dawned. . . (Acts 2:16; 3:18, 24) . . . The apostles declared that the *messianic age has dawned*.

Second, this has taken place through the ministry, death, and resurrection of Jesus . . . (Acts 2:23).

Third, by virtue of the resurrection, Jesus has been exalted at the right hand of God as the messianic head of the new Israel (Acts 2:33-36; 3:13).

Fourth, the Holy Spirit in the church is the sign of Christ's present power and glory. . . (Acts 2:33).

Fifth, *the messianic age will shortly reach its consummation in the return of Christ.* . . (Acts 2:33).

Finally, the kerygma always closes with an appeal for repentance, the offer of forgiveness and of the Holy Spirit, and *the promise of salvation, that is, of the life of the Age to come to those who enter the elect community.* . . (Acts 2:38-39) [emphasis added] (Ladd 1974:329).

For the purposes of this thesis, the Eschatological Gospel incorporates both comings/advents of Jesus Christ (just as the resurrection and ascension of Jesus finds

salvific completion and fulfillment in the Body of Christ at the resurrection/Rapture of the Church as part of the *Parousia*) to establish the kingdom of heaven/God (*malkut shamayim*) on earth inclusively, coincidentally and cohesively together into the one and same Gospel or Kerygma message from God to humanity about how to restore relationship with Him and spend eternity with Him in the age or world to come (*olam habbah*). A simpler way to put it would be that the Eschatological Gospel is the Gospel of Both Comings of the Lord Jesus Christ to establish the kingdom of God in the lives of humanity by restoring its relationship with God.

1.2.3 Time

The concept of time was created for humanity by God in Genesis 1:14-19. However, God is love, spirit and light (1 John 4:8, 16; John 4:23-24; 1 John 1:5) and therefore, exists in/at the speed of light. According to Albert Einstein's "Theory of Relativity," at the speed of light there is no time, just eternity or infinity. This coincides with Moses' statement about God in Psalm 90:2. As a result of this revelation, the purpose of time rests within God's creation according to Ecclesiastes 8:5-6 and Proverbs 16:4. It may be further developed from the Bible that time had a beginning (Gen 1:14), is linear (proceeding since its creation in a line, not a circle—Luke 2:4; 3:23-38; 17:22-30; 21:7-28; Matt 28:18-20; Acts 1:1-11), is finite, quantifiable and measurable (Gen 1:14; 8:22; Gal 4:10), is part of the space-time continuum (Dan 2:20-22, 28-45; 9:1-2, 24-27; 12:8-13; 2 Cor 12:1-4; Rev 1:9-19; 4:1-2), and will cease when its purpose is completed at the end of time (Gen 8:22; Rev 21:1-6a).

The Old Testament biblical concept of time is communicated in Hebrew primarily by the word *et*, which can mean linear time but more often is associated with specific

events and is translated *kairos* in Greek (Van Gemeren 1997, 3:564-6). *Yom* is also used in Hebrew to communicate a unit of time, most often day or today (Van Gemeren 1997, 2:419-23). In Greek, the New Testament biblical concept of linear or chronological time is communicated primarily by the word *chronos* (from which is derived the word chronology, the study of time). This concept of time is understood quantitatively and measured by successive objects, events or moments (Zodhiates 1992:1487). However, when God steps into time (or eternity coincides with time), it becomes *kairos* time, meaning “season, opportune time, or time of accomplishment.” This concept of time is understood qualitatively and is affected by influence or period of accomplishment. The plural form of *kairos* is translated “seasons” and means times at which certain foreordained events take place (Zodhiates 1992:805). Specific examples of this plural form used in Scripture are “times of the Gentiles” in Luke 21:24 and “times and epochs” in 1 Thessalonians 5:1.

The primary example of *kairos* time is the Incarnation, spoken of as being in “the fullness of time” by Galatians 4:4. Examples of *kairos* time from the Old Testament are the following: God walking with Adam and Eve in the Garden of Eden before the Fall (Gen 1:27 – 3:24); Enoch’s rapture to heaven (Gen 5:21-24); Noah’s covenant with God (Gen 8:20 – 9:17); God confusing the people at the Tower of Babel (Gen 11:1-9); Job’s conversations with God (Job 38 – 42:9); Abraham’s covenant with God (Gen 15, 17), three visitors (Gen 18) and the sacrificing of Isaac (Gen 22:1-18); Jacob wrestling with the Angel and being renamed Israel (Gen 32:24-32); Moses talking with God in the burning bush (Exod 3 – 4:16), during the Exodus (Exod 5 – 15), atop Mt. Sinai (Exod 19 – 31), and in the pillar of cloud and fire (Exod 40:34-38); Joshua talking with the Captain

of the Lord's Army (Josh 5:13-15); Elijah's rapture to heaven (2 Kgs 2:1-13); and the visions of Ezekiel and Daniel. More examples from the New Testament include the following: Jesus' baptism, transfiguration, crucifixion, resurrection, ascension, and in the future—the day of the Lord, the Second Coming and the Millennium. The Garden of Eden, Jesus' life on earth and the Millennium all show God's intent for *kairos* time and *chronos* time to coexist (Hebert 2006c:24-6). This treatment of time is borne out by Andre Lamorte's article "The Concept of Time in Prophecy" (1957). In that article, he wrote of "biblical time" (linear, and focused on the eternal person of Jesus Christ), as compared to the Hellenistic concept of time prevalent at the writing of the New Testament (cyclical/circular, and focused on humanity's temporal experience).

There are other theological definitions of time based on its Old Testament, Hebraic understanding. One example is expressed by Gerhard von Rad (1961); he views time as tied into specific chronological "salvation acts" by *Yahweh* in forming Israel's history (including remembrances in the form of weekly Sabbaths and the annual Feasts) and prophetically looking into the future toward new and different "salvation acts" God will do for Israel after judging Israel for its sins. This look toward the future takes on an eschatological flavor, but only in terms of what God will do salvifically in the experience of future Israel. Another example is given by Claus Westermann in his book *A Thousand Years and a Day: Our Time in the Old Testament* (1962), which is based on the Psalm of Moses (Ps 90:1-4). This view expresses time as the concept of one thousand years of history in the Old Testament leading up to the one day of the crucifixion of Messiah Jesus (vii-ix). A final example is addressed by Walther Eichrodt, who in his *Theology of the Old Testament* expresses time threefold in terms of God dealing with the chosen people

through covenants; God dealing with the world through signs, wonders and nature; and, finally, God dealing with man individually (1961 and 1967). These concepts of time are definitely tied to the Old Testament view of Hebrew time, but fail to address the change of perspective brought about by Daniel's prophecies—specifically, the future timelines laid out for the Gentiles in Daniel 2, 7, 8, 10, and 11 and for the Jews in Daniel 9 and 12.

There are also other theological definitions of time based on its New Testament eschatological understanding. First, there are views related to people living in a present that is shaped by the future of the coexistence of temporal time and eternity; Baukham and Hart call it “a Christian shape to time” (2000:72). Then, there are views that separate temporal (created) time from the Creator's divine eternity. These views encourage theologians to allow God to fit the *eschaton* (the end of time/history and the beginning of a “new heaven and a new earth”) into His divine time for humanity and not to try to spatialize time and eternity (Van den Brom 2000:167). Schwöbel puts it a different way, “to heed the psalmist's words ‘My times are in thy hands’ (Ps 31:15).” This allows humanity's time to have “its ground in the time of God” (2000:240-1). However, both these categories of views deal with the intersection of *kairos* time with *chronos* time only at the point of the *eschaton*.

This New Testament thought of time builds on the Old Testament views, takes the prophecies of Daniel into account and addresses the dichotomy of *kairos* and *chronos* time. However, it only addresses time at the *eschaton* and not as coexisting with eternity in a cohesive, consistent and continuing manner. Therefore, the understanding of *kairos* and *chronos* time, coexisting in a historical-prophetic, linear and eschatological manner (with a future end in sight) is how the concept of time will be addressed by this thesis.

The specifics of biblical time, as it relates to salvation history and the kingdom of heaven/God will now be addressed.

1.2.4 Biblical Time, Salvation History and the Kingdom of Heaven/God

Biblical time is centered on the purposes of God in relation to humanity and is communicated through the concepts of “Salvation History” and the “Kingdom of heaven (God)” (Ervin 1984:2-3). The concept of “salvation” existed in the mind of the Triune God of the Bible (represented by the plural Hebrew name for God, *Elohim* in Genesis and alluded to by Old Testament Theophanies/Christophanies, mentions of the “Spirit of God,” and Ps 110; Prov 30:4; and Isa 63:7, 9-10) “before the foundation of the world” (Eph 1:4), or even the creation of Adam and Eve (who were made in the very “image of God,” without sin and considered to be “very good,” versus “good” for the rest of creation—Gen 1:26-31). However, salvation history is set into context and begins immediately after the Original Sin (the Fall) in Genesis 3:15. Here, the promise of the virgin birth of the Messiah, literally translated “her seed” in the Septuagint (Hamilton 1990:199), is found within the curse to the serpent: “And I will put enmity between you and the woman, and between your seed and *her seed*; *He* shall bruise you on the head, and you shall bruise *him* on the heel” [emphasis added] (Keil and Delitzsch 1949:102; Esses 1974:19-20; Ryrie 1978:12; Gangel and Bramer 2002:44). Thus, the orthodox doctrines of the Trinity and the need and promise of the Messiah (Christ in Greek) are outlined from the beginning of biblical time in Genesis.

Salvation history, in the person of Jesus Christ, is then foreshadowed throughout the entire Old Testament through themes in each book, for example: the seed of the woman in Genesis, the Passover lamb in Exodus, the high priest in Leviticus, etc.

Salvation history is then interwoven throughout the entire New Testament and again represented by themes in each book, for example: messiah in Matthew, wonderworker in Mark, Son of Man in Luke, Son of God in John, the Holy Spirit working among men in Acts, etc. (Roberts 1975). Salvation history is also addressed by God with specific “salvation acts” on behalf of the children of Israel in the Old Testament as follows: the Exodus out of Egypt and through the Red Sea; the protection, provision and leading for forty years in the wilderness; the conquering and resettling in the promised land of Canaan; the deliverance from surrounding nations during the time of the judges and kings; and the post-exilic return and rebuilding of the nation of Israel. Again, salvation history is specifically addressed in the messianic prophecies of the Old Testament prophets, then confirmed and sealed by the New Testament writers, while all the time looking toward the consummation of history and salvation at the *Parousia* or Second Coming/Advent of Jesus Christ.

In Hebrew, the phrase kingdom of heaven is rendered *malkut shamayim*, (Van Gemeren 1997, 2:956-63; 1997, 4:160-6) and in Greek, *basileia ton ouranon* (Zodhiates 1992:325-7). Again in Greek, kingdom of God is rendered, *basileia tou theou* (Lattke 1984:72). The kingdom of heaven is viewed as the spiritual realm or the supernatural realm where God is and rules sovereignly (McDonald 2007:chap. 3). The kingdom of heaven concept is also addressed as *olam habbah*, the age to come, by both Jesus and Paul. This is the antithesis of *olam hazzeh*, this present age (Ladd 1974:364, 68). Both of these concepts were derived from the Old Testament prophets’ understanding of history (as outlined by Section A.4 of the Introduction above). *Olam* can also be translated world or universe. The ancient rabbis spoke of two *olamot* or worlds: this world and the next,

the world to come. *Olam habbah* speaks of either the afterlife or life in messianic times (Green 1999:23-4). Jesus spent much of His time on earth teaching about the kingdom of heaven and that the kingdom came through Him (Young 1998:146, 199-202, 207-8, 220-1). The kingdom of heaven (viewed through an eschatological lens) is the kingdom come through Jesus' First Coming, but not fully yet, until His Second Coming (*Parousia*) – (This is further amplified by the eschatological Christologies mentioned in section 1.2.2 above; the collection of essays written in *The Kingdom of God in the Teaching of Jesus*, edited by Bruce Chilton (1984); the sections on The Kingdom of God in Ladd's *A Theology of the New Testament* (1974); and Geisler's *Systematic Theology*, 4 *Church/Last Things* (2005)).

In the Old Testament, time is viewed as prophetic and looks forward to the kingdom of heaven being restored by the coming of the Messiah (kingdom coming). In the New Testament, time is viewed as apocalyptic (kingdom initiated by Jesus, but not fully realized until His *Parousia* at the *eschaton*—the end of all things). Apocalyptic time is previewed by Jesus' apocalyptic discourse on the Mount of Olives (Matt 24; Mark 13; Luke 21). However, apocalyptic time did not actually begin until after the completion of the atonement by the resurrection of Jesus (prophetic fulfillment of the Old Testament Messiah and beginning of the kingdom by Jesus). Apocalyptic time also looks forward to the *Parousia* of Jesus and the complete fulfillment of the kingdom of heaven on earth by the millennial reign of the Lord Jesus Christ as outlined by Revelation 11:15; 19:11 – 20:4 (Ervin 1984:1-3). Therefore, it follows that when exegeting eschatological portions of Scripture, one must determine whether the context is prophetic eschatology or

apocalyptic eschatology. The Gospels are set in prophetic eschatological time; whereas, the rest of the New Testament is set in apocalyptic eschatological time (Ervin 2002:5).

In this thesis, the concept of *chronos* time will be used to mean historical-chronological-prophetic time that began with the creation of the sun, moon, and stars on the fourth day in Genesis 1:14-19 and will end with the creation of a new heaven and new earth in Revelation 21-22. Therefore, the year AD 2009 (or CE) corresponds to the year 5769 per the Jewish calendar; to the year 6013 per the best combined estimate from the Julian, Gregorian and Bishop Ussher's calendars (Butt 2006:19; *World Book* 2001, 1:31; 3:29; *Hebrew Date Converter* 2007); and to the year 6009-6010 per Michael Rood's newly discovered *Astronomically and Agriculturally Corrected Biblical Hebrew Calendar* (2007). Biblical time (both prophetic and apocalyptic eschatological), in conjunction with the concepts of salvation history and the kingdom of God (or the age to come), will be viewed as *kairos* time and brought into focus with how they intersect with and in *chronos* time.

1.2.5 Premillennialism

The simplest definition of premillennialism is the belief that after a period of severe tribulation of the earth, the Lord Jesus Christ will visibly and bodily return to earth (His Second Coming/Advent or *Parousia*) and will then rule and reign on the earth for a period of one thousand years (millennium) of peace and prosperity. The scripture reference most often given for this order of events is Revelation 19:11- 20:6.

Premillennialism can be subdivided into two groups: historicism and futurism.

Historicism is the belief that the prophecies concerning the End Times provide a symbolic history of the Church period leading up to the Second Advent; past and present

Church history is examined to seek fulfillment of specific prophecies. Futurism, on the other hand, is the belief that none of the End Times prophecies will be fulfilled until a short period before the *Parousia*. The futurists can be further subdivided into three groups based on their belief of when the Rapture (or catching away) of the Church will take place: pretribulationists (the Rapture takes place before the seven-year tribulation on earth), midtribulationists (the Rapture takes place midway through the seven-year tribulation, before the “Great Tribulation” or wrath of God is poured out), and posttribulationists (the Rapture is not a separate event and takes place in conjunction with the Lord’s Second Coming) (Hebert 2006c:5-6).

Other names for premillennialists are millenarians and chiliasts—taken from the Greek word for thousand (Torrey 1913:145). As mentioned in the Introduction Section, premillennialism was the prevailing view of the Early Church for about the first three centuries, up to and including the First Ecumenical Council at Nicea in 325, and until Origen and his allegorical interpretation of Scripture began to take hold and Augustine postulated the concept of amillennialism. Premillennialism then receded in prominence (eschatologically speaking) to amillennialism and postmillennialism until the late eighteenth/early nineteenth century, with the rise of dispensationalism.

Amillennialists (taken from “a” millennium, meaning “no” millennium) believe that the references to the Millennium in Scripture are figurative or allegorical and take place in the believer’s heart, thereby creating heaven on earth in the Body of Christ. Although similar in belief to the postmillennialists, the amillennialists also believe that there is no literal reign of Christ on earth; that the Great White Throne Judgment occurs immediately following the Second Coming of Christ; and that there is only one, not two,

resurrections addressed in Revelation 20. This view was initiated by Origen and propagated as the orthodox eschatological view of the Catholic Church by Augustine. Augustine also taught that the period of this spiritual millennium in the Church or Body of Christ was from the Cross to the *Parousia*, commonly called the Church Age by other theologians.

Postmillennialists believe that Jesus will return after the Church has established the Millennium on earth by the faithful completion of the Great Commission. It will be a period of peace and righteousness and may or may not be a literal one thousand year period but will definitely conclude with the Lord's Second Coming. Postmillennialists are considered optimists and teach that the kingdom of heaven/God is here and now on earth and things will get better and better until the Church ushers in the Second Coming of Christ. This belief started during the Age of Enlightenment (seventeenth century), most probably by Daniel Whitby (1683-1726), a Unitarian (Van Hoogen 2002:123). Most Reformed Theology teaches postmillennialism (which includes the Puritans, founders of the American Church) and it was the majority view of the Church in the late-seventeenth, eighteenth and nineteenth centuries. However, after the rise of dispensationalism in the mid-nineteenth century and the turmoil, strife, World Wars, and overall increase in evil and Satan's kingdom of the twentieth century, postmillennialism faded into the background and premillennialism once again moved to the forefront (Weber 1979:9-11; Erickson 1998:1212-1222; Hart 1999:453-462; Geisler 2005:547-551).

As stated in the Introduction Section, this thesis is based on a premillennial-futurist, pretribulational frame of reference. This view has received much attention lately and has become the popular view in America in the mid-to-late twentieth century,

carrying over into the twenty-first century. However, there still remains much discussion and disagreement over when the Rapture of the Church will take place (For more information on the Rapture of the Church, see the Rapture Section below and Hebert 2006c).

1.2.6 Second Coming or *Parousia*

In New Testament Greek, the word “coming” is mainly represented by two words *parousia* and *erchomai*. Consider the following definitions taken from the author’s Masters Thesis:

Parousia means:

. . . present presence, a being present, a coming to a place; presence, coming or arrival. A technical term used of the coming of Christ (Matt 24:3; 1 Cor 15:23; 1 Thess 2:19; 2 Thess 2:8; 2 Pet 3:4; 1 John 2:28); the Son of Man (Matt 24:27, 37, 39); the Lord (1 Thess 3:13; 4:15; 5:23; 2 Thess 2:1; James 5:7-8; 2 Pet 1:16); the day of God (2 Pet 3:12). The term *parousia* refers to the Second Coming of the Lord, but the Second Coming is not just one event taking place at a particular time. Rather it is made up of a series of events. We can understand which event is referred to only by a careful examination of the context in which the terms *parousia* or *erchomai* (to come) occur . . . The coming of the Lord at the end of the seven-year tribulation period is what the Lord describes in Matt 24:15-22, 32-34; Mark 13:14-23, 29-30 (cf. Luke 19:41-44; 21:20-23, 32-33; 23:28-30). The judgment of the Lord is designated as a specific coming by the verb *elthe*, the aor. subjunctive of *erchomai* indicating that this specific coming is prior to the final judgment of the world. This coming is also called *apokalupsis*, revelation (Rom 2:5; 8:19; 1 Cor 1:7; 1 Pet 1:7, 13; 4:13) and *epiphaneia*, manifestation (2 Thess 2:8; 1 Tim 6:14; 2 Tim 1:10; 4:1, 8; Titus 2:13). . . . **Thus the coming of the Lord or His parousia consists of several comings which are in reality stages of a continuous process** [emphasis added] (Zodhiates 1992:1123-4).

Erchomai means:

to come, to go, move or pass along, intrans. in any direction, as marked by the adjuncts or often simply by the context. The forms from *elthon*, the 2d aor., however, more frequently signify “to come” . . . in a fut. sense, apparently, but only of what is certain to take place (John 4:25; 14:3, 30; Rev 1:7) . . . the One who was (or had been) and the coming One (Rev 1:4, 8; 4:8) . . . *epi*, upon, with the gen. of thing, implying rest upon (Matt 24:30, “upon the clouds” [a.t.]) In the sense of to come again, back, to return, . . . Two of its many derivatives; *eleusis*, advent, coming; *katerchomai*, to come down; (Zodhiates 1992:656-8).

Erchomenon, the noun form of *erchomai*, is also translated “coming or arrival” (*The Online Greek Bible*: “*erchomenon*”). Two of the three other Greek words used in the New Testament in association with the Second Coming were mentioned above in the definition of *parousia*: *epiphaneia* and *apokalupsis*. The third is *phaneroo*, meaning, “to make apparent, manifest, known, show openly” (Zodhiates 1992:1435) - (Hebert 2006c:19-21).

Another term that relates to the *Parousia* is *maranatha*. This word is a Greek transliteration of two Aramaic words: *maran*, meaning lord, and *atha*, meaning has come. The only place that the word appears in the Bible is in 1 Corinthians 16:22. However, it is alluded to in Revelation 22:20 and mentioned in *The Didache* 10:6 (*The New Testament Greek-English Dictionary* 1990, 14:112-13). Other definitions for *maranatha* are as follows: “our Lord has come,” indicating the approaching judgment when the Lord returns (Zodhiates 1992:943); “the Lord cometh or the Lord is come,” a reminder of the Second Coming—see also *The Didache* 10, as a Communion prayer, and compare with Revelation 22:20—(Vincent 1991, 3:289); *mare*, lord of man or of God, and *atha*, come (Brown 1979:1101, 1083); “our Lord, come!”—see also Revelation 22:20 (Ryrie 1978:1751), 2 Thessalonians 1:8-9, and Jude 14-16 for judgment on unbelievers, 2 Peter 2:9 for day of judgment, Revelation 1:3; 22:7, 12, 20 for “Lord, come quickly,” Acts 1:11, Matthew 16:27, Daniel 7:13, Zechariah 14:5 for “come in like manner,” and Philippians 4:5, 2 Timothy 4:8, Revelation 1:3 for “the Lord is at hand” (Johns 1978:960-1, 1400-1, 1326-8, 628-9). Considering all this information, it appears that *maranatha* is an exclamatory statement used by the apostles as an encouragement to the Church; meaning, Lord Jesus, come! and referred to the *Parousia*.

Therefore, when considering all the terms related to the Second Coming or Advent of Christ and all events related to it (including the Rapture of the Church), *parousia* is the most commonly used word to describe all that they entail and will be used

from this point forward to convey that concept. Please note that the term, Apocalyptic Gospel, may be used to express the same thought as Eschatological Gospel. However, due to the above definition of *apokalupsis* and the connotation of the “Apocalypse of John” or the Book of Revelation in the Bible, Eschatological Gospel remains the term best used to convey the concept outlined by this thesis and will be used henceforth.

1.2.7 Rapture

All those who hold the premillennial-futurist view of eschatology believe that the Rapture of the Church will occur as part of the *Parousia* and that the primary rapture references in the Bible were written by Paul in 1 Thessalonians 4:13-18 and 1 Corinthians 15:51-57.

Please note the following treatment of the word rapture taken from the author’s Master’s Thesis:

Rapture does not appear in the text of the Bible; however, it comes from the Latin words *rapere*, meaning “rapid” (Rosenthal 1990:53) and *rapiemur*, meaning, “we shall be caught up” (Ladd 1978:84). These words were taken from the Greek verb *harpazo*, meaning, “to seize upon, spoil, snatch away or take to oneself,” especially used of rapture (Acts 8:39; 2 Cor 12:2, 4; 1 Thess 4:17; Rev 12:5). *Harpazo* is translated “caught up” or “caught away” the five times (out of thirteen) it appears in the Bible relating to rapture. The other eight times it is translated, “to forcibly seize upon, snatch away, take to oneself or use force on someone” (Zodhiates 1992:257). In Acts 8:39, the Holy Spirit “caught away” Philip, after he ministered to the Ethiopian eunuch, and placed him in Azotus, some 20-30 miles away. In 2 Corinthians 12:2-4, Paul twice describes his experience of being “caught up” to the Third Heaven. In Revelation 12:5, the man child of the Woman (usually interpreted to mean, Jesus) was “caught up” to God and His throne. And in 1 Thessalonians 4:17, the primary text for the Rapture of the Church, “we who are alive and remain shall be *caught up* together with them in the clouds, to meet the Lord in the air, and thus we shall always be with the Lord” (together with them refers to the “dead in Christ,” who were resurrected immediately preceding the Rapture of the Church) (Hebert 2006c:13-4).

The Rapture of the Church is also addressed by Paul in 1 Corinthians 15:51-2, but within the context of the resurrection of the saints: “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*.” The word translated *changed* in this verse is the Greek verb *allasso*, meaning “to change the form or nature of a thing” (Zodhiates 1992:124). *Allasso* is related to two other Greek verbs that are tied to the rapture concept: *metatithemi*, meaning “to transpose, put in another place and hence to transfer, translate,” used in both Hebrews 11:5 and Genesis 5:24 (in the Septuagint) to describe the translation of Enoch to heaven (Zodhiates 1992:973; Lust 1996, part 2:301); and *metamorphoo*, meaning “to transform, transfigure, or change one’s form,” used to describe Jesus’ appearance on the Mount of Transfiguration (Matt 17:1-9; Mark 9:2-9; Luke 9:28-36) and “which suggests what the bodies of the righteous may be as a result of the resurrection of our bodies (1Cor 15:51f)” (Zodhiates 1992:968-9) – (See Hebert 2006c:14-17, 24-62 for further development of *harpazo* and other New Testament Greek words similar to *harpazo* used in related passages).

The following quote from the Master’s Thesis deals with the comparison between the terms “rapture” and “resurrection”:

Another term to be defined and placed in juxtaposition to rapture is resurrection (mostly the verb, *egeiro*, meaning “to rise, have risen” and the noun, *anastasis*, meaning “a standing up, a resurrection or recovery” (Zodhiates 1992:496, 159). Resurrection speaks about the same type of raising or taking up as *harpazo*, but in reference to the dead or “sleeping” versus the living. In other words, *raising the dead bodily back to life in a new incorruptible, immortal body compared to transporting or translating the living bodily to heaven*. Jesus is the first example of this resurrection. Then, there will be those who are his (asleep/dead in Christ) at his “coming” immediately preceding the Rapture (1 Cor 15:20-23, 50-52 and 1 Thess 4:16-17). Rapture and resurrection are very closely related, yet still completely separate and distinct concepts. *Therefore, Jesus’ resurrection and ascension (rapture) at the beginning of the Church Age, is the type, model, or precedent for the resurrection and Rapture of His Body (the Church) at the end of the Church Age* [emphasis added] (Hebert 2006c:19).

However, the question remains as to when during the *Parousia* will the Rapture of the Church occur? And more specifically, when will that “blessed hope” occur in relation to the seven-year Tribulation and the revealing of the antichrist? As mentioned above in Section 1.2.5, the answer to these questions may be divided into three different categories: pretribulational, midtribulational and posttribulational. The proponents of all three positions agree that the Church (Body of Christ) will not be the target of God’s wrath to be poured out during the Tribulation or day of the Lord (addressed in Section 1.2.9 below). However, each position believes that the Rapture of the Church will occur at a different time in relation to the seven-year Tribulation Period. Each of the positions will now be addressed in detail.

The pretribulational position believes the Rapture will occur prior to the revealing of the antichrist and the subsequent start of the Tribulation Period. This event will be separate and distinct from the Second Coming of Jesus Christ to judge the earth (at the end of the Tribulation Period), as addressed in Matthew 24, Mark 13, Luke 21, and Revelation 19. This position is based on a literal-grammatical reading of the two primary Rapture passages (1 Thess 4:13-18 and 1 Cor 15:51-57) and is supported by the following related passages: John 14:2-3; Acts 1:9-11; 1 Corinthians 15:20-26; 1 Thessalonians 5; 2 Thessalonians 1:7 – 2:17; Titus 2:11-13; Hebrews 9:28; James 5:7-8; 2 Peter 3; 1 John 2:28; 3:2; Jude 20-23; and Revelation 4:1; 12:5 (For a full exegetical treatment of the Rapture passages, see chapter 2 of Hebert 2006c). This may best be seen by the following paraphrase of John Rea’s at the end of his nine-page exegetical study on the primary Rapture passage:

For this we say unto you by a revelation received from the Lord, that we that are alive, that are still surviving *when the parousia of the Lord begins*, shall in no way

be ahead of them that are already dead. For the Lord Himself shall come down from heaven with a shouted command (to the dead in Christ)—in an archangel-like voice—and with God’s last trumpet-call (to Israel to deal with them again as a nation): and the dead in Christ shall stand up (be resurrected) first; *then we that are alive, that are left, shall together with them be snatched away from the people on earth, rescued from the fiery judgments of the tribulation about to begin, and caught up in clouds, to meet the Lord at a glorious reception in the air: and so shall we ever be with the Lord* [emphasis added] (Rea 1954:90).

Please note the following chart of the Rapture of the Church versus the Second Coming, depicting them as two separate and distinct events (created by Edward E. Hindson):

<u>Rapture</u>	<u>Return</u>
1. Christ comes <i>for</i> His own (John 14:3; 1 Thess. 14:17; 2 Thess. 2:1)	1. Christ comes <i>with</i> His own (1 Thess. 3:13; Jude 14; Rev. 19:14)
2. He comes in the <i>air</i> (1 Thess. 4:17)	2. He comes to the <i>earth</i> (Zech. 14:4; Acts 1:11)
3. He <i>claims</i> His bride (1 Thess. 4:16-17)	3. He comes <i>with</i> His bride (Rev. 19:6-14)
4. Removal of <i>believers</i> (1 Thess. 4:17)	4. Manifestation of <i>Christ</i> (Mal. 4:2)
5. <i>Only</i> His own see Him (1 Thess. 4:13-18)	5. <i>Every eye</i> shall see Him (Rev. 1:7)
6. <i>Tribulation</i> begins (2 Thess. 1:6-9)	6. Millennial <i>kingdom</i> begins (Rev. 20:1-7)
7. Saved are <i>delivered from wrath</i> (1 Thess. 1:10; 5:9)	7. Unsaved <i>experience the wrath</i> of God (Rev. 6:12-17)
8. <i>No signs</i> precede the rapture (1 Thess. 5:1-3)	8. <i>Signs</i> precede the second coming (Luke 21:11, 15) - (Hindson 1995:157).

After completing the research and writing of the Masters Thesis on the subject, it is the premise of this author that the Pretribulational Rapture of the Church was passed on by Jesus to the Apostles Paul, John, Peter, James, and Jude, then to the Early Church Fathers, who in turn continued to spread it within the Early Church through their writings as a doctrine of the Early Church. This then formed the foundation for “the blessed hope” of the Early Church and the Eschatological Gospel of Both Comings of Jesus Christ.

There is however, an alternate reading (interpretation) of the primary rapture passage, which forms the basis for the posttribulational view. This may be best described by Randolph O. Yeager in his treatment of the passage in *The Renaissance New Testament* (1998). He places the Rapture of the Church in conjunction with the Resurrection of the Just, the Judgment Seat of Christ, the Battle of Armageddon, and the Second Coming of Christ, and in accordance with Revelation 11:15-18, 1 Corinthians 15:51 and Luke 14:14 (Yeager 1998:214). He agrees that the Rapture will occur and the Body of Christ will meet the Lord in the air. However, he compares the meeting of the bridegroom and the ten virgins in Matthew 25:1, 6 and the meeting of Paul and the Roman Christians in Acts 28:15 to Jesus and the raptured saints in 1 Thessalonians 4:17. He claims that in all these cases, the ones that went to the meeting “retraced their steps and returned” to whence they came. Therefore, since Jesus is coming to earth (at the Second Coming) and the Rapture occurs in conjunction with this eschatological event, the saints will return to earth with Jesus for judgment and to rule and reign with Him (Yeager 1998:215-6). This is coupled with the posttribulational view that nowhere in the scriptural text is the Rapture specifically indicated as occurring before the Tribulation (Ladd 1956:88). Additionally, based on the commentary of F. F. Bruce, William Everett Bell, Jr. adds that Paul wrote 1 Thessalonians 4-5 as an amplification of what Jesus taught the Disciples in the Olivet or Apocalyptic Discourse in Matthew 24, Mark 13 and Luke 21 and therefore, included no mention of rapture separate from the Second Coming (Bell 1967:249).

There are several problems with this posttribulational view. First, as mentioned above, the Rapture and the Second Coming have two completely different purposes. The

Rapture is the specific *kairos* event in *chronos* time that will complete the Church Age. And just as Jesus ascended into heaven (after receiving His new resurrected body), the Body of Christ will do likewise, and remain in heaven during the Tribulation on earth to undergo the Judgment Seat of Christ (Rom 14:10-12; 1 Cor 3:11-14 and 2 Cor 5:10) and partake in the Marriage Supper of the Lamb (Rev 19:7-9). Conversely, the Second Coming of Christ/day of the Lord will be for judgment on the earth because of sin and in fulfillment of the Old Testament day of the Lord (*Yahweh*) prophecies. This will occur at the end of the Tribulation, in conjunction with the Battle of Armageddon. At that time, the previously resurrected/raptured saints and the angels will return with Jesus (Rev 19:11-21). Jesus will then carry out the Judgment of the Nations (Sheep and the Goats—Matt 25:31-46) for those remaining alive through the Tribulation. From that point, Jesus will then set up and enter into His millennial kingdom reign (Hebert 2005a).

Secondly, although God could, in His sovereignty, choose to have all these events occur simultaneously, it would appear to violate the historical-chronological-biblical, space-time continuum (which He established for humanity) to do so. In this regard, God would be dealing with two different groups (saints and sinners), at two different judgments, for two completely different reasons (completion of the Eschatological Gospel of Salvation and rewards versus judgment of sin and disposition of sinners) simultaneously! It may be understandable to follow this posttribulational logic, if one believes that the Matthew 25 judgment will be one great, final judgment of all (saints and sinners alike), instead of a judgment of those that will have just survived the Tribulation (which contextually and chronologically makes better sense). This posttribulation interpretation also conflicts with the Judgment Seat of Christ scriptures for the saints

(listed above) and the Great White Throne scripture for Satan, the Beast, False Prophet, and sinners (Rev 20:10-15).

Lastly, by relating the bridegroom and ten virgins of Matthew 25 and Paul and the Roman Christians of Acts 28 to Jesus and the Rapture of the Church in 1 Thessalonians 4, Yeager violates the first rule of hermeneutics: “a text without a context is a pretext.” He has taken two completely different contexts (Jesus personally teaching about the kingdom of heaven at the Second Coming in parable format, using a Jewish wedding analogy, and Luke historically recording the meeting of Paul and the Roman Christians on his way to imprisonment) and yoked them together with a third context of Paul teaching about the “mystery” or “revelation” of the Rapture of the Church (to take place in conjunction with the resurrection of the “dead in Christ” and in prophetic fulfillment of Jesus’ resurrection and ascension and the perfect completion of the Eschatological Gospel of Salvation). Again, it is understandable to follow this logic, if one accepts the posttribulational argument that Paul did not receive a “new revelation,” but was just amplifying information about Jesus’ Second Coming (as addressed above). However, in the treatment of the Apocalyptic Discourse (in Section 1.4.2 below), there remains room in Jesus’ words themselves for “two comings” at the *Parousia*; that would include both the Rapture of the Church and the Second Coming as separate and distinct events (Both these issues are discussed in greater detail in chapter 2 of Hebert 2006c). Therefore, this alternate reading (advocating the posttribulational view) must be rejected as contextually, chronologically and scripturally untenable.

The midtribulational position may be best described by Marvin Rosenthal: “According to mid-tribulation rapturists, the catching away of the church will occur three

and one-half years into the Tribulation period, immediately prior to the Great Tribulation. . . . that the wrath of God is to be associated only with the Great Tribulation and that this wrath will be triggered by the opening of the seventh trumpet judgment (Rev 11).

Therefore, midtribulationists would view their position as teaching that the Rapture will exempt the church from God's judgment" (Rosenthal 1990:57). Rosenthal personally modifies this position and moves the Rapture farther into the seven-year period; after the start of the Great Tribulation, but before the pouring out of God's wrath during "The Day of the Lord." Rosenthal states that this will occur after the opening of the seventh seal in Revelation 8:1, "about midway through the second three and one half years." He uses Matthew 24-25, in conjunction with Revelation, to defend his position (Rosenthal 1990:60-61).

Although this midtribulational Rapture occurs at a separate time from the Second Coming, and presumably precedes God pouring out His wrath at the "Day of the Lord," the issue of the Church remaining on earth at the same time as Antichrist still remains. Scripturally, this is addressed in 2 Thessalonians 2:6-7, "And you know what restrains him (Antichrist) now, so that in his time he may be revealed. . . . only he who now restrains will do so until he is taken out of the way." Traditionally, the "what" and "he" in these verses refer to either the Holy Spirit or the Body of Christ, spoken of in the masculine gender by Paul in 1 Corinthians 12 and Ephesians 4 (House 1995:276-7; Feinberg 1995:306-8). Also, the issue of the day of the Lord being narrowed down to just the latter part of the seven-year period goes against the body of research which relates the day of the Lord to the entire seven-year Tribulation Period (see Section 1.2.9 below).

Therefore, the midtribulational view seems to lack the cohesive, consistent testimony of the whole counsel of Scripture and also appears to be untenable.

It appears that after considering all three views of when the Rapture of the Church is to take place, the Pretribulational Rapture of the Church (in complete fulfillment of the Eschatological Gospel of Both Comings of Jesus Christ) holds the most scriptural and contextual credence and will be used for the rest of this thesis. The more refined pretribulational doctrine of dispensationalism, which arose around 1830 with John Nelson Darby, will be discussed next.

1.2.8 Dispensationalism

Dispensationalism is a theological belief attributed to John Nelson Darby (1800-1882). Generally speaking, it states that God deals with humanity throughout biblical history in a number of periods (usually seven) of time, economies, administrations, or dispensations (i.e., Innocence, Conscience, Government, Patriarchal Rule, Mosaic Law, Grace or the Church Age, and the Millennial Kingdom). Traditionally, all dispensationalists hold to the following four major doctrines: 1) a distinct separation between an earthly Israel and the heavenly Church; 2) a clear separation between Old Covenant Law and New Covenant Grace; 3) the New Testament Church is a “parenthesis” in God’s plan and was not foretold in the Old Testament; and 4) a clear distinction between the Rapture of the Church and the Second Coming of Christ, separated by the seven-year tribulation. All of their beliefs are based on a literal, plenary interpretation of the Bible (Elwell 2001:343-5).

According to Richard Kyle, who quotes Darrell Bock of Dallas Seminary, there are three types of modern dispensationalism: Scofieldian, revised and progressive.

Scofieldian dispensationalism “rigidly separates Israel and the church.” Revised dispensationalism “allows for more continuity between Israel and the church and between the various dispensations.” Progressive dispensationalism “is even more moderate. It sees considerable continuity in God’s plan for humanity and avoids wild prophetic speculations” (Kyle 1998:117; Bock 1994:26-29) – (Also, see Ryrie’s *Dispensationalism* (1995) for more specific details on dispensationalism).

As mentioned above, there is much orthodox scholarship that remains outside the realm of dispensationalism, and strictly speaking, the author is not a dispensationalist either. The author believes that the New Covenant was a fulfillment of the Old Covenant (as grace is a fulfillment of the Law) and that the New Testament Church is foreshadowed in the Old Testament as Israel and is the spiritual fulfillment of both physical and spiritual Israel. Additionally, Jesus Christ was born Jewish in Israel, as a fulfillment of all the Old Testament messianic prophecies and became the bridge between Old Testament law, which He came to fulfill (Matt 5:17-18; Luke 16:16-17) and New Testament grace, which is exhibited by His Body, the Church. Both covenants were connected and accessed through the same concept – faith (Rom 4:1 – 5:1). Besides the individual raptures of Enoch (Gen 5:21-24) and Elijah (2 Kgs 2:10-12), which are outlined in the Old Testament, there is documented research that shows that the Rapture of the Church may have also been foreshadowed in the Old Testament by Psalm 7:6-7, Joel 2:28-32 and Zephaniah 2:1-3 (Cooper 1961:119-125). Therefore, based on the discussion in all of the preceding sections, the remainder of this thesis will be treated from a premillennial-futurist, pretribulational eschatological perspective.

1.2.9 The Day of the Lord

The day of the Lord (*Yahweh*) is an Old Testament term, which becomes contextualized by the eschatological writings in the New Testament. The term is mentioned by the following Old Testament prophets in the respective texts: Isaiah 2:12-21; 13:6-13; Ezekiel 13:3-8; 30:2-3; Joel 1:15; 2:1-2, 10-11, 30-31; 3:14-16; Amos 5:18-20; Obadiah 15; Zephaniah 1:14 - 2:3; and Zechariah 14:1-4. In all these scriptures, the day of *Yahweh* is characterized as a time of thick darkness, gloominess, trouble, distress, and terror. In that day, God will pour out His destruction, “wrath” and fierce anger, punishment, indignation and fury, vengeance and fire upon the world for its evil, sin and iniquity at some time in the future (Rosenthal 1990:118-24). Therefore, the “day of the Lord” is when the “wrath of God” will be poured out upon the earth because of sin(s).

According to J. Randall Price, the clear New Testament references to the day of the Lord (Acts 2:19-20; 1 Thess 5:2-4; 2 Thess 2:1-2; and 2 Pet 3:9-10), place it within the context of Daniel’s “seventieth week” (from Dan 9:24-27; sixty-nine of the seventy weeks of years, or 483 out of 490 years, were fulfilled upon Jesus the Messiah’s death and resurrection in AD 29 or 30). This remaining “seventieth week” is also commonly referred to as the seven-year Tribulation Period addressed in the Book of Revelation and by Daniel 12, Matthew 24, Mark 13, and Luke 21. This seven-year period is also commonly broken into two 3 ½ year periods (in accordance with Dan 9:27; “but in the middle of the week”), with the latter 3 ½ year period being known as the Great Tribulation. In 1 Thessalonians 1:10 and 5:9, Paul states that God will *deliver* believers from this wrath to come and “did not appoint” believers unto this wrath, but *salvation* through Jesus Christ (the complete salvation addressed by the Eschatological Gospel).

Therefore, believers will not be on earth during the day of the Lord/Tribulation, when God pours out His wrath upon the world, but in heaven with Jesus (1995:82-3) - (Hebert 2006c:21-2).

1.2.10 Satan/Devil and the Kingdom of Darkness

The Greek word *diabolos*, “false accuser, the devil” is used thirty-eight times and *satanas*, “Satan, the tempter, Beelzebub/prince of devils, opposer, adversary,” is used thirty-four times in the Greek New Testament to describe Satan or the devil (Zodhiates 1992:418-21, 1281-2). *Diabolos* is used much more frequently in the Septuagint compared to *satanas* only being used twice (Morrish 1976:55, 220). However, in Hebrew, Satan (the adversary) is used exclusively (Brown 1979:966). Arthur W. Pink expounds, “He is God’s enemy and man’s adversary. ‘Satan’ refers to his *character*: the malignant Adversary of all good—in God or His creatures. ‘Devil’ refers to his *mode* of carrying out his evil designs: by lying slanders, false accusations, evil traducings. He is termed ‘Prince of this world’ (John 14:30), which defines his position in relation to our earth. He is named ‘Beelzebub’ (Matt. 12:27), which regards him as the head of the demons. . . . He is termed ‘Lucifer’ which means ‘Morning Star’ (Isa. 14:12), a title which seems to have belonged to him before his apostasy” (Pink n.d.:3).

Throughout Scripture, Satan is described in many ways: a serpent (Gen 3; as interpreted by Paul in 2 Cor 11:3-14, where he says Satan can also disguise himself “as an angel of light” and by John in Rev 12:9-17; 20:2); a dragon (Rev 12:3 -13:11; 16:13; 20:2); the antichrist (1 John 2:18-22; 4:3-4; 2 John 1:7); the prince of the devils or Beelzebub (Matt 9:34; 12:24; Mark 3:22); the prince of this world (John 12:31; 14:30; 16:11); the wicked one (Matt 13:19, 38; 1 John 2:13-14); the father of lies (John 8:44; 1

John 2:22); the adversary (1 Tim 5:14; 1 Pet 5:8); the enemy (Matt 13:39; Luke 10:19); the anointed cherub that covers (Ezek 28:14, 16); a deceiver (2 John 1:7); the prince of the power of the air (Eph 2:2); the accuser of the brethren (Rev 12:10); Lucifer, shining star, son of the morning (Isa 14:12); and, as mentioned above, the devil, thirty-eight times in the New Testament and Satan thirty-four times in the New Testament, in addition to twenty-one times in the Old Testament (including fourteen times in Job while having a conversation with God-*Elohim* in heaven). Job is considered to be one of the oldest, if not the oldest, books of the Bible. If it was not written first, it certainly speaks of the patriarchal times in the Old Testament around the time of Abraham (LaSor, Hubbard and Bush 1996:471-4; Ryrie 1978:747). Therefore, it appears that Satan (the adversary or enemy) remains the most common usage, probably the best name for him and what will be used throughout the remainder of this thesis.

Satan is a created being; most probably an anointed cherub, next in line under God Himself (Pink n.d. 14). He fell from grace with God and as a result of his pride, took a third of the angels with him and came to earth to usurp God's authority and steal, kill and destroy humanity, created in the image of God, through "the gospel of Satan" (Pink n.d. 15-25, 32-40). He was said to rule over his own kingdom (Matt 12:26; Mark 3:23-27) and this world (John 12:31; 14:30; 16:11) by Jesus in the Gospels (Zodhiates 1992:392-4). This kingdom of darkness is the antithesis of Jesus' kingdom of light/heaven/God (Matt 8:11-12; 13:38-42; John 18:36; Acts 26:18; Col 1:13; 1 Thess 5:5; 1 John 1:5-6; Rev 16:10), is spiritual in nature and is described by the New Testament in Greek primarily by the word *skotos* meaning, "darkness—physical, spiritual, place of infernal spirits; opposite of Christ; and opposite of *phos*—light,

mentioned in Matt 4:16; Luke 1:79; John 3:19; Rom 2:19; 13:12; 1 Cor 4:51; Eph 5:8, 11.” On a much more limited scale, the kingdom of darkness is represented by the Greek word *zophos*, darkness of Tartarus or Gehenna, mentioned in 2 Peter 2:4, 17 and Jude 6, 13 (Zodhiates 1992:1298, 702). And again, as mentioned by Jesus in the Parable of the Tares/Weeds in Matthew 13:24-30, 36-43, this kingdom of Satan is allowed to coexist, and grow unhindered, alongside the kingdom of heaven/God until the “harvest” at “the end of the age” (or *eschaton*).

There is a section of modern scholarship (developed by Rudolf Bultmann and related to his “demythologizing” Scripture), that does not believe in a personal devil or Satan, or of anything supernatural that cannot be verified through scientific inquiry or method for that matter (Klein 1993:58). However, this belief acknowledges the presence of evil as a force which opposes God and the furtherance of His kingdom, but not in any personalized sense. If one uses Bultmann’s concept to demythologize all the Old and New Testament references to Satan as a supernatural personage (along with the mentioning of all other supernatural occurrences; e.g., Moses and the children of Israel during the Exodus and in the wilderness, the dedication of Solomon’s Temple, the ministries of Elijah and Elisha, and the ministries of Jesus and the Apostles), then one must also demythologize the very words of Jesus Himself regarding Satan as a personalized enemy (Matt 12:26; 13:19, 39; 25:41; Mark 3:23, 26; 4:15; Luke 8:12; 10:18; 11:18; 13:16; and John 8:44) and His own personal temptation by Satan in the wilderness (recorded in Matt 4:1-11; Mark 1:12-13 and Luke 4:1-13). This demythologizing method of interpreting these texts about Satan remains at the very edge (if not over the line) of orthodox grammatical-historical-literal biblical hermeneutics.

Since this view comprises only an isolated, small section of modern biblical textual criticism, and is in direct opposition to the author's presuppositional hermeneutical approach to Scripture, it will not be pursued any further.

Jesus, through the power (*dunamis*) and authority (*exousia*) of the kingdom of heaven/God (*malkut shamayim*) or the age to come (*olam habbah*) bound Satan's kingdom during his ministry on earth (Matt 4:23; 9:35; 12:29; Luke 10:18; John 12:31; Acts 10:38). Then, by His substitutionary, atoning and sacrificial death, burial and resurrection, Jesus defeated Satan and his kingdom in the spiritual realm (Matt 28:18; 1 Cor 15:24; 2 Cor 2:14; Eph 4:8; Col 2:10, 15). Finally at the *Parousia*, Jesus will completely and finally defeat Satan, in the physical as well as the spiritual realm, and will replace the kingdom of this world with the kingdom of Christ (Ps 2; 24:7-10; Rev 12:7-10; 19:11 – 20:3). Both Rudolf Otto, in his essay "The Kingdom of God Expels the Kingdom of Satan" (1984), and Ladd, in his book *A Theology of the New Testament* (1974:65-9), explain that *this shows the eschatological nature of the mission of Jesus' First Advent, as well as the connection to the Parousia in the victory of the kingdom of God over the kingdom of Satan* [emphasis added].

1.3 OLD TESTAMENT ESCHATOLOGICAL WRITINGS

The foundation for the Church proclaiming an Eschatological Gospel of the kingdom of heaven/God was found in the Old Testament concepts of biblical time and salvation history (including a Triune God and promise of a Messiah—see Section 1.2.4) and was patterned after the "Creation Week," including the seventh day of rest established by God and which later became known to the Israelites as the "Sabbath" (Dumbrell 1994:15-23). Factoring in the concept that a day with the Lord is literally one thousand years (Ps 90:4;

2 Pet 3:8), many of the Early Church Fathers believed that humanity's lease on earth was for six thousand years. This was to be followed by God's sabbath rest of one thousand years or the Millennium of Revelation 20 (*The Letter of Barnabus* 15:4-5; *The Writings of St. Justin Martyr, Dialogue with Trypho*:81; *The Extant Writings of Julius Africanus* 3:18:4; *Instructions of Commodianus*:35; Hippolytus in Ladd 1956:30-1; Lactantius in *The Divine Institutes* 7:14, 25).

This Eschatological Gospel concept was confirmed throughout the Old Testament by the covenants God made with Adam, Noah, Shem (Semites), Abraham (Hebrews), and Moses (and the Israelites). It was also confirmed by Theophanies or Christophanies (appearances of God) as follows: to Abraham when he arrived in Canaan for the first time in Genesis 12:7, to establish covenant with him in Genesis 17, and in human form as one of the three men appearing to Abraham by the oaks of Mamre in Genesis 18; to Isaac to confirm his father Abraham's covenant in Genesis 26; to Jacob in a dream at the top of a ladder to heaven at Bethel to confirm Abraham's covenant, as he was going to Haran in Genesis 28:11-22 and again before re-entering Canaan with his family to continue covenant, and while he wrestled with "a man" who dislocated his thigh socket and changed his name to Israel in Genesis 32:24-31.

These appearances of God continued during Moses' time with the following: as "an angel" in the burning bush, when God gave Moses His name—*Yahweh*—in Exodus 3 - 4:17, on Mt. Sinai with Aaron, Nadab, Abihu, and seventy of the elders of Israel in Exodus 24:9-18, in the Tent of Meeting face-to-face in Exodus 33:8-11 and Deuteronomy 34:10, and again by himself atop Mt. Sinai, in a cleft of a rock as *Yahweh*'s glory passed by in Exodus 33:18 - 34:8; as the glory cloud of the Lord by day and fire by night above

the Tabernacle during the Israelites' travels through the wilderness in Exodus 16:10; 40:38; Leviticus 9:23; Numbers 9:15-23; 14:10; 16:19, 42; 20:6; and Deuteronomy 31:15-23. This continued, after Moses, with the following: to Joshua as "captain of the host of the Lord" in Joshua 5:13-15; to Gideon as "an angel of the Lord" in Judges 6:11-24; to Solomon in two dreams in 1 Kings 3:5-14 and 9:2-9. This phenomena may also be seen as types of Jesus, as follows: seen in Melchizedek, king of righteousness, king/priest of peace in Genesis 14:18-20, Psalm 110:4, Hebrews 5:6; 6:20 - 7:21; the fourth man in Nebuchadnezzar's fiery furnace who looked like "the Son of God" in Daniel 3:25; and the "Son of Man" who "came with the clouds of heaven" in the vision of Daniel 7:13.

The seven annual feasts or festivals of Leviticus 23 and Numbers 28 - 29; Passover, Unleavened Bread, Firstfruits, Weeks or Pentecost, Trumpets, Day of Atonement, and Tabernacles or Booths (Deal 1981; Spangler and Tverberg 2009:104-110, 114-124); and the offices of prophet, priest and king throughout the Old Testament also confirm the Eschatological Gospel. Additionally, the Eschatological Gospel was foretold by the Old Testament prophets in the prophecies of the kingdom of heaven/God, the First and Second Advents of the Messiah, and the day of the Lord or judgment. Next, each of these areas of prophecies will be explored in greater detail.

1.3.1 Messianic Prophecies of the First Advent

The messianic prophecies in the Old Testament start with a promise of hope and a virgin birth in the Garden of Eden after the fall of humanity in Genesis 3:15 (see section 1.2.4 for a detailed explanation). As also addressed in section 1.2.4 above, the theme of the Messiah is woven into each book of the Old Testament as a part of Israel's salvation history specifically as follows: the seed of the woman in Genesis, the Passover lamb in

Exodus, the high priest in Leviticus, the pillar of cloud by day and pillar of fire by night in Numbers, the prophet like Moses in Deuteronomy, the captain of salvation in Joshua, the judge/lawgiver in Judges, the kinsman-redeemer in Ruth, the trusted prophet in 1 and 2 Samuel, the reigning king in Kings and Chronicles, the faithful scribe in Ezra, the rebuilders of broken walls and shattered lives in Nehemiah, Mordecai in Esther, the everlasting redeemer in Job, Lord the Shepherd in Psalms, wisdom in Proverbs and Ecclesiastes, the lover and bridegroom in Song of Solomon, the Prince of Peace in Isaiah, the weeping prophet in Jeremiah and Lamentations, the four-faced man in Ezekiel, the fourth man in the fiery furnace in Daniel, the eternal husband married to the backslider in Hosea, the baptizer in the Holy Spirit in Joel, the burden-bearer in Amos, savior in Obadiah, the great missionary in Jonah, the messenger with beautiful feet in Micah, the avenger in Nahum, the evangelist pleading for revival in Habakkuk, the Lord Mighty to Save in Zephaniah, the restorer of the lost heritage of Israel in Haggai, the fountain opened to David for sin and cleansing in Zechariah, and the sun of righteousness rising with healing in his wings in Malachi (Roberts 1975).

The first four Old Testament feasts are eschatologically and prophetically fulfilled during the First Advent by Jesus' death, burial, resurrection, and His sending of the Holy Spirit to empower the Church (His Body). Passover is fulfilled by Jesus' death as the sacrificial lamb (Lev 23:5—Matt 26:2; John 19:14; 1 Cor 5:7). Unleavened Bread is fulfilled by Jesus' body buried in the tomb/earth for three days and three nights per Matthew 12:39-40 (Lev 23:6-7—Mark 14:22; John 6:51; 1 Cor 10:16). The Feast of Firstfruits is fulfilled by Jesus' resurrection on the third day (Lev 23:10-11—Mark 16:1-6; John 20:1, 19-23; 1 Cor 15:20-23). The Feast of Weeks (Pentecost) is fulfilled by Jesus

sending the promised Holy Spirit to empower the newly created Church/Body of Christ (Lev 23:15-16—Acts 1:1-5, 8; 2:1-4). Then, there is a “gap” (of approximately four months per Jesus’ prophetic words in John 4:34-8) in the annual calendar between these four feasts in the spring and the last three feasts in the fall. This “gap” may be prophetically construed as the “Church Age” or “times of the Gentiles” between the two advents of Messiah Jesus (Deal 1981:124-141).

The New Testament then confirms that Jesus Christ fulfilled about eighty Old Testament prophecies concerning the Messiah. These prophecies relate to His incarnation, virgin birth, Davidic lineage, place of birth, flight to Egypt, ministry, eternal priesthood, cleansing of the Temple, triumphal entry into Jerusalem on a donkey, arrest, suffering, manner of death, pierced side, unbroken bones, resurrection, ascension, and exaltation (Elwell 1998:71; House 1981: 98-100). Some of these Old Testament scriptures are listed below, with their corresponding New Testament fulfillments:

<u>Messianic Prophecy</u>	<u>OT Reference</u>	<u>NT Fulfillment</u>
Son of God	Ps 2:7	Acts 13:33; Heb 1:5; 5:5
Son of Man	Dan 7:13	Matt 9:6; 12:8, 32, 40; 16:13
Incarnation	Ps 40:6-8	Heb 10:5-9
Virgin Birth	Isa 7:14	Matt 1:21-3
Born in Bethlehem	Mic 5:2	Matt 2:6; John 7:42
Lineage of Judah	Gen 49:10	Luke 3:23, 32
Lineage of David	Ps 110:1; Isa 11:1; 2 Sam 7:12	Matt 22:43-4; John 7:42
Flight to Egypt	Hos 11:1	Matt 2:15
Death of Babies by Herod	Jer 31:15	Matt 2:16-18
Anointing/Baptism	Isa 11:1-4; 61:1-3	Luke 3:21-2; 4:16-21
Use of Parables	Ps 78:2	Matt 13:35
Miracles	Isa 32:3-4; 35:5-6; 42:7	Matt 9:35; 11:4-5
Cleansing of the Temple	Ps 69:9	John 2:17
Triumphal Entry	Zech 9:9	Matt 21:5; John 12:14-5

<u>Messianic Prophecy</u>	<u>OT Reference</u>	<u>NT Fulfillment</u>
The Arrest	Zech 13:7	Matt 26:54-6
The Scourging	Isa 53:5	John 19:1; 1 Pet 2:24-5
Casting Lots over clothes	Ps 22:18	John 19:24
Bones not broken	Ps 34:20	John 19:36
Pierced side	Isa 53:5; Zac 12:10	John 19:37
Death	Deut 21:23; Dan 9:26; Isa 53; Ps 22	Luke 18:32; Acts 8:32-5; 1 Cor 15:3; Gal 3:13
Burial	Isa 53:9	John 19:38-41
Resurrection	Ps 16:8-11; 30:3; 41:10; 2 Sam 22:6-7; Hos 6:2; Isa 57:1	Luke 24:46; Acts 2:25-31; 1 Cor 15:4
Ascension	Ps 2:7; 16:10-1; 24:7-10; 68:18; 110:1	Mark 16:19; John 20:16-7; Acts 1:9-11; Eph 4:4
Second Covenant	Jer 31:31; Ezek 36:26	Matt 5:17; 26:26-8; John 5:43; 10:10; 1 Cor 11:23-6.

From the testimony outlined above, it may be seen that the Old Testament was written as a record of “salvation acts” for God’s chosen people, as well as a foretelling of the coming of the ultimate “Salvation Act” or Messiah—Jesus Christ. It has been commonly said, within the Body of Christ, that the history of the world is really “His-story”: Savior, Lord, Messiah, and Second Person of the Trinity—Jesus Christ (*Yeshua Ha Mashiach*)—and includes both of His Comings (of the Eschatological Gospel) and both Old Testament prophetic-historical concepts of this present age and the age to come (*olam habbah*).

1.3.2 Kingdom of God Prophecies

The concept of the kingdom of heaven (*malkut shamayim*) or kingdom of God is not mentioned in those exact words in the Old Testament. However, the concepts of promise, election, deliverance, covenant, law, land, and ultimately the establishment of the office

structure of prophet, priest and king for the Nation of Israel speak directly to this same idea. Ladd adds, “We find, then, in the Old Testament a contrast between the present order of things and the redeemed order of the Kingdom of God. . . . Somewhere in this historical development emerged a new idiom—this age and the Age to Come . . . probably representing the Hebrew *olam haba*—the coming age” (1974:45-6). Also speaking of this concept, Ladd continues, “There is a twofold emphasis on God’s kingship. He is frequently spoken of as the King, both of Israel (Exod 15:18; Num 23:21; Deut 33:5; Isa 43:15) and of all the earth (2 Kgs 19:15; Isa 6:5; Jer 46:18; Pss 29:10; 99:1-4). Although God is now King, other references speak of a day when he shall become King and shall rule over his people (Isa 24:23; 33:22; 52:7; Zeph 3:15; Zech 14:9ff.) – (See G. von Rad, *Theological Dictionary of the New Testament* I, 567-69; John Bright’s excellent books deal almost exclusively with the Kingdom of God as a future hope). This leads to the conclusion that while God *is* the King, he must also *become* King, i.e., he must manifest his kingship in the world of men and nations” (Ladd 1974:61).

In his essay “On the Jewish Background of the Synoptic Concept ‘The Kingdom of God,’ ” Michael Lattke addresses the Hebrew concept of “kingdom of the heavens” or *malkut shamayim*. He notes that it appears to be based on the “kingly rule of *Yahweh*,” first of all through Torah in the hearts of men and secondly, physically on the earth through His chosen people (1984:72-3). Although there is an eschatological element in all these descriptions of the kingdom of God, this may be confirmed through the Book of Daniel (traditionally seen as written during the exilic period—Ryrie 1978:1305; LaSor, Hubbard and Bush 1996:574) and apocalyptic Judaism (written from the post-exilic

period through the second century AD—Dumbrell 1994:131-3; Ladd 1974:61; Lattke 1984:78-82), as always being eschatological.

Geisler notes that various Hebrew words are used for kingdom some 146 times in the Old Testament, that most of these refer to earthly kingdoms and that only a few refer to God's kingdom: "Chronicles has one; Isaiah has two; Psalms has five; Daniel has the most Old Testament references to God's kingdom, with seven (Heb: *malkut*)" (2005:459). Geisler then concludes with the following on kingdom senses:

The biblical concept of *kingdom* has at least five different senses.

First, there is *God's universal kingdom*, His overall, invisible, and everlasting reign over the entire universe.

Second, there is *Christ's messianic kingdom*, a visible, earthly, political kingdom promised to Israel in which Messiah reigns over the whole earth from a throne in Jerusalem.

Third, there is *God's spiritual kingdom (in the broad sense)*, including both good and evil, announced by Jesus in Matthew 13 and sometimes called the mystery form of the kingdom.

Fourth, there is *God's spiritual kingdom (in the narrow sense)*, God's invisible reign only in the hearts of believers; this began when the first person was saved (John 3:3, 5) and will continue throughout eternity.

Fifth, there is *God's spiritual reign in the church*; Peter used "the keys of the kingdom" (cf. Matt 16:19) to open the door of the church to the Jews (Acts 2; cf. 11:15) and to the Gentiles (Acts 10) [emphasis added] (2005:497).

Of these senses of the kingdom of God, the first three apply here. Although the first and third are alluded to in the Old Testament, the second is the one specifically prophesied about and which will now be addressed.

Genesis 49:10 speaks of the kingly rule coming through the tribe of Judah until Shiloh (the one who brings peace—Messiah) comes, and then "And to him shall be the obedience of the peoples" (speaking of the Messianic Kingdom). In Exodus 19:6, *Yahweh* describes the children of Israel under the Mosaic Covenant as "a kingdom of priests and a holy nation," thereby creating a true theocracy with *Yahweh* as their king. In

Deuteronomy 17:14-20, *Yahweh* tells Moses that when the Israelites enter the Promised Land of Canaan they will desire a human king to rule them and lays out the rules for choosing that king. This is confirmed to Samuel by *Yahweh* before choosing Saul as the first human king of Israel (1 Sam 8:5-22). In 2 Samuel 7:12-17, *Yahweh* establishes a covenant with David: “I will raise up your descendent after you, who will come forth from you, and *I will establish his kingdom . . . and I will establish the throne of his kingdom forever. . . And your house and your kingdom shall endure before me forever; your throne shall be established forever*” [emphasis added]. David descended from the tribe of Judah; and *Yahweh* here specifies that the messianic kingdom would also come from the lineage of David.

Isaiah mentions the coming of the Messiah and His reign several times in 9:6; 11:11-12; 24:3; and 32:1. Jeremiah speaks of the messianic covenant *Yahweh* will make with the nation of Israel in 31:31-33. Amos 9:11 talks about repairing and restoring “David’s fallen tent” and to “build it as it used to be;” talking of the future messianic reign. Micah 4:7-8 speaks of the restored messianic kingdom as also being political: “The Lord will rule over them in Mount Zion from that day and forever . . . the former dominion will be restored to you; kingship will come to the Daughter of Jerusalem” (Geisler 2005:465-470). Additionally, Wisdom in his article “The Valley of Decision (Joel 3)” addresses both the kingdom of God and the day of the Lord by stating, “*To the prophet, the ‘valley of decision’ represents the place of the grand finale of the war between the kingdom of God and the kingdom of the world*” [emphasis added] - (1995:35).

In Daniel, the only Old Testament apocalyptic prophetic book, the eschatological kingdom of God (compared to earthly kingdoms) appears to be the central theme (Dumbrell 1994:136; Geisler 2005:470-2; LaSor, Hubbard and Bush 1996:566). In Daniel 2, God reveals to Daniel the interpretation of King Nebuchadnezzar's dream to be a timeline of Gentile kingdoms. This changes in verse 44: "And in the days of those kings *the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever*" [emphasis added]. This timeline of Gentile kingdoms, corresponding to the different metallic parts of the statue in the king's dream, is understood to be the following five Gentile kingdoms: 1) gold – the Babylonian Empire (Dan 2:38); 2) silver – the Medo-Persian Empire (Dan 5:28; 8); 3) bronze – the Grecian Empire (Dan 8; 10:20; 11:2-3); 4) iron – the Roman Empire (Dan 2:40; 7:23); and 5) the ten toes of the iron and clay feet – a "divided; partly strong and partly brittle" ten-nation confederacy to rise out of the confines of the old Roman Empire (Dan 2:41-44; 7:24). This ten-nation confederacy is understood to be either a "revived Roman Empire; i.e., the Common Market, EEC, or EEU" (Biederwolf 1985:202-4, 208) or a ten-nation Arab confederacy per Psalm 83 (Deal 1983; 1995:9-74; Church 1986:225-6). More is then provided concerning these Gentile kingdoms and the revealing of the antichrist in subsequent visions of Daniel 7, 8, 10, and 11.

In Daniel 9, God reveals to Daniel the timeline for His people, the Jews, intertwined with both the First and Second Advents of the Messiah and the coming of the Messianic Kingdom. This is conveyed in the "seventy – sevened" or seventy weeks of years (70 x 7 or 490 years) prophecy. The angel Gabriel explains to Daniel, in verse 24,

that the prophecy is “for your people (Jews) and your holy city (Jerusalem), to finish the transgression (seventy-year exile prophecy of Jer 25:11-12; 29:10), to make an end of sin (Messiah’s First Coming), to make atonement for iniquity (Messiah’s First Coming), to bring in everlasting righteousness (Messiah’s Second Coming), to seal up vision and prophecy (Messiah’s Second Coming), and to anoint the most holy place (both Messiah’s First and Second Comings).”

In Daniel 9:25, Daniel is told that from a “decree to restore and rebuild Jerusalem” (which traditionally was issued by Artaxerxes Longimanus and addressed by Nehemiah 2:5-8 in 444-445 BC—Ryrie 1978:1327; Geisler 2005:472; Biederwolf 1985:218) “until Messiah the Prince (First Coming) there will be seven weeks and sixty-two weeks (69 weeks of years or 483 years) . . . Then (after the sixty-two weeks), the Messiah will be cut off *and have nothing or, but not for himself*” [emphasis added] (*The Interlinear Bible* 1986:691)—speaking of the crucifixion and atonement of Messiah during the First Advent. The question remains: Was this prophecy fulfilled literally and exactly? Taking 444-445 BC as the starting point, and adding 483 years, leaves a chronological date of approximately AD 38-39. Factoring in that the Gregorian Calendar is off by four to six years (due to the miscalculation of the year of the birth of Christ) and that in this system there must be both a 1 BC and an AD 1 (Butt 2006:19; *World Book* 2001, 1:31; 3:29; *About European History* 2007:A.D.; Ernest L. Martin 1980:1, 2, 132-152), leaves a revised chronological date of anywhere from AD 31-35. Since Jesus’ age at his death was thirty-three, this falls within this range of dates and, thereby, exactly fulfills this part of the prophecy! (As an additional note: according to Luke 3:1, the start of Jesus’ ministry was in the year AD 28—fifteenth year of Tiberius Caesar—(House

1981:64), and adding the traditionally accepted three + year ministry of Jesus yields the year AD 31 for His death).

Daniel 9:26 then continues, “. . . and the people of the prince who is to come will destroy the city and the sanctuary.” This specific prophecy was fulfilled by the Romans in AD 70. Finally, in verse 27 there remains a “he” who “will make a firm covenant with the many for one week” (remaining 7 years of the 490), and “in the middle of the week (3 ½ years) he will put a stop to sacrifice and grain offering” (speaking of the future Antichrist, the 7-year Tribulation, and 3 ½-year Great Tribulation; all of which are outlined in Revelation and precede the Second Coming of Messiah—Ryrie 1978:1327; Biederwolf 1985:223-5; Geisler 2005:597-600). This particular prophecy is further refined by Daniel 12. The Second Coming of Messiah and the Millennial or Messianic Kingdom is also described by the vision contained in Daniel 7:13-14. Here, the term “Son of Man” is used, Jesus’ favorite name for Himself (Biederwolf 1985:210; Geisler 2005:471-2, 555).

From all of the above testimony, it may be concluded that the kingdom of heaven (*malkut shamayim*)/God was an eschatological term not only addressed by the Old Testament, but prophesied to come to pass in conjunction with the advent or coming of the Messiah. From the frame of reference of the twenty-first century, this would include both the First Coming and the *Parousia* of Jesus Christ (*Yeshua HaMashiach*). Therefore, there exists a very strong connection between the prophesied eschatological Messianic Kingdom and the Eschatological Gospel.

1.3.3 *Parousia*/The Day of the Lord/ Millennial Kingdom Prophecies

The key to separating the two eschatological comings of the Messiah in the Old Testament prophecies is in the differing purpose for each coming. The First Coming involves “the suffering servant” of Isaiah for the atonement of the sin of humanity and reconciling/restoring relationship with *Yahweh*. The Second Coming (*Parousia*) involves the glorious “King of Kings and Lord of Lords” of Revelation coming to complete the salvation of His beloved Body (the Church) through physical resurrection and rapture, to judge the earth for its sins (day of the Lord), and to set up His kingdom on earth for one thousand years (Millennium). Many of the prophecies concerning the First Advent of the Messiah for salvation also contain prophecies concerning the *Parousia* for judgment. There are also specific prophecies concerning the “day of the Lord” or “day of *Yahweh*” in regards to judgment. Finally, the Old Testament contains promises of hope and restoration of the kingdom for *Yahweh*’s chosen people on earth (the Millennium).

All of these types of prophecies are seen in the prophetic eschatological fulfillment of the last three Old Testament annual feasts: Trumpets, Atonement and Booths or Tabernacles. The Feast of Trumpets will be fulfilled by Jesus Christ returning in the clouds for His Body (the Rapture of the Church), at the beginning of the *Parousia* and before the antichrist appears/the Tribulation begins (Lev 23:23-5—1 Thess 4:14-17; Luke 21:36; Acts 1:8-11). The Feast of Atonement will be fulfilled when Jesus judges the earth/humanity for their sins during the “day of the Lord/*Yahweh*”/Armageddon at the end of the *Parousia* (Lev 23:26-7—Matt 24:9-22; Rev 5 -19). The Feast of Booths will be fulfilled by the physical Messianic Kingdom on earth during the Millennium (Lev 23:34, 42-3—Ezek 43:1-12; Joel 3:18-21; Mic 4:1-8; Zeph 3:11-20; Zech 14:4-16; Rev

20:2-4) – (Deal 1981:142-153; Biederwolf 1985:12). After these last three Old Testament feasts are fulfilled through the *Parousia* and the Millennium, all seven of the Feasts of Israel will have been fulfilled by or through Jesus Christ (*Yeshua HaMashiach*).

Next, each type of these specific prophecies will be addressed separately. Although many of the prophecies are contained in the same section of scripture, or thought of the prophet, they will be considered independently. First, the *Parousia* prophecies will be addressed. Next, the day of the Lord prophecies will be addressed. Finally, the Millennial Kingdom prophecies (including the restoration of Israel) will be addressed.

1.3.3.1 Parousia Prophecies

Two of the *Parousia* prophecies were highlighted by Justin Martyr in his *Dialogue with Trypho, a Jew* (Falls 1965; Hebert 2004a). In roughly half of this document, Justin tries to prove that Jesus Christ was the Messiah that the Jews were anticipating. He addresses “Elijah coming first” in Malachi 3:1 and 4:5 as two separate comings/advents. Malachi 3:1, corresponding to Isaiah 40:1-17, speaks about John the Baptist (confirmed by Jesus Himself in Matt 11:7-11; 17:10-13). Malachi 4:5 speaks of another messenger (maybe one of the two witnesses of Rev 11:3-12) coming prior to the *Parousia*.

Justin Martyr then continues on with the thought of the Messiah’s two advents by quoting Genesis 49:8-12, Jacob’s (Israel’s) prophetic statement about Judah and his descendents. He points out that the scepter or ruler’s staff (kingship) will not depart until “Shiloh” comes, then “He ties the foal to the vine and donkey’s colt to the choice vine and washes his garments in wine and his robes in the blood of grapes.” He goes on to explain that Jesus is Shiloh, the last king, and there will be no more Old Testament type

kings until the Second Advent. The Gentiles are the foal, accepting Jesus as the Christ. Jesus came as a donkey's colt without the yoke of the Law, as symbolized by His riding a donkey's colt into Jerusalem (prophesied by Zech 9:9). The dipping of garments in wine and the "blood" of grapes signifies Jesus' blood shed to cleanse believers. Therefore, Jesus fulfilled the Messiah's First Advent and the related prophecies. Justin then adds that Psalm 110:1-4 are speaking about Jesus and his thousand-years reign as king and that all the other prophecies about Messiah's Second Advent "show that He must be resurrected to come again a second time" (Hebert 2004a:1-4).

William E. Biederwolf, in his *The Second Coming Bible Commentary* (1985), also outlines the following scriptures that speak of the *Parousia*. Genesis 24:63-7 relate the story of Isaac going out to meet his bride Rebekah and portrays him as a type of Jesus meeting His bride, the Church, in the clouds in 1 Thessalonians 4:14-16 (10). Psalm 45:1-17 represent the union of Christ and the Church at His *Parousia* (32-3). Psalms 93 – 99 show *Yahweh* as coming to judge the earth and reign as king; especially 94:1, 2, 23; 96:13; 97; and 98:9 (39-40). Psalm 110 speaks of the Messiah as a "priest forever according to the order of Melchizedek" (Heb 5:6, 10; 6:20; 7:17, 21); judging the nations, filling them with corpses and ruling (41-3). Isaiah 9:6-7 speak of both of Messiah's advents; His First Advent at birth in verse 6 and the *Parousia* as king and ruler on the throne of David in verse 7 (55-7). Isaiah 61:1-11 speak of both advents; verses 1 to the middle of 2 address the First Advent (Luke 4:17-21); and from there to the end addresses the *Parousia* (118-121). Isaiah 66:15-24 speak of *Yahweh* coming in fire and in chariots like the whirlwind to judge the nations (140-6). Daniel 2:34 tells of "a stone was cut out without hands, and it struck the statue on its feet of iron and clay, and crushed them,"

which represents Jesus' Second Coming, when He will judge the kingdoms of this world and set up His Kingdom (201, 204-5). Daniel 7:13-14 state, "One like a Son of Man was coming" to set up His kingdom (205, 210). In Micah 5:2-15; verses 2-3 speak of Messiah's First Advent and birth in Bethlehem, while verses 4-15 speak of the Second Advent with Messiah ruling, reigning and judging (266-8). Zechariah 14:3-21 speak of Messiah coming with "all the holy ones with him," after which He will literally "stand on the Mount of Olives" to judge the nations and set up His Kingdom on earth (304-8). Finally, Malachi 3:1-6 speak of the First Advent and John the Baptist, and Malachi 4:1-4 speak of the Second Advent and "Elijah the prophet" preceding it (309-13).

J. R. Church, in his book *Hidden Prophecies in the Psalms* (1986), agrees with the eschatological nature and prophetic voice of certain Psalms which speak of the events surrounding the *Parousia*. Psalm 2 predicts the battles of Gog, Magog and Armageddon before the Messiah's Second Advent to rule His Millennial Kingdom (46-8). Psalm 24 predicts the return of the Messiah at the Battle of Armageddon (91). Psalm 48 predicts the restoration of the nation of Israel in 1948 and the beginning of "what Talmudic scholars predicted would be 'Messianic times' – that special generation which is preparing the world for the coming of Messiah to establish the promised 'kingdom of heaven' on earth" (152). Psalm 83 predicts the Arab nations coming against and trying to destroy Israel, but notes that they will ultimately be destroyed at the Battle of Armageddon when Christ shall return to earth with His Bride (the Church) and set up the Millennial Kingdom (225-7). Psalm 85 predicts the rebuilding of the Temple (including the return of the Ark of the Covenant), which will signal the beginning of Daniel's

“seventieth week” (the Rapture of the Church, rise of the antichrist and the Tribulation), culminating with the Battle of Armageddon and the *Parousia* (234-6).

Continuing on, Church adds, “Psalms 88-94 . . . describe the future seven years of Jacob’s trouble in chronological order” (246). Psalm 94, in particular, is the culmination of these seven years and predicts the “day of vengeance” or Armageddon and the glorious *Parousia* (281). Psalm 110 “declares the coming of Christ to establish His Kingdom. Verse one refers to the past two thousand intervening years between His First Coming and His Second Coming . . . The following verses declare His glorious return: (vv.2, 4-6)” (314). And, Psalm 144:5 is “a prayer for the personal appearing of the Messiah” (360).

Additionally, James W. Watts in his article “Psalm 2 in the Context of Biblical Theology” agrees that Psalm 2 is a prayer for the eschatological victory of God and His Messiah or the “time when God’s kingdom and the kingdom of this world will be identical” (1990:86). Merling Alomia, in his essay “The Psalm of the ‘Blessed Hope’: Comments on Psalm 126” states that “Psalm 126 is a prophetic song that takes the exiles’ joy of their returning to their homeland and looks towards the future of Zion and in doing so makes a multiple metaphoric reference to the advent of the Lord when he will bring the final restoration and salvation” (1997:53).

From the different testimonies above, which show the Old Testament scriptures that speak of the *Parousia* of Jesus Christ (especially the verses that contain eschatological prophecies of both advents of the Messiah), it may be concluded that the Eschatological Gospel is a, if not the, major theme of the Old Testament. This will now

be further confirmed by the following sections on the day of the Lord prophecies and the millennial kingdom prophecies.

1.3.3.2 Day of the Lord Prophecies

As mentioned above in the definition of day of the Lord (*Yahweh*), there are many Old Testament prophecies of the coming of the day of the Lord, also known as “Jacob’s Trouble” or the Tribulation. The day of *Yahweh* is an Old Testament term, which becomes contextualized in the eschatological writings of the New Testament. The day of *Yahweh* is when the “wrath of God” will be poured out upon the earth because of humanity’s cumulative sin. The clear New Testament references to the day of the Lord (Acts 2:19-20; 1 Thess 5:2-4; 2 Thess 2:1-2; and 2 Pet 3:9-10) place it within the context of Daniel’s “seventieth week.” This remaining week is also commonly referred to as the seven-year Tribulation Period addressed in the Book of Revelation and by Daniel 12, Matthew 24, Mark 13, and Luke 21. This period is also commonly broken into two 3 ½ year periods (Dan 9:27, “but in the middle of the week”), with the latter 3 ½ year period being known as the Great Tribulation. The day of *Yahweh* is mentioned by the following Old Testament prophets: Isaiah, Ezekiel, Joel, Amos, Zephaniah, and Zechariah. In all these cases, it is characterized as a time of thick darkness, gloominess, trouble, distress, and terror with God pouring out His destruction, “wrath” and fierce anger, punishment, indignation, fury, vengeance, and fire upon the world for its evil, sin and iniquity at some time in the future (Rosenthal 1990:118-24). As mentioned above in section 1.3.2, Wisdom in his article “The Valley of Decision (Joel 3)” addresses the day of the Lord also, “To the prophet, the ‘valley of decision’ represents the place of the grand finale of the war between the kingdom of God and the kingdom of the world” (1995:35).

Biederwolf (1985) cites the following verses that address the day of *Yahweh* in the same vein: Psalm 2:9 (30); Psalm 68:21-3 (34); Psalm 110: 2, 5-6 (41-3); Isaiah 24:1-12, 19-21 (72-5); Isaiah 27:1 (83-4); Isaiah 34:1-4 (97-8); Isaiah 63:3-6 (124-6); Isaiah 66:15-24 (140-6); Jeremiah 46:1, 28 (169-70); Ezekiel 30:3 (181); Ezekiel 38 and 39 (189-196); Daniel 12:1 (233-5); and Haggai 2:20-3 (279-80). Church also adds the following Psalms citations to the day of *Yahweh*/Jacob's Trouble prophecies: Psalms 10:16 (63); 24:8 (91); 73:17-19 (203-4); 88-94 (246-53, 77-81); and 138-144 (351-60).

These "day of *Yahweh*" prophecies join with the *Parousia* prophecies to lend credibility to the concept of the Eschatological Gospel being founded and addressed in the Old Testament. Many of these prophecies are joined with the *Parousia* prophecies to show the chronological order of the day of the Lord coming before the *Parousia*. After these two sets of prophecies, there remain the Millennial Kingdom prophecies, which complete the vision of all the events surrounding the *Parousia* and the complete fulfillment of the Eschatological Gospel.

1.3.3.3 Millennial Kingdom Prophecies (Including the Restoration of Israel)

The final section of prophecies that address the Eschatological Gospel in the Old Testament relates to the restoration of Israel as *Yahweh's* chosen people and the establishment of the Messianic Millennial Kingdom (although it appears that the restoration of Israel comes just slightly before Jesus sets up the earthly millennial kingdom). Many of these prophecies are located in the same passages of scripture as noted in the above two sections: Psalms 2:1-12; 8:4-8; 22:28-31; and 24:7-10; Isaiah 2:1-5; 4:2-6; 9:7; 11:4-12; 32; 35:1-10; 56:6-7; 60; and 66:7-9; Daniel 2:44; Hosea 6:2; Joel 2:28-32; Obadiah 17-21; Micah 5:1-15 (Biederwolf 1985:28-30, 30-1, 31, 32, 46, 51-2,

55-7, 58-62, 91-3, 100-02, 109, 112-17, 136-140, 201, 204, 245, 251-2, 261-2, 266-8); and Psalms 2:6-8; and 95-106 (Church 1986:47, 282-301). There are those scriptures that separately speak of the coming Millennial Kingdom: Psalms 45, 68, 89, and Joel 3:17-21 (Biederwolf 1985:32-3, 34, 37-9, and 254-6) and Psalms 72:1-8, 79:13, 113:4-9, and 145 (Church 1986:191, 216, 318, and 362-3). Then, there are those verses that deal only with the restoration of Israel, Jerusalem and the Temple. These citations are listed as follows: Jeremiah 3:14-18; 23:1-8; 29:12-14; 30:1-3; 32:36-44; 50:4-7, 19-20, 33 - 34; Ezekiel 11:17-21; 28:25-6; 29:21; 34:11-31; 36 - 37; Hosea 1:10-11; 3:5; 12:9; 13:14; Amos 9:11-15; Micah 2:12-3; 4:1-13; 7:1-20; Zephaniah 3:11-20; Haggai 2:6-9; and Zechariah 8 (Biederwolf 1985:146-8, 149-52, 153, 153-5, 165-6, 170-1, 172, 180, 181, 182-3, 184-9, 242-3, 245, 246, 259-260, 263, 264-6, 269-70, 273-4, 274-8, and 292-4) and Psalms 48:4-7, 11-13; 51:7; 67; 69:35-6; 73; 84:1-2, 4, 10; and 85:1, 6, 9, 13 (Church 1986:150-2, 157-8, 183, 201-4, 227- 31, and 231-6).

From these prophetic Old Testament verses of scripture it may be concluded that the concept of the Eschatological Gospel was born, grown and established by *Yahweh* in Old Testament times using all the related concepts addressed above (the messianic First Advent, kingdom of heaven/God—*malkut shamayim*, the messianic Second Advent/*Parousia*, day of the Lord, restoration of Israel, and the Millennial Kingdom) to convey the thought. This is confirmed by Jesus and His ministry and the continuation of that ministry by the Apostles in New Testament times. The following New Testament scriptures connect the Old Testament to the New Testament in this regard and provide a source of continuity of the Eschatological Gospel with the words “before the foundation

of the world”: Matthew 25:34; John 17:24; Ephesians 1:4-6; Hebrews 4:3; 9:26; 1 Peter 1:18-21; and Revelation 13:8; 17:8.

1.4 JESUS’ ESCHATOLOGICAL TEACHINGS

Jesus, as well as other first century rabbis, would have been aware of the eschatological concepts of the coming of Messiah, “kingdom of the heavens” (*malkut samayim*), the day of the Lord (*Yahweh*), and the restoration of Israel from Daniel, Ezekiel, the Postexilic Prophets, and the Chronicler (Dumbrell 1994:127, 152; Kyle 1998:28-30). He would have also been aware of the other non-biblical intertestamental eschatological writings of the time (mostly classified as Pseudepigraphic Writings), such as the following: 1 *Enoch*, the *Sibylline Oracles* (Book 3), *Psalms of Solomon*, *Jubilees*, *The Assumption of Moses*, 2 *Baruch*, 4 *Ezra* (*Edras*), *Apocalypse of Abraham*, and many of the Qumran Dead Sea Scrolls (See Mansoor 1983:153-162; Lattke 1984:72-3; Edersheim 1993:26-7, 925-928; Kyle 1998:31; Allison 2003:145, 147-8; Collins 2003:64-80; Martinez 2003:89-92, 96, 101, 105, 110; and VanderKam 2003:112-115, 134-137). Both the Qumran community and John the Baptist (who many believe was connected with the Qumran community) were contemporaries of Jesus and held a strongly apocalyptic eschatological view (Allison 2003:146).

These apocalyptic eschatological concepts were then reinforced by Jesus’ own teaching. The concept of the *Parousia* was first separated from the First Advent by Jesus Himself and taught as such, even though both comings/advents of Messiah were addressed distinctly by the Old Testament (see section 1.3.3.1 above). Most of Jesus’ teachings are focused on concepts related to the Eschatological Gospel of the kingdom of heaven/God (e.g., the Kingdom Parables, the Sermon on the Mount, the Lord’s Prayer,

the Olivet or Apocalyptic Discourse, the Words of Institution at the Last Supper, and the Great Commission). However, Jesus also acknowledged, spoke and demonstrated He knew that He was the Son of Man/Son of God/Messiah/Son of David/Lord in the following ways: Peter's confession at Caesarea Philippi in Matthew 16:13-20 and Mark 8:27-33; Jesus' trial before the Sanhedrin in Matthew 26:63-4 and Mark 61-2 (Ladd 1984:141-3); the Son of Man's three categories of His on-earth serving, suffering/death and eschatological glory (Ladd 1984:149-151); His baptism in Mark 1:11, temptation in the wilderness with Satan in Luke 4:1-13 and self-revelation/communication with the Father in Matthew 11:25-7 and Luke 10:21-2 (Ladd 1984:163-7); His "I AM" (corresponding to *Yahweh*) sayings, recorded by John (Hart 1999:246); His preaching, teaching and performing attesting miracles, signs and wonders of the kingdom of God (Hart 1999:251; Ervin 2002:1-5); His use of "Amen" to precede important declarations and His addressing the Father as "*Abba*" (Jeremias 1971:29-37, 61-8; Hart 1999:256); and His authority over the Law of Moses in Matthew 5:17-48, in His teaching, and over the spirit world, sickness, and sins in Mark 1:21 – 2:12 (Hart 1999:262-3). Jesus' teaching of the pertinent Eschatological Gospel topics will now be addressed separately.

1.4.1 Kingdom of Heaven/God Teachings

When surveying the Gospels for Jesus' teachings, most theologians conclude that the primary thrust of Jesus' message was the eschatological kingdom of heaven/God per Matthew 4:12-17, 23; 9:35; Mark 1:14-15; and Luke 4:43; 8:1; 9:11 (Bald 1984:133; Chilton 1984:1-3; Grasser 1984:52-3, 64; Kummel 1984:36-7; Ladd 1984:45-8, 57). Most of the teaching on the kingdom is contained in the Kingdom Parables (Matt 13:3-50; 18:23-35; 20:1-16; 22:1-14; 25:1-13; Mark 4:26-34; Luke 13:18-21; 19:11-27) or the

sayings of Jesus (Matt 5:3-20; 6:25-33; 7:13-29; 8:11-12; 11:11-19; 12:23-37; 18:1-14; 19:13-30; Luke 17:20-37; John 3:3-21). This body of teaching addresses the kingdom as having already come, in and through Jesus Christ spiritually, but that it will not be fully realized until the end of the Age physically (Jeremias 1963:230, 247-8; Chilton 1984:1-3; Ladd 1984:91, 93-104; Vincent 1991, 1:311; Geisler 2005:477-485). This concept also addresses the nature of the kingdom as eschatological and becomes an integral part of the Eschatological Gospel. The eschatological kingdom has been a focus of theologians such as Albrecht Ritschl, Johannes Weiss, Albert Schweitzer, August von Gall, Rudolf Otto, C. H. Dodd, Joachim Jeremias, and W. G. Kummel over the past one hundred years or so (Chilton 1984:6-16).

Speaking of the parables, Brad H. Young notes, “Probably one-third of all the recorded words of Jesus in the Synoptic Gospels are uttered in parables” (1998:37). He goes on to say that the parables of Jesus must best be understood in their Second Temple Jewish context (1998:275) or *Sitz im Leben*/original setting in life (Robinson 1928; Cadoux 1930; Dodd 1936:32; Stein 1981:58-9), and that although the kingdom could be understood in Jewish terms as being eschatological, the direct application was living a holy, obedient life in the here and now to enter the kingdom after death (Young 1998:278-9). With this explanation as a backdrop, Jesus’ teachings on the kingdom of heaven (*malkut shamayim*)/God will now be considered.

The mystery of the kingdom was communicated by Jesus in the following parables: the Sower (or Four Soils); *the Wheat and the Weeds*; the Mustard Seed; the Yeast (or Leaven); the Hidden Treasure; the Pearl; the Net (all of these are contained in Matt 13); and the Seed (Mark 4:26-29). Of these parables, *the Wheat and Weeds* and the

Net both have eschatological implications about judgment at “the end of the age,” while the others speak of the present spiritual kingdom during the Church Age (Ladd 1984:94-103; Biederwolf 1985:319; Geisler 2005:483, 485). *Actually, the Parable of the Wheat and Weeds speaks to both this present Church Age kingdom and the judgment at the “end of the age”* [emphasis added]. Additionally, the Parable of the Talents (Pounds) in Luke 19:11-27 speaks of stewardship in the Church Age (Young 1998:82) between both comings/advents of the Lord Jesus Christ (McClain 1974:343-3; Geisler 2005:483-4).

There are four more parables that speak of the Eschatological Gospel of the kingdom, two of which are definitely eschatological in nature. These four parables are addressed as follows: 1) the Unforgiving Servant (Matt 18:23-35), speaking of forgiveness (Young 1998:119); 2) the Fair Employer (Matt 20:1-16), speaking of God’s goodness, grace and equality in the kingdom (Young 1998:69-70); 3) the Great Banquet (Matt 22:2-14; Luke 14:15-24), speaking of the urgent invitation or call to all to enter the kingdom (especially the Jews); however, “many are called, but few are chosen” because of their response (Young 1998:171-2, 186); and 4) the Ten Maidens (Virgins) in Matt 25:1-13, speaking of the *Parousia*/Coming of Jesus for eschatological judgment at the end of the age (Young 1998:282-3).

There are those who believe that the Parable of the Ten Maidens (Virgins) and the Parable of the Talents, that follows in Matthew 25:14-30, are specifically speaking about the judgment of Israel alone (Pentecost 1982:149-155). Following these two parables in Matthew 25, and on the same eschatological note, is the Parable (?) of the Sheep and the Goats (vv. 31-46). There has been much debate as to whether it should be considered a parable, a parabolic reference in Jesus’ explanation of judgment connected with His

Parousia or just an apocalyptic eschatological statement (See Buttrick 1928:253-6; Lockyer 1963:246; Jeremias 1972: 206-10; Kistemaker 1980:146; Stein 1981: 131; Pentecost 1982:157; Hunter 1983:75; Wenham 1989:88-9; Young 1998:295; and Hulgren 2000:310). In any case, it is contained in the eschatological Olivet Discourse of Jesus (Matt 24 - 25), follows two previous parables (at least one of which definitely speaks of eschatological judgment) and finishes the discourse with the theme of an eternal judgment. Much has been written about the interpretation of these verses, but all agree that they have to do with judgment in one form or another. The conclusion of the author, after researching and writing a paper on the subject (Hebert 2005a), was that the Parable of the Sheep and the Goats represents the judgment of the Gentile nations that remain after the Tribulation, Battle of Armageddon, and the judgment of Israel preceding it (For more information on this conclusion, see Lockyer 1963:246-7; Stein 1981:130-40; and Pentecost 1982:149-55).

Related to these verses, and again speaking of the eschatological nature of the kingdom, are Jesus' words found in Matthew 16:27-28: "For the Son of Man is going to come in the glory of His Father with His angels; and will then recompense every man according to his deeds. Truly I say to you, there are some of those who are standing here who shall not taste death until they see the Son of Man coming in His kingdom." The preview of the *Parousia*, described here, was seen by Peter, James and John immediately following this, in Matthew 17, on the Mount of Transfiguration (and later by John in the vision on Patmos in Revelation 19).

The sayings of Jesus regarding the kingdom may be divided into three categories of proclamation, teaching and controversy (Chilton 1984:1-2). Of the list of ten sayings

mentioned above, only three speak of the spiritual kingdom of the Church Age here and now exclusively (Matt 5:3-20; 6:25-33; 11:11-19). John 3:3-21 speaks of the spiritual kingdom, but in eschatological terms, while the remainder speak of the kingdom being both now (in the Church Age) and then (in the age to come/*olam habbah*) – (Biederwolf 1985:322-4, 371-5). The account of Jesus giving the Apostles and seventy or seventy-two disciples (Vincent 1991, 1:352-3) power (*dunamis*) and authority (*exousia*) over all of Satan’s kingdom, and then commissioning them to go “proclaim the kingdom of God” (as a practical training exercise under His tutelage) is contained in Matthew 10, Luke 9:1-6, 10; 10:1-24. In the explanation, Jesus teaches them about the kingdom of heaven/God. Again, Jesus refers to both the present (“is at hand”) and future (“until the Son of Man comes”) eschatological nature of the kingdom (Biederwolf 1985:314-5, 368-9).

The preponderance of testimony of the words of Jesus concerning the kingdom of heaven/God leads one to conclude that He taught about an eschatological kingdom that was present then, now and until the end of the Church Age through the power of the Holy Spirit. This kingdom concept will be consummated after the *Parousia* with the physical, literal, Millennial Kingdom on earth. Next, the *Parousia* Teachings of Jesus are explored.

1.4.2 *Parousia* Teachings

Some of the *parousia* teachings of Jesus overlap with the kingdom teachings (e.g., Matt 10:23; 16:27-8; 25; Luke 17:20-37), while others stand alone and are mostly included in the Olivet or Apocalyptic Discourse (Matt 24; Mark 13; Luke 17 and 21). These passages relate to the future final victory of the kingdom of God over the kingdom of this world per Revelation 11:15 (West 1999:14). Although there are other references made by Jesus of His coming again or *Parousia* (e.g., John 14:2-3; 21:22-3), and even references made

by His actions (the triumphal entry into Jerusalem on a donkey on Palm Sunday as told in Luke 19:28-44—Kinman 1999:288-90, 293-4), the bulk of His teaching on the subject is contained in the Apocalyptic Discourse. And, it is that which will now be addressed.

Although the Greek word *parousia* is only used in Matthew's account of the Apocalyptic Discourse, the same concept carries through to the other two accounts. Consider Matthew's use of *parousia* in the following examination of his Gospel account.

The Gospel of Matthew (probably written in the AD 60s) was set in an Old Testament prophetic time context. It was written with a Jewish audience in mind, from a Jewish perspective and most probably by the converted Jewish tax collector, the Apostle Matthew/Levi himself (Elwell and Yarbrough 1998:78-85). It was probably written originally in Hebrew and later in Greek (*Fragments of Papias* 6, *ANF* 1:154-5; *The Church History of Eusebius* 3.24.6, n. 5, *NPNF* 1:152-3, 3.39.16, *NPNF* 1:173).

The Hebrew word for *coming* used in Matthew 24 is *bow*, meaning “to go or come, bring.” Although different forms of this word are used in Matthew 24, the same meaning is applied to all usages (*The New Testament in Hebrew and English* 1981:52-55). However, the usage in verse 30: “the Son of Man *coming* on the clouds of the sky with power and great glory” is a specific reference back to Daniel 7:13 which was written in Aramaic. The Aramaic word *athah*, meaning “to arrive: come, bring” (Wilson 1978:82-6; Wigram 1984:182-3) was used by Daniel in that verse. The word used for *athah* in the Septuagint is *erchomenos* (a form of *erchomai*—Brenton 1986:1061). This Hebraic text and usage of the word will now be compared to the Greek text where two separate words are used (*parousia* and *erchomai*).

Previous to this section of scripture, in Matthew 23, Jesus was talking to the Pharisees about the kingdom of heaven and the future of Jerusalem while at the Temple. He concludes in verse 39 by saying: “For I say to you, from now on you shall not see Me until you say, ‘Blessed is He who *comes (erchomai)* in the name of the Lord!’” Apparently, this is a statement about the nation of Israel not accepting Jesus as the Messiah until His Second Coming (Ryrie 1978:1489).

In Matthew 24:1-2, Jesus came out of the Temple, and after the disciples had pointed out the Temple buildings to Him, He said, “Do you not see all these things? Truly I say to you, not one stone here shall be left upon another, which will not be torn down.” One now knows that Jesus was prophesying about the destruction of the city of Jerusalem and the Temple by the Romans in AD 70 (fulfilled some forty years after He made that prophetic declaration). The first use of the word *parousia* is found in verse 3, where the disciples ask three questions: “Tell us, when will these things be, and what will be the sign of Your *coming (parousia)*, and of the end of the age?” The context of the questions clearly points to the events surrounding the Old Testament prophecies of the day of the Lord and the Messiah establishing His kingdom on earth. This is evidenced by a similar question from the disciples just prior to Jesus’ ascension in Acts 1:6: “Is it at this time You are restoring the kingdom to Israel?” Matthew’s account alone contains three questions, the other two accounts (Mark 13 and Luke 21) only two, thereby excluding the question about Jesus’ *Parousia*. Since Matthew alone uses *parousia*, he was the only one of the three Gospel writers of this Apocalyptic Discourse to be present as an eye-witness, he uses *erchomai* in other places in this text, and he had no concept of the Church as the new theocratic nation of God’s plan; *parousia* in this text probably refers to Jesus’

coming for His own holy people (the holy Jews or the restored Jewish nation referred to in Daniel 12:1). According to Stanley D. Toussaint, because of the passage's strict Jewishness, neither the Church nor the Rapture of the Church is in view at all in Matthew 24 (1995:249-59).

Jesus then proceeds to answer their questions, starting in verse 4 (from a Jewish believer's perspective in prophetic time, looking forward to apocalyptic time). He chronicles the first 3 ½ year period of the Tribulation through verse 14 and then speaks of the "Abomination of Desolation, spoken of through Daniel the prophet" in verse 15. This becomes the dividing point of the Tribulation period and starts the Great Tribulation (last 3 ½ years, as mentioned in verse 21).

Jesus then shifts to answering the question about His future *coming* in verse 23, by warning them not to be misled by false christs and false prophets. In verse 25, He emphasizes this point by saying "Behold, I have told you in advance." He then goes on to describe His *coming* in verse 26, by saying what it will not be (based on any human knowledge, wisdom or origin). Then in verse 27, He states what it will be (based on heavenly origin, like "lightning").

Verses 27-31 describe His *Coming*. However, based on the Greek text there appear to be two separate *comings* described, instead of two separate references to one *coming*. The first *coming* is contained in verse 27 using the word *parousia*. The exact same language is used in Luke 17:24, and is similar language to Paul's description of the Rapture of the Church in 1 Corinthians 15 ("just as lightning comes from the east, and flashes even to the west," compared to "in a moment, in the twinkling of an eye"). The second *coming* is addressed in verses 30 and 31, where the word *erchomenon* or *coming*

with “power and great glory” is used (as also described in Dan 7:13, in the Septuagint, Matt 16:27; Mark 13:26; Luke 21: 27; and Rev 19:11-16). These two distinct *comings* are separated by verses describing the Battle of Armageddon, the conclusion of the Tribulation, Old Testament quotes about the “day of the Lord,” and the “sign of the Son of Man” appearing in the sky.

Then, associated with the *erchomenon coming* in verse 31, the angels will “gather together His *elect* from the four winds, from one end of the sky to the other.” Those who believe in a posttribulation Rapture (in conjunction with the Second Coming), use this verse (and parallel verses in Mark and Luke) to establish their position. However, the question remains: Who are the *elect* that the *angels are gathering* at this *coming* (from one end of the heavens to the other)? The word *eklektos* is used in the Greek for “elect.” This means the following: “chosen, select, by implication chosen with accessory idea of kindness, favor and love . . . to arrive at the proper conclusion of who the elect are in each instance of its occurrence the context has to be taken into account. *In Matthew 24:22, 24 and Mark 13:20-22, it is evident that the elect are only those who will be saved during the tribulation, not all the saved of all generations*” [emphasis added] (Zodhiates 1992:545). If one follows the logic that this whole discourse of Jesus is directed at the Jewish nation, then the *elect* would be the Jewish nation that accepts Jesus as the Messiah at His Second Coming (joined by the Old Testament saints already in Paradise—from one end of the heavens to the other) (Toussaint 1995:242-3). Note that the angels do the gathering in this instance, as compared to Jesus Himself doing the gathering in 2 Thessalonians 2:1, at the Rapture of the Church.

This description of the *comings* in Matthew 24 is almost identical to Luke's in 17:22-37, except Luke uses "so will the Son of Man be *in His day*" instead of *parousia* (although Metzger (1975:167) comments that some readings of this phrase do contain *parousia*) to describe the *first coming* addressed in the text and *apokalupto* ("to remove a veil or covering exposing to open view what was before hidden, to make manifest or reveal a thing"—Zodhiates 1992:224-5) to describe the *second coming* in the text. If this passage in Luke 17 is combined with his account of Jesus' Apocalyptic Discourse in Luke 21 (where an inference is made to the Rapture of the Church in verse 36: "to *escape* (*ekpheugo*) all these things that are about to take place and *stand before the Son of Man*"), a case can be made that Luke is also forcing an apocalyptic time interpretation into Jesus' prophetic time discourse. This may be further confirmed by the use of *parousia* in Jesus' relating the *first coming* (of the two *comings* in the text) to the days of Noah in Matthew 24:37-39 and *erchomai* to the *second coming* (of the two *comings* in the text) to the faithful householder and the wise servant in verses 42-51. Noah and his family were *saved* (*sozo*) from the flood by God seven days/a week (strikingly similar to Daniel's "seventieth week") before the Flood came (Gen 7:4). In the next two parables that follow in Matthew 24, the focus is on the day of the Lord coming "like a thief" or "on a day when the servant does not expect" (similar to Paul's description of the day of the Lord in 1 Thessalonians 5:2).

From Matthew's singular use of the word *bow* to refer to *coming* in Hebrew in Matthew 24, one would assume that Jesus was only talking about a single *coming* at the end of the Tribulation for the Jewish nation. However, taking the same text in Greek, a case can be made that Matthew's apparent separate use of the words *parousia* and

erchomai describes two separate *comings* related to the Lord's apocalyptic *Parousia*. It also may be an extrapolated interpretation to say that the specific use of *parousia* in this text is an inference to the Rapture (of the new theocratic nation to replace Israel—the Church), since it was written in the setting of prophetic time and the disciples did not understand it as such at the time this Apocalyptic Discourse was given by Jesus.

This conflict of the interpretation of the Hebrew text and the Greek text may be explained by scribes, redactors or editors writing the later Greek text for Matthew and inserting the apocalyptic time knowledge of the Rapture into the prophetic time words of Jesus. This same idea of commingling and confusing prophetic and apocalyptic time contexts could explain coming up with a similar interpretation when combining both passages in Luke 17 and 21 (Luke's complete rendition of the discourse, as recorded in Matthew 24).

All this considered, and in the final analysis, it seems the most appropriate interpretation should rely on the Hebraic rendition and disregard the use of *parousia* in the Greek. Another way of saying this would be that the uses of *erchomai* and *parousia* by Matthew in this text are interchangeable. This appears to be confirmed by the fact that there is no other writing of Matthew to compare to his usage of *parousia* in this context (Hebert 2006c:48-54).

Taking into account the definition of the *Parousia* (in section 1.2.6 above) and that the Apocalyptic Discourse is answering the disciples questions about the “end of the Age” (*eschaton*), the *Parousia* seems to include all the events surrounding Jesus' Second Coming put into the language of a first-century Jewish believer. This conclusion also

confirms the concept of including Both Comings of the Lord Jesus Christ in the Gospel and lays the foundation of the Eschatological Gospel by Jesus Himself for His disciples.

1.4.3 Lord's Prayer/Words of Institution/Great Commission/Baptism

The Lord's Prayer (Matt 6:9-13; Luke 11:1-4) represents a pattern of prayer that Jesus taught His disciples. It has become a prayer itself in all Christendom, especially in the more liturgical denominations (e.g., Roman Catholicism and Anglicanism). The mentioning of "Thy kingdom come" and "thine is the kingdom, and the power, and the glory, forever. Amen" speaks of *malkut shamayim* by Jesus. This phrase also addresses that this kingdom truly belongs to God, that it is an eschatological kingdom (not fully here yet, but will come) and that the believer gives up allegiance to the kingdom of this world and yields to God's Kingdom (Hauerwas and Willimon 1996:30, 33). *This is the Eschatological Kingdom that is the inheritance of the Eschatological Gospel of Jesus Christ* [emphasis added] (Minear 1950:31-44, 115-162).

The Words of Institution were given by Jesus at the Last Supper to establish the New Covenant in His blood during the Jewish Feast of Passover (Matt 26:26-9; Mark 14:22-5; Luke 22:15-20; 1 Cor 5:7-8). Additionally, they established a means to remember and fellowship with Him as the Body of Christ (Holy Communion/Lord's Supper/Eucharist) throughout the Church Age until His *Parousia* and the coming of His future kingdom (Schaff 2002, 1:472-3). *The eschatological nature of Holy Communion* is addressed by Paul in 1 Corinthians 11:23-6: "For as often as you eat this bread and drink the cup, you proclaim the Lord's death *until He comes*" [emphasis added]. Remembering what Jesus did for His Body through the table fellowship, or feast of Holy Communion, looks to the past of Jesus' sacrificial act at His crucifixion nearly two thousand years ago,

brings that great act of the Atonement into the present and generates hope for the future *Parousia* of Christ (when the marriage supper of the Lamb of Revelation 19:9 will be held). Therefore, as Sauter says “For that reason, commemorating Christ leads on the call of expectation, *maranatha!* (*Didache* 10:6; cf. 1 Cor 16:22). In that cry, the proclamation of the death of Christ reaches its intended purpose” (1999:203). This expectation and exclamation of hope has been made part of modern orthodox liturgical services in the prayer of thanksgiving, “Christ has died, Christ has risen, Christ will come again” (Polkinghorne 2002:100).

Finally, the Great Commission of Jesus, given to His disciples (Matt 28:18-20; Mark 16:15-16; Luke 24:47-49; Acts 1:6-11) and, by extension of the High Priestly Prayer of John 17:20, to the successive generations of disciples, speaks in eschatological tones also. Jesus was clear that the Great Commission was to last “even to the end of the age” and until His coming again. This is confirmed by the answer to the question the disciples asked in Acts 1:6 about “restoring the kingdom to Israel” at that time. Jesus redirected their attention to the mission of the Church Age, which was to “be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth” through the power (*dunamis*) of the Holy Spirit (Acts 1:8). Then, Jesus gave His disciples (present there in Acts and throughout the entire Church Age) hope of the Rapture of the Church and His *Parousia* by His physical and visible ascension into heaven (Acts 1:9-11) – (See Hebert 2006c:11, 14-5, 30, 45, 68-9, 75, and 82 for a more complete development of Jesus’ ascension as a precursory type of the Rapture of the Church).

Included as part of the Great Commission are the following words: “baptizing them in the name of the Father and the Son and the Holy Spirit.” This not only speaks of the importance of water baptism as part of the conversion experience/becoming a citizen of the kingdom of God (Hauerwas and Willimon 1996:32-3; Schaff 2002, 1:466-7), but it also connects the sacrament, covenantal sign or ordinance of Baptism, with the Eschatological Gospel and the Body of Christ (Hart 1999:525; Polkinghorne 2002: 83-4, 101). One may conclude that the above statements, made by Jesus in these three foundational and fundamental areas of the Church (Lord’s Prayer, Holy Communion, and Great Commission), are eschatological in nature and tie directly into the Eschatological Gospel of Both Comings of the Lord Jesus Christ.

1.4.4 Author and Finisher/Alpha and Omega/Beginning and End Statements

The final section of Jesus’ statements that testifies of the eschatological nature of His Gospel are His references to being the “Author and Finisher,” “Alpha and Omega” and “Beginning and End.” Author and Finisher (Perfecter) is not a name used by Jesus Himself, but is a name assigned to Jesus by the writer of Hebrews in 12:2. It is also addressed by Paul in Philippians 1:6: “*He who began a good work in you will perfect it until the day of Jesus Christ*” [emphasis added]. This name connects Jesus not only to the beginning and completion of salvation (*Eschatological Gospel encapsulated*), but also to the beginning and the consummation of the Church Age. This concept is further confirmed by the words of Jesus about Himself in Revelation 21:6 and 22:13, “I am the Alpha and Omega, the beginning and the end,” and as part of the Triune Godhead in Revelation 1:8, “I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.” These statements, contained in the last book of

the Bible, connect not only the God of the Old Testament (as addressed in Isa 41:4; 44:6; and 48:12 as the “First and the Last”), with the God of the New Testament, but the salvation of God from the Old Testament to the New Testament by the vision of the Eschatological Gospel in the person of *Yeshua Ha Mashiach*—Jesus Christ.

1.5 NEW TESTAMENT ESCHATOLOGICAL WRITINGS

Again, throughout the entire New Testament, just as in the Old Testament, the theme of Jesus as the eschatological Messiah/Savior/Lord is intertwined. Specifically, this is addressed as follows: the messiah in Matthew, the wonderworker in Mark, the Son of Man in Luke, the Son of God in John, the Holy Spirit working among men in Acts, the justifier in Romans, the sanctifier in 1 and 2 Corinthians, the redeemer from the curse of the Law in Galatians, the unsearchable riches in Ephesians, the supplier of needs in Philippians, the fullness of God in bodily form in Colossians, the soon coming king in 1 and 2 Thessalonians, the mediator between God and humanity in 1 and 2 Timothy, the faithful pastor in Titus, the friend of the oppressed in Philemon, the blood of the everlasting covenant in Hebrews, the Lord who raises the sick in James, the chief shepherd who will soon appear in 1 and 2 Peter, love in 1-3 John, the coming Lord with ten thousand of His saints in Jude, and the King of Kings and Lord of Lords in Revelation (Roberts 1975). In addition to the accounts of Jesus’ teachings on the Eschatological Gospel contained in the Gospels addressed above, the New Testament contains much other written material concerning the Eschatological Gospel by an assortment of writers—Luke, Paul, the writer of Hebrews, James, Peter, Jude, and John.

According to Ladd, Luke, as a disciple of Paul and Early Church historian, addresses the Eschatological Kerygma in Acts 2:14-47; 3:13-26; 7:1-53; 13:32-47; 15:1-

21; and 28:23-27 (1974:328-41). Brent Kinman adds that Luke also addresses the Eschatological Gospel in his gospel account of the “Triumphal Entry” into Jerusalem in Luke 19:28-44 (Kinman 1999:288-90, 293-4). Paul (who saw the eschatological/heavenly Jesus in a vision on the road to Damascus and also possibly when raptured to paradise, as described in 2 Cor 12:2-4) was appointed the Apostle to the Gentiles by Jesus and became the most prolific writer on the Eschatological Gospel. Regarding Paul’s theology being centered on the Eschatological Gospel, Ladd states that his “entire theological thought is that of apocalyptic dualism of this age and the Age to Come” (1974:550). Regarding Paul, William J Dumbrell summarizes, “his Soteriology is thus based on his eschatological understanding of the Christ event . . . this age and the age to come . . . overlapped, and that through the Spirit of Christ believers could partially and presently experience the blessings of the end” (1994:259). M. C. de Boer concludes: “A full account of Paul’s apocalyptic eschatology would thus have to be a full account of Paul’s theology” (2003:191).

And, according to Biederwolf, Beker and Marvin R. Vincent, the Eschatological Gospel appears most evident in the following passages: Romans 2:1-16; 4 - 5; 8:1-30; 9 - 11; 13:11-14; 14:8-12; 15:8-13; 1 Corinthians 10:1-11; 11:23-26; 15; 2 Corinthians 12:1-4; Galatians 3:1 - 4:7; Ephesians 1:11 - 2:7; 3:4-13; 5:27; 6:10-20; Philippians 1:3-6, 10; Col 1; 1 Thessalonians 1:10; 2:19-20; 3:13; 4:13 - 5:24; 2 Thessalonians 1:5 - 2:14; 1 Timothy 4:1-5; 2 Timothy 1:8-12; 2:8-13; 3:1-9; 4:1-8; and Titus 2:11-14; 3:5-7 (See Biederwolf 1985:412-26, 435-45, 453-8, 461-96, and 498-506; Vincent 1991, 3:28, 61-2, 65, 85-92, 94-105, 109-447, 120-2, 126-9, 133-53, 165, 168-9, 173, 238-41, 249-53, 266-7, 273-87, and 353-4; 4:115-38; 3:367-76, 381-2, 405-11, 417, and 462-80; 4:19-20, 26-

31, 34, 38-58, 62-8, 243-6, 291-4, 298-300, 310-14, 318-24, and 344-6. See also Beker's *Paul's Apocalyptic Gospel* (1982) for more). This may be summed up best by Paul's writings in Philippians 1:6, "***For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus***" and Titus 2: 11-13, "***For the grace of God has appeared, bringing salvation to all men, . . . and to live sensibly, righteously and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus***" [emphasis added].

Biederwolf and Vincent address the writer of Hebrews, whom some scholars (including this author) believe to be Paul. They believe that he/she corroborates the Eschatological Gospel in Hebrews 9:12-28 and 10:37 - 12:2, 26-7 (Biederwolf 1985:511-4, 516-20; Vincent 1991, 4:482-95, 508-39).

Again, according to Biederwolf and Vincent, James, a half-brother of Jesus and leader of the Jerusalem Church, addresses the Eschatological Gospel in James 5:3, 7-9 (Biederwolf 1985:520-2; Vincent 1991, 1:760-2). Peter, one of the closest three apostles to Jesus and the Apostle to the Jews, addresses the Eschatological Gospel in 1 Peter 1:3-12; 2:4-10; 4:1-7; and 2 Peter 1:11, 16, 19; 3 (Biederwolf 1985:522-5, 526-34; Vincent 1991, 1:629-35, 642-4, 658-62, 703-8). This is best summed up by 1 Peter 1:3-5, "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy ***has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time***"

[emphasis added]. Jude, also a half-brother of Jesus, addresses the Eschatological Gospel in verses 14-23 (Biederwolf 1985:541-2; Vincent 1991, 1:719-22).

John was the closest apostle to Jesus; he was the one whom Jesus directed to care for His mother Mary; he was the apostle who lived the longest and saw a vision of the eschatological Jesus in all His glory in heaven while in exile on the Isle of Patmos. As a result, he may have been the most qualified, in addition to Paul, to address the Eschatological Gospel of Jesus Christ. Aside from the several references to it in his Gospel (addressed in section 1.4.2 above), John addresses the Eschatological Gospel again more thoroughly in 1 John 2:14 – 3:3 (Biederwolf 1985:534-8; Vincent 1991, 2:335-44) and throughout the entire Book of Revelation (Biederwolf 1985:542-726; Vincent 1991, 2:405-574). John puts it succinctly in 1 John 3:2, “***Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is***” [emphasis added]. Revelation is not only the last book written in the Bible and an apocalyptic view of the eschaton of time, but is an “unveiling” or clear picture of the ever-living Word of God and center of the Eschatological Gospel of Salvation, Atonement and Restoration interwoven throughout the entire printed Word of God—*Yeshua HaMashiach*—the Lord Jesus Christ, God’s Son, Savior, the Alpha and Omega, the Beginning and the End. According to Paul S. Minear in his book *The Kingdom and the Power: An Exposition of the New Testament Gospel*, the phrase, “***behold the Lamb***” in *Revelation 5:6* addresses ***Jesus as the beginning, end, and the way of the Eschatological Gospel*** [emphasis added] (Minear 1950:31-45).

1.6 CONCLUSION

Based on the definition in Section 1.2.2 above, the Eschatological Gospel is the good news message from God to humanity of Both Comings of Jesus Christ (taken inclusively, coincidentally and cohesively together) in order to restore/reconcile relationship between God and humanity, to establish the kingdom of heaven/God (*malkut shamayim*) on earth and to create a “new heavens and new earth” for redeemed, resurrected and raptured humanity to spend eternity with Him in the age or world to come (*olam habbah*). More simply stated, it is the Gospel of Both Comings of the Lord Jesus Christ (*Yeshua Ha Mashiach*). All of the other definitions contained in Section 1.2 above helped to support and clarify this synthesized definition. Section 1.3 addressed the Old Testament scriptures that lay the foundation for and support of the concept of the Eschatological Gospel. Section 1.4 outlined Jesus’ teachings and sayings about His mission to bring the Eschatological Gospel to earth through His ministry and His voluntary, sacrificial and atoning death, resurrection and ascension. Section 1.5 added the weight of testimony of the New Testament writers regarding the import of teaching and preaching the Eschatological Gospel.

How appropriate that the written Word of God to humanity that begins with the promise of a coming eschatological Messiah in Genesis 3, ends with a complete apocalypse or revelation of the same eschatological Messiah and the message of the Eschatological Gospel! Paul R. Raabe, in his short invitational article to attend a Theological Symposium at Concordia Seminary, September 21-22, 1999, entitled “Eagerly Waiting for the Blessed Hope” (1999:238), put it this way:

We need not allow millennialists to be the only ones talking about the future. On the contrary, future eschatology should receive a great deal of our attention as

called and ordained servants of the Word. For, after all, *almost every page in the Scriptures uses the future tense in some way, as the Old Testament speaks of the future actions of Yahweh and the New Testament of the Parousia of our Lord Jesus Christ. Our baptismal incorporation into Christ's death and resurrection guarantees our future bodily resurrection.* In the *Lord's Supper we proclaim the Lord's death "until he comes."* Moreover, the *creeds point to future eschatology.* The Nicene Creed, for example, confesses: "And he will come again with glory to judge both the living and the dead, whose kingdom will have no end . . . and I for the resurrection of the dead and the life of the age to come." *While faith extols Christ's all-sufficient work accomplished in the past and receives the gifts He gives in the present, it also recognizes the present evil age and therefore eagerly waits for "the blessed hope and appearing of the glory of our God and Savior Jesus Christ" (Titus 2:13) [emphasis added].*

In keeping with the eschatological prophetic vision of the Parable of the Tares/Weeds (the kingdom of God and the kingdom of Satan coexisting and growing unhindered, side-by-side throughout history), Part 2 will now take a systematic-historical look at how the Church has continued to propagate the Eschatological Gospel of Both Comings of the Lord Jesus Christ up to modern times. Part 3 will then take a historical look at the antithesis; Satan's false gospel of lies and deception, starting from its initial propagation in the Garden of Eden, tracing it through Old Testament times into the Church Age and up to modern times. When taken in tandem, Parts 2 and 3 give a clear, chronological view of the progressive fulfillment of this prophetic parable of the Eschatological Gospel, rapidly leading to its conclusion at "the end of the age."

PART 2
A HISTORICAL-SYSTEMATIC TREATMENT OF THE
ESCHATOLOGICAL GOSPEL

2.1 INTRODUCTION

This doctrine of the Eschatological Gospel of Both Comings of Christ, established by Jesus Himself and theologically addressed by the Apostles' teaching in the New Testament, was continued to be taught by the Early Church Fathers in conjunction with premillennialism and in expectation of the imminent *Parousia*. This is best put by Brian E. Daley in his book *The Hope of the Early Church: A Handbook of Patristic Eschatology* (2003:4): "The history of eschatology in the Patristic age . . . cannot be separated from the whole development of early Christian reflection on the mystery of salvation in Jesus." In addition to these writings of the Early Church Fathers were the baptismal creeds of the Early Church, coupled with the Sacraments of Baptism and the Eucharist as promises and "types of symbols of the life of the world to come." This premillennial eschatological perspective did not begin to change until the time of Origen and his allegorical interpretation of Scripture in the late third century, and did not fully change until Augustine's amillennial doctrine became the orthodox view of the Catholic Church in the early fifth century.

With the start of the Medieval Period there remained a steady stream of the Eschatological Gospel and premillennialism that ran throughout the Medieval Church Period, flowing primarily from the newly established Creeds of the Church, the Sacraments of Baptism and Holy Communion and isolated Post-Nicene Fathers until the beginning of the eighth century. After that time, the stream began to dry up and become

isolated throughout Christendom. Due to the mainstream amillennial doctrine of the Catholic Church, there remained a huge void in the Church of teaching the Eschatological Gospel during this period. This void in teaching began to be refilled just prior to, through, and after the Reformation through the writings of several mainline Catholic and Protestant theologians and the Confessions. This revival of Eschatological Gospel teaching was soon followed by systematic theologians, who included eschatology as part of their theology. This then gave rise to eschatological theologies and Christologies; which in turn gave birth to the Plymouth Brethren and dispensationalism in England, the Dispensational Baptists and Presbyterians, Bible Prophecy Conferences, Bible schools, and newsletters/magazines in the mid-to-late nineteenth century both in England and the United States. And finally, in the twentieth century all this premillennial, dispensational, eschatological resurgence, coupled with the American Pentecostal Revival that occurred at the turn of the century, gave rise to the rebirth of the Eschatological Gospel as a central doctrine in the founding of several American churches: A. B. Simpson's Christian and Missionary Alliance, the Assemblies of God and Aimee Semple McPherson's International Church of the Foursquare Gospel.

This resurgence in the teaching and preaching of the Eschatological Gospel of Both Comings of Christ then became a central doctrine in many American churches, evangelical tent meetings, revivals, and crusades in the late 1940s and 50s. So much so, that it became a central part of both Billy Graham's and Oral Roberts' ministries. Later in the 1950s, and then into the 60s and 70s, this resurgence flooded the Church through such well-known theologians and writers as George Eldon Ladd, J. Dwight Pentecost, Charles Ryrie, John F. Walvoord, Hal Lindsey, Oral Roberts, and Billy Graham. This trend has

continued until the present time through such theologians and writers as Jerry Falwell, Pat Robertson, Tim LaHaye, Jack Van Impe, Salem Kirban, John Hagee, and Norman Geisler.

2.2 CHURCH FATHERS

The Early Church Fathers were almost exclusively premillennialists and taught an Eschatological Gospel of Both Comings of Jesus. Consider the following testimony from the Fathers. *The Epistle of Barnabus*, written late first century/early second century and regarded as equal to Scripture by Origen, denotes the Creation Week as a pattern for human history—one day equals one thousand years—six thousand years of history and the Sabbath rest on the seventh day equates to the Millennium (*The Epistle of Barnabus* 15:4-5). Papias, an early second century Bishop and disciple of John the Apostle, was recorded by Eusebius (the Early Church historian) to have believed that “there will be a millennium after the resurrection from the dead, when the personal reign of Christ will be established on this earth” (*Fragments of Papias* VI). Justin Martyr also stated that he was taught his premillennial beliefs from John the Apostle and cited Isaiah 65:17-25, Luke 20:35-36 and Revelation 20:4-6 as references for the Millennium and Psalm 90:4 to support the one day as one thousand years belief (Falls 1965:277).

Theophilus, a second century Bishop of Antioch, spoke of a millennial state which is “intermediate between earth and heaven” (Daley *Hope* 2003:24). Both Melito, a second century Bishop of Sardis, and Hegesippus maintained a chiliastic position (*Remains of the Second and Third Centuries: Melito the Philosopher, Hegesippus, I ANF* 8:755, 763). *The Didache: Teaching of the 12 Apostles* addresses the Apostasy, the Rapture of the Saints, the antichrist, the Tribulation, and the Second Advent, drawing on

scriptures from Matthew 24; John 5:25; Acts 1:2; 1 Corinthians 15:23, 52; 1 Thessalonians 4:16-18; 2 Thessalonians 2:1-8; and Revelation 1:7; 19:11 (*The Fathers of the Church, The Didache: Teaching of the 12 Apostles*:183-4). Irenaeus, disciple of Polycarp, disciple of John the Apostle, was a definite premillennarian. Irenaeus was also the first to detail prophetic events after the writing of the New Testament and gave the Church the first system of premillennial interpretation (Ladd 1956:25-26). Tertullian was an avid premillennialist in the late second and early third centuries and wrote much about the millennial kingdom, even as a defense against heresy (*Tertullian Part First: The Apology* 48).

Early Church historian Sextus Julius Africanus and N. African Bishop Commodianus both wrote about six thousand years of history and the glorious Millennium following (much like *The Epistle of Barnabas*) around AD 240 (Julius Africanus 3:18:4; Commodianus *ANF* 4:209, 211-12, 218). Hippolytus, a disciple of Irenaeus, also taught about six thousand years of history, the Second Coming and then a resurrection kingdom of saints (Ladd 1956:30-1). Nepos, a third century Egyptian Bishop, defended chiliasm against the allegorical interpretation of the Millennium (as recorded by Eusebius 7:24).

Third century Father Methodius wrote about the millennial rest after the Tribulation and equated the Millennium to the Jewish Feast of Tabernacles (or Booths). Methodius also vigorously defended the premillennial view against the allegorical view of Origen (Daley *Hope* 2003:61-3). Victorinus, Latin-speaking Bishop martyred under Diocletian, formed his premillennial beliefs under Papias, Irenaeus and Methodius. He used Revelation 20-21 as his main scriptural text (Daley *Hope* 2003:65-6). Lactantius,

tutor in the courts of Diocletian and Constantine, believed and taught a six thousand year history followed by one thousand years of Christ reigning on earth (Lactantius 7:14, 25). Finally, and according to J. Dwight Pentecost, Cyprian, Severus and the First Ecumenical Council at Nicea (AD 325) are cited as advocates of premillennialism (1980:373-4) - (Hebert 2004b:3-5).

This testimony may best summed up by Ladd: “With one exception [Caius] there is no Church Father before Origen who opposed the millenarian interpretation, and there is no one before Augustine whose extant writings offer a different interpretation of Revelation 20 than that of a future earthly kingdom consonant with the natural interpretation of the language” (Ladd 1952:23). Add to this the testimony of Justin Martyr (outlined in Section 1.3.3.1 above), the balance of testimony from Daley continued in an essay entitled “Apocalypticism in Early Christian Theology” (2003), and Richard Kyle’s section on “Early Millenarian Movements” (1998:35-40), and there remains conclusive evidence that the Eschatological Gospel of Both Comings of Jesus Christ was a primary doctrinal concern and hope of the Early Church.

The following Patristic writings on both advents/comings of Jesus also serve to bolster this conclusion: Tertullian in Chapter 7 of Book 3 of *The Five Books Against Marcion* (ANF 3:326-7); Origen in Chapter 29 of Book 2 of *Origen Against Celsus* (ANF 4:443); Hippolytus in sections 1, 2 and 21 of *Appendix to the Works of Hippolytus: A Discourse by the most blessed Hippolytus, bishop and martyr, on the end of the world, and on the Antichrist, and on the second coming of our lord Jesus Christ* (ANF 5:242, 247); Gregory Thaumaturgus in Sections 6, 15, 17, and 18 of Part 2 of *A Sectional Confession of Faith* (ANF 6:42, 44, 45); Chapter 69 of *Recognitions of Clement Book 1* of

the *Pseudo-Clementine Literature* (ANF 8:95); and Augustine in relation to resurrection in Chapters 15 and 19 of Book 1 of *Contents of Christian Doctrine: Containing a General View of the Subjects Treated in Holy Scripture* (NPNF 1-2:526-7). This hope of the Eschatological Gospel was also perpetuated in the Early Church through the Sacraments of Holy Communion and Baptism (as a sign of fulfilling the Great Commission) and the celebration of the Christian Festivals of the church year (liturgical calendar).

During Holy Communion, the Words of Institution were repeated, as cited by Paul in 1 Corinthians 11:26: “For as often as you eat the bread and drink this cup, *you proclaim the Lord’s death until He comes*” [emphasis added]. The Lord’s Prayer was also recited, which includes “*Thy kingdom come . . . For thine is the kingdom, and the power, and the glory forever. Amen*” [emphasis added] (Schaff 2002, 2:237-8). The Eschatological Gospel may also be confirmed in Holy Communion by the Eucharistic prayer in *The Didache* 10:6 (mentioned in section 1.4.3 above), by Ignatius, “the consecrated bread *a medicine of immortality and an antidote of spiritual death*” [emphasis added] (Schaff 2002, 2:241) and by Irenaeus, “strengthens soul and *body (the germ of the resurrection body) unto eternal life*” [emphasis added] (Schaff 2002, 2:242).

As part of fulfilling the Great Commission (Matt 28:20), “. . . and lo, *I am with you always, even to the end of the age*” [emphasis added], the major creeds of Christendom were usually recited at the baptism of new believers: “. . . *And he shall come again, with glory to judge the quick and the dead; whose kingdom shall have no end . . . And we look for the resurrection of the dead; and the life of the world to come*” [emphasis added] (Schaff 1993, vol.1:21-8; 2002, 2:248). The significance of baptism

relating to the future resurrection of the body of the believer was addressed by Augustine in his *Writings Against the Manichaeans and Against the Donatists*:

. . . and which the *sacrament of baptism teaches us to look forward to in our own resurrection . . . for our resurrection from the dead is still to come . . . because now a pattern of the eternal life which is to come is afforded us in the resurrection of Christ*, and how much more should a Christian in our day be ready to suffer all things for *Christ's baptism, for Christ's Eucharist, for Christ's sacred sign, since these are proofs of the accomplishment of what the former sacraments only pointed forward to in the future! For what is still promised to the Church, the body of Christ . . . Is not the promise of eternal life by resurrection from the dead*, and because in the resurrection our earthly bodies shall, by that change which Paul fully describes, become spiritual bodies, and so heavenly, *that thus we may possess the kingdom of heaven* [emphasis added] (NPNF 1-4:242-4, 252).

The Eschatological Gospel of Both Comings was also represented by the “Christian Year,” which is “a yearly representation of the *leading events of the gospel history . . . a chronological confession of faith; a moving panorama of the great events of salvation*” and which speaks specifically of Christmas, Easter, and Pentecost: “All bear originally a Christological character, *representing the three stages of the redeeming work of Christ: the beginning, the prosecution, and the consummation*” [emphasis added] (Schaff 2002, 3:387, 389). Then, Philip Schaff speaking specifically of the Advent season states: “After Gregory the Great the four Sundays before Christmas began to be devoted to the *preparation for the coming of the Lord in the flesh and for his second coming to the final judgment*. Hence they were called ADVENT Sundays” [emphasis added] (2002, 3:397). Thus, the celebration of Advent, Easter and Pentecost were specifically used by the Early Church not only in remembrance of Jesus’ First Coming, resurrection and ascension, but also acted as precursors to or patterns for His *Parousia* and the resurrection and Rapture of His Body (Church).

2.3 MEDIEVAL CHURCH THEOLOGIANS

With the start of the Medieval Period (around AD 500), there remained a steady stream of the Eschatological Gospel of Both Comings and premillennialism through the continuance of the Ordinances/Sacraments of Baptism and Holy Communion and recitation of the Lord's Prayer and the Creeds. Consider the following brief testimony from the Creeds. Some form of the Apostles' Creed is the oldest. The first record of it in its entirety was recorded in Greek by Marcellus between AD 336-341 and in Latin by Rufinus in AD 390. The form Christendom currently uses was received from the late seventh and early eighth century. The Nicene Creed has three different forms: 1) the original from the Ecumenical Council at Nicea in AD 325, 2) the enlarged Creed from the Council at Constantinople in AD 381 and 3) the Latin version with various dates—AD 589, AD 809, AD 858.

When both the Apostles' and Nicene Creeds are compared side by side, they both contain the exact same language in lines 7, 11 - 12: "7. And he shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end. . . . 11. And we look for the resurrection of the dead; 12. And the life of the world to come" (Schaff 1993, 1:21-28). These Creeds clearly mention two separate statements: one referring to the Second Coming of Christ to "judge the quick and the dead," and the other speaking of the "resurrection of the body and life everlasting." Since they each contain two separate statements, a case can be made that these two events happen at two distinctly different times (the same as the Rapture of the Church and the Second Coming). On the other hand, the Athanasian Creed, which probably was not written by Athanasius and did not appear in its full form until the end of the eighth-beginning of the ninth century,

consolidates the separate thoughts of the previous creeds into one universal resurrection and judgment event occurring at the Second Coming in its lines 40-44: “40. From whence he shall come to judge the quick and the dead. 41. At whose coming all men shall rise again with their bodies; 42. And shall give account for their own works. 43. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire. 44. This is the Catholic Faith: which except a man believe faithfully, he can not be saved” (Schaff 1993, 2:36-9, 69-70). This makes sense, since the Athanasian Creed dates well after the previous two creeds, came out of the N. African School of Augustine and dates after amillennialism became the eschatological doctrine of the newly consolidated Catholic Church (Hebert 2006c:85-7).

The point made above regarding the Rapture happening at a different time than Jesus’ Second Coming for judgment is important, since this is the exact time when the resurrection and Rapture of the Body of Christ (Church) takes place in complete fulfillment of Jesus’ own resurrection and ascension at His First Coming and of the Eschatological Gospel of Both Comings. Additionally, “after 553, in fact, Origenism – especially Origenist eschatology – was generally considered heretical in both the Eastern and Western Churches” (Daley *Hope* 2003:190). This led to the numerous Patristic Fathers who continued the Eschatological Gospel stream of thought in both the Eastern and Western Churches until well into the eighth century.

From the Eastern Church, there was Romanos “the Melodist” (d.c. 560), who composed his *Hymn 50, On the Second Coming of Christ*. This hymn was “traditionally sung on the Sunday of ‘Farewell to Meat,’ eight days before the beginning of Lent, this poem depicts, with great dramatic power, the *trials of the Last Days and the Parousia*

and judgment of Christ . . . Romanos compares the first coming of Christ with his second coming . . . But Christ will return in majesty, accompanied by ‘all the armies of angels,’ and will raise the dead and lead the just into his ‘bridal chamber’ ” [emphasis added] (Daley Hope 2003:200-1). Next was Andrew of Caesarea (563 and 614), who wrote his *Commentary on the Apocalypse and Therapeutike*: “a set of questions and answers on eschatological subjects” (Daley Hope 2003:198-9). Then came Maximus the Confessor (580-662), who stated: “the goal of history, as far as God’s own plan is concerned, is clearly the salvation of the whole human race and the union of all creation with himself. . . . The heart of this eschatological renewal will be divinization . . . Although . . . Maximus makes it clear in a number of passages that the final divinization . . . will only be realized in those who have shown themselves worthy of God’s gift” [emphasis added] (Daley Hope 2003:201-2). Lastly, John of Damascus (650-c. 750), who in “his *Expositio Fidei* (= *De Fide Orthodoxa*) . . . devotes the last two chapters to a thoroughly biblical discussion of the *Antichrist and the resurrection of the body* . . . asserting that the God who created our bodies from the earth can raise them once again incorruptible, and reunite them to our souls” [emphasis added] (Daley Hope 2003:203).

During this same time period, the Western Church was characterized by the following statement: “*Even as eschatology lost much of its intellectual sophistication, it became, by the beginning of the seventh century, the central Christian concern*” [emphasis added]. This was attested to by Primasius (d. after 553), Bishop of Hadrumetum in North Africa, and Apringius, Bishop of Beja in modern Portugal. After AD 553 both composed commentaries on the Johannine Apocalypse (Daley Hope 2003:210-1). Additionally, there was Pope Gregory the Great (540-604), who “was

convinced that the *Parousia* and judgment were not far off, and considered it one of his chief pastoral responsibilities, as bishop of Rome, to communicate this sense of impending crisis to his hearers and to the wider Christian world. . . . and *with whom, Latin Patristic eschatology reached its final form . . . and became a principle source for Latin eschatology in the centuries to come.*” Gregory the Great’s writings were “drawn upon by Isidore of Seville (c. 580-633) for his own encyclopaedic compilations of Christian thought, excerpted and arranged schematically by Julian of Toledo (c. 652-90) in his eschatological handbook, the *Prognosticon Futuri Saeculi*, and embellished with further folkloric material by the erudite Bede (672-735)” [emphasis added] (Daley Hope 2003:211, 214-5). Lastly, consider the following quote regarding the same time period as Bede:

James F. Stitzinger notes, The *Codex Amiatinus* (ca. 690-716) is a Latin manuscript from England which was written under the auspices of Abbot Ceolfrid from the monasteries at Jarrow and Wearmouth. This manuscript was written during the same time period as the commentaries of Venerable Bede (who was also a monk at Jarrow monastery). In the *Codex Amiatinus*, in the title to Psalm 22 a note was written: “Psalm of David, the voice of *the Church after being raptured* [emphasis added]” (2002:158). While this is just an isolated statement in an isolated manuscript amid the sea of Augustine’s amillennial eschatology, it still shows the continuity of the belief in the Rapture of the Church during the Medieval Church Period (Hebert 2006c:88).

With the birth of Islam, around AD 610, and its rapid rise against the Christian Church in the following century, the concept of the antichrist took on more prominence in eschatology at that time (Kyle:42). The *Sibylline Oracles*, surviving prophetic books from Hellenistic Judaism written from 200 BC to AD 200, began to have a major impact on medieval prophecy (Shelly 2002:16-7). According to Bernard McGinn (1979:40-50) and Yuri Rubinsky and Ian Wiseman (1982:60), as quoted in Kyle, “In fact, the Sibylline

Oracles' influence on prophecy in the Middle Ages is second only to that of the Bible" (1998:43).

Additionally, David Olster states: "The period extending from the seventh into the ninth century constitutes the golden age of Byzantine apocalypses, when the formative texts and models were created. . . . The most important text . . . the *Apocalypse of Pseudo-Methodius* . . . originally written around AD 690 . . . can be divided into two sections: a 'historical' section, which narrates the history of Rome and Byzantium; and an 'apocalyptic' section, which narrates the Arab invasion (as still in the future), the invasion of the 'unclean races' and Gog and Magog, and the final defeat of the Antichrist" (2003:263-4). Olster also states that the *Apocalypse of Pseudo-Ephraem* was the only Byzantine apocalypse to mention the Book of Revelation, as compared to using Daniel 2, 9 and Ezekiel 38-39 (2003:256). This *Apocalypse of Pseudo-Ephraem* is also addressed as follows:

The next citation was discovered by Grant R. Jeffrey during the summer of 1994 in manuscripts apparently written by Ephraem the Syrian (306-373) and entitled, *Sermon On the Last Times, the Antichrist, and the End of the World*. However, since its recent discovery it has been determined that several prominent ancient Byzantine scholars (Ernest Sakur, 1862-1901, Wilhelm Bousset, 1865-1920, C. P. Caspari, in his 1890 book, and the late Paul J. Alexander) had already reviewed the manuscript and determined it to be written by a Pseudo-Ephraem, dating anywhere from 373 to somewhere between 565 and 627 (1995:108, 115) - (Hebert 2006c:87).

And finally, Olster mentions the *Apocalypse of Daniel*, written in the early ninth century and in the same format as *Pseudo-Methodius*, yet with a little later historical reference and a different origin for the antichrist—a Jew from the tribe of Dan (2003:266-7).

After this period of Byzantine apocalypse, there came an apocalyptic eschatological dry spell until the time of Joachim of Fiore (ca. 1135-1202), a monk from Italy, who revived interest in the premillennial belief through his new prophetic

interpretation of eschatology in three ages or dispensations: 1) the Father (or Law), from Creation to the Incarnation; 2) the Son (or Grace), *from Jesus' First Advent to His Second Advent at the year AD 1260* [emphasis added]; and 3) the Holy Spirit (or the Spiritual Church), for the Millennium and into eternity (Froom 1950, 1:683, 692-6; Kyle 1998:47-9). According to Schaff, "Joachim was the millenarian prophet of the Middle Ages" (2002, 5:378). Building on Joachim's premillennial eschatology were the Franciscan and Dominican monks, some of whom saw themselves as part of the 144,000 male virgins in Revelation (Kyle 1998:49; Shelley 2002:18-9). Kyle continues with historical information from Malcolm Lambert (1977:190), McGinn (1979:205) and Richard K. Emmerson (1981:69), "The Franciscan Peter Olivi (ca. 1248-98) built on Joachim's three ages and divided the church's history into seven periods. He also believed in a 'double Antichrist—the Mythical Antichrist, a coming false pope who would attack the Franciscan Rule, and the Great, or Open Antichrist, whose defeat would usher in the final period of History'" (1998:50).

In 1260, a lay group called the Apostolics (or Apostolic Brethren) was formed in Italy by Gerardo Segarelli as an alternative to the Franciscans. Segarelli was burned at the stake as a heretic in 1300. Brother Dolcino of Novara succeeded him as the leader of the Apostolics and steered the group in a decidedly apocalyptic direction (Potesta 2003:300; Gumerlock 2002:353):

The author of the treatise *The Sect of Those Who Say They Belong to the Order of the Apostles* (1316) mentions that Dolcino sent three letters to his followers . . . In the first letter (August 1300), introducing himself as the new leader . . . divides history into four major *status*, or states: 1) the state under the law of the Old Testament . . . 2) the state under the church from its origins until Constantine and Pope Sylvester . . . 3) the state of the church after Constantine . . . 4) the state of the imminent reformation of the church and its return to its pristine life-style. . . . In the final part of the letter, whose content is simply summarized, Dolcino

addresses the church's contemporary condition and expresses himself on what, according to his personal 'revelations,' would occur in the future (Potesta 2003:300-1).

The following citation is taken from *The History of Brother Dolcino*, written in 1316 by an anonymous notary in the diocese of Vercelli, Italy:

Again [Dolcino believed and preached and taught] that within those three years Dolcino himself and his followers will preach the coming of the Antichrist. And that the Antichrist was coming into this world within the bounds of the said three and a half years; and after he had come, then he [Dolcino] and his followers would be transferred into Paradise, in which are Enoch and Elijah. And in this way they will be preserved unharmed from the persecution of the Antichrist. And that then Enoch and Elijah themselves would descend on the earth for the purpose of preaching [against] Antichrist. Then they would be killed . . . (Gumerlock 2002:353-5).

Brother Dolcino was later arrested, prosecuted, tortured, and burned at the stake on June 1, 1307. Both Segarelli and Dolcino took a major step in the medieval apocalyptic movement by bringing the laity into this realm of theology. (Potesta 2003:302).

Following that, and "between the fourteenth and fifteenth centuries, the Inquisition succeeded in repressing apocalyptic movements both in France and in Italy" (Potesta 2003:308). Therefore, the movement was continued elsewhere, as in England with John Wyclif (1324-1384), who was a master at Oxford, "a patriot, a champion of theological and practical reforms and the translator of the Scriptures into English" (Schaff 2002, 6:315-6). Wyclif was the first to openly speak out and preach against the Pope and ultimately termed the papal office of the Catholic Church "the Antichrist" (Potesta 2003:308; Schaff 2002, 6:332). Wyclif also furthered the cause of the laity by translating the Scriptures into his native English, because as he said, "This book is the whole truth which every Christian should study" and remained "the supreme authority for every Catholic tenet" (Schaff 2002, 6:338-9). His movement in England became later known as

the “Lollards,” which continued well into the early sixteenth century, and was continued on the continent of Europe by John Huss (1371-1415), a professor at the University of Prague. Huss was burned as a heretic for declaring the pope as Antichrist and for challenging other doctrines of the church. His radical followers became known as the Taborite Millenarians: “The Taborites took their name from Mount Tabor; the mountain where they believed Christ foretold his second coming,” (Kyle 1998:51-2) believed that purification of the land was necessary prior to the Second Coming and Millennium and that bringing these events about would involve revolt of the established State and Church (Hebert 2004b:6-7). Norman Cohn (1974:211-14) and Michael J. St. Clair (1992:130-1), as quoted in Kyle, noted that this movement was ended by “their crushing defeat in 1434” (1998:52). In fifteenth-century Italy, there was a resurgence of apocalypticism. There were itinerant prophets who preached imminent destruction. The best-known of these prophets was Girolamo Savonarola (1452-98) (Kyle 1998:52; Potesta 2003:316-7).

According to Bernard McGinn, “The fifteenth century witnessed a rich proliferation of popular preachers of the end, whose ideas were widely disseminated toward the close of the century through the new medium of the printed page” (2003:292-3). One of the most well-known of these late fifteenth-century and early sixteenth-century preachers was Christopher Columbus (1451-1506), who wrote his *Book of Prophecies*, a compilation of texts from the Bible, Church Fathers and other various medieval authors. The purpose of this book was to show that his voyages to the “New World” or West Indies were part of the divine plan to recover the Holy Land from the Muslims, rebuild the Temple in Jerusalem (with gold from the New World), and begin the millennial age of Spanish rule and worldwide conversion (McGinn 2003:293; Kyle 1998:57).

As a result of Columbus' discovery of the New World and his prophetic ideas, his Eschatological Gospel ideology was transferred to the other Hispanic or Iberian discoverers, conquerors and settlers that followed throughout Central and South America (Milhou 2003:420). This was primarily transmitted through the Spanish Franciscan and Dominican Friars and Jesuits who viewed the New World as a "Christian Utopia," after Thomas More's (1478-1535) book *Utopia* (1516) (Milhou 2003:422). Some examples are listed as follows: Dominican Friar Bartolome de Las Casas in his writings *Eighth Remedy, Brief Account of the Destruction of the Indies* (ca. 1542) and *History of the Indies* (ca. 1560) (Milhou 2003:426-7); an anonymous Jesuit, probably Andres de Oviedo, in 1550, speaking of the coming of Joachim of Fiore's third period of history and of universal evangelization (especially in the New World) in "a messianic treatise to the glory of the recently founded *societas Iesu*" and providing exegesis of Psalm 106, the hymn in Habakkuk 3 and several passages in Revelation, such as Revelation 3:7-13 (Milhou 2003:428-9); Portuguese Jesuit Antonio Vieira (d. 1697), missionary to Brazil, who "never ceased to prophesy the coming of the fifth empire in Daniel's vision (Dan 2:31-45) to the benefit of the new Sebastians"; and Chilean Jesuit Manuel Lacunza (1731-1801), who wrote "the most complete work of Catholic millennialism—*The Return of Christ in Glory and Majesty* . . . published in 1812 after his death in Italian exile" (Milhou 2003:429). Lacunza's work was later translated from Spanish into English by Edward Irving in 1826.

McGinn continues to say that apocalypticism was connected to church reform in the late Medieval Period and could be divided into four broad categories as follows: 1) Gregorian, following the pattern of Gregory VII and his twelfth century followers, who

focused on repairing the “diseased state of the church in light of the imminence of the end”; 2) Joachite, following Joachim of Fiore’s revival of millennial hopes in light of his Trinitarian view of history (specifically the third period of the Holy Spirit that basically equated to the Millennium of Rev 20); 3) “The Imperial Model,” originally appearing in *Pseudo-Methodius* and the *Tiburtine Sibyl*, focusing on the “rise of Islam, as a predecessor of Antichrist” and the ultimate deliverance of the Church through a holy and righteous “Last Roman Emperor”; and 4) “Angelic Reform,” focusing on the deliverance of the Church coming by the hands of an “Angelic Pope (*pastor angelicus*)” (2003:276-8).

However, according to Kyle, there were three basic approaches to eschatology in the Middle Ages. These approaches were as follows: 1) The official church position (from Augustine’s amillennialism) that spiritualized the Millennium, identified it with the Church Age and stated that, “the end would come in the form of the last judgment and then the eternal state”; 2) “A strong current of apocalyptic millennialism” that “erupted” in the latter part of the Middle Ages and which believed in the antichrist’s appearance and defeat, followed first by a “golden age of an indefinite length,” and then “followed by the return of Christ”; and 3) “The secular apocalyptic,” spawned by the “Black Death” being seen as divine judgment, thereby opening the door for “natural causes” to be related to “end-time thinking” (1998:53).

Despite all these pockets of apocalyptic thought and activity, which were strongly related to the Eschatological Gospel of Both Comings of the Lord Jesus Christ, there still remained a huge void in the Church of teaching such a doctrine or dogma. As mentioned above, this was primarily due to the acceptance of Augustine’s amillennialism as the

Catholic Church's orthodox view of eschatology and the official position of the Church that the teaching and preaching of dogma and the Scriptures should remain in the hands of the priesthood, while the laity remained in the dark (possibly one reason why this historical period was also termed "The Dark Ages"). This became a chief reason—priesthood of believers, along with evil church politics and policies emanating or at least allowed by the papacy—for Martin Luther breaking with the Catholic Church and starting the Protestant Reformation, which will now be investigated.

2.4 REFORMATION, POST-REFORMATION AND SYSTEMATIC THEOLOGIANS

The void in teaching the Eschatological Gospel began to be filled during and after the Reformation to a small degree by Martin Luther and his followers, who believed they were living in the Last Days, that Protestantism returned the apocalyptic focus back to the Bible and revived the Gospel for the Last Days (Eschatological Gospel) and that the papal office was the antichrist (Barnes 2003:329-31; Kyle 1998:55). The movement was then furthered to a great degree by eschatological radicals. One such man was Thomas Müntzer (ca. 1488-1525) in Germany. He broke away from Luther and continued the Taborite Millenarian thought of the elect kingdom on earth, taught/preached out of Daniel and Revelation, turned to the peasants when the princes did not believe him, and joined the Peasant Revolts and Wars of 1524-5 to bring about God's kingdom on earth. Another eschatological radical was Melchoir Hoffman (ca. 1495-1543), who taught that the kingdom of God would come to Strasbourg in 1533-4. It was in Strasbourg that he was jailed and ultimately died. His followers then tried to hasten the kingdom's coming

in Münster by taking over the city, where they too were ultimately suppressed by the local prince-bishop in 1535 (Shelly 2002:18-25; Kyle 1998:58-60).

Consider this excerpt about what was happening in England at that time, according to Jesse Forest Silver (1914:118-124, 132-3):

After the Reformation, William Tyndale (1480-1536), John Bradford (Chaplain to Edward the VI), Nicholas Ridley (Bishop of London), Hugh Latimer, and Thomas Cranmer (English Archbishop, 1489-1556) all died for their Reformed faith, which included premillennialism. During the reign of Queen Elizabeth (1558-1603), Protestantism took hold in England and premillennial thought could be found in the liturgies and prayers of that time. These English Puritans became the founding fathers of the Independents, Presbyterians and Baptists of Great Britain” (Hebert 2005c:3).

In the Catholic Church, the futurist premillennial perspective was resurrected through the writings of Jesuit Priest Francisco Ribera in 1590. He wrote a five hundred page document on the Apocalypse which taught that the antichrist would come in the future for a literal three and one-half-year period just before the Second Advent. However, Ribera adhered to Augustinian amillennialism, believing that the Millennium was not a literal one thousand years, but the period of time between the cross and the antichrist (Froom 1948, 2:486-90; Kyle 1998:62).

This stream of Eschatological Gospel thought was continued into the seventeenth century by the Anabaptists, the Puritans, and in 1627 by Anglican Joseph Mede (or Mead) in his work *Clavis Apocalyptica*, and by Europe’s Reformed theologian Johann Heinrich Alsted in his book *The Beloved City* (Clouse 1977:10-1, 213, cited in Shelly 2002:29). In England, this gave rise to the radical sect Fifth Monarchy Men, who like the Taborites, and led by Oliver Cromwell, tried to assist in establishing God’s kingdom on earth in England between the years 1655-7. This movement was dealt with in short order (Barnes 2003:338; Kyle 1998:67; Froom 1948, 2:566-7). In 1643, the Westminster

Assembly was convened to establish the doctrines of the Church of England. Many of the 151 attendees, including William Twiss (President of the Assembly), were expressed premillennialists. The results of the Assembly were *various statements of the premillennial view of the Lord's Return* [emphasis added] in the Shorter Catechism, Larger Catechism, and the Directory of Public Worship (Silver 1914:134-5). According to Michael J. St. Clair (1992:200), as cited by Kyle (1998:64), "By the mid-seventeenth century there developed a consensus in England that certain events were imminent: the defeat of the Antichrist, the return of Christ, and the start of the millennium."

Also around this time, Irish archbishop James Ussher (d. 1656), through the study of historical chronology coupled with biblical chronology, determined the date of creation to be 4004 BC (Barnes 2003:340). Then, "From this environment came John Wesley's Nonconformist father—Samuel Wesley (1662-1735). He wrote in the October 17, 1691, edition of the Athenian Gazette, 'We believe, as all Christians of the purest ages did, that the saints shall reign with Christ on earth a thousand years. At the beginning of the thousand years shall be the first resurrection, wherein the martyrs and holy men shall rise and reign in spiritual delights' (Silver 1914:153). This then was the environment into which both John and Charles Wesley were born during the early 1700's" (Hebert 2005c:4). This interest in chronology and prophecy of Ussher's was shared by Isaac Newton (d. 1721): "In his *Observations of the Prophecies of Daniel and the Apocalypse of St. John* (not published until 1733), Newton calculated the fall of the apocalyptic beast for 1867, the coming of the millennium for the year 2000" (Barnes 2003:343).

The Puritan millennial fervor was transferred to America upon their arrival with a Columbus-like vision of setting up the New Jerusalem or “city on a hill” in the New World (Fuller 1995:42-3). Gradually, the focus shifted from the same as their English counterparts in Europe to the vision of bringing Christ’s kingdom in their new holy, Christian commonwealth. Although these American Puritans, seen as a mix of pre- and post-millennialists, there remained very strong voices in Increase (1639-1723) and Cotton (1663-1728) Mather for the standard pretribulational premillennialism of the Eschatological Gospel. Robert Middlekauff (1976:323) amplifies that Cotton Mather “inaugurated an era of apocalyptic expectation in America that did not lose its force until after the American Revolution.” However, in the eighteenth century, and with the Great Awakening, came Jonathan Edwards (1703-58) and postmillennialism, which lasted well into the nineteenth century (Kyle 1998:78-80). (For more info on “Apocalypticism in Colonial North America,” see Smolinski’s article (2003) by the same name).

Around this same time in France and after the revocation of the Edict of Nantes (1598), which gave the French Protestants (Huguenots) the ability to freely worship in 1685, persecution began and *apocalyptic millenarianism* [emphasis added] resurfaced through a couple of movements. The first of these movements was the Camisards, whose followers “saw their sufferings as divine preparation for the coming millennium” (Harrison 1979:25; Garrett 1987:16-20; St. Clair 1992:224). From the Camisards, prophets arose and made many end-time predictions. The best known of these prophets was Pierre Jurieu, who predicted judgment day was to come in 1689. Clarke Garrett (1987:31-4) and St. Clair (1992:226-7) further elucidate, as quoted in Kyle, “The French authorities brutally crushed the Camisards, executing more than twelve thousand of them.

Fierce resistance continued until 1704, when many Camisards left France for England” (Kyle 1998:70). The second movement was the Jansenists, which started in the 1630’s and had followers who were Augustinian in their critique of the “worldliness and moral laxity of the French Church.” By the 1730’s, the Jansenist “convulsionaries” believed they were the fulfillment of the final outpouring of the Holy Spirit prophesied in Joel 2 (Barnes 2003:345).

It was about this same period of time that the term “eschatology” was first coined by Philipp Heinrich Friedlieb in 1644 in Germany. Eschatology then began to be incorporated in the systematic approach to theology by Abraham Calov in 1677, in conjunction with “the end” mentioned in 1 Corinthians 15:24: “then comes *the end*, when He delivers up the kingdom to the God and Father, when He has abolished all rule and all authority and power [emphasis added]” (Sauter 1996:136). Also in the late seventeenth century, and in the midst of Lutheran Pietism led by Philipp Jakob Spener (d. 1705) in Germany (Barnes 2003:346), Lutheran Dogmatics incorporated eschatology into their final section of systematic theology as relating to death, resurrection, last judgment, eternal life, and the end of the world (Dalferth 1995:157). This then gave rise to the Pietist Leader Johann Albrecht Bengel (d. 1752), “who in the 1730’s and 1740’s issued numerous influential writings of biblical chronology” (Barnes 2003:346). This Pietist eschatological fervor touched one of the greatest preachers, theologians and beloved English ministers of all-time—John Wesley—who, by at least several accounts (Silver 1914:158-161; Gray 1916; Strawson 1959; Hebert 2005c) believed in and taught the Eschatological Gospel of Both Comings of Jesus Christ. This then gave birth to the

eschatological theologies and Christologies of the Eschatological Gospel of Both Comings of Jesus that began to be espoused and published in the next century.

2.5 ESCHATOLOGICAL THEOLOGIES AND CHRISTOLOGIES

In the late eighteenth century and around the time of the French Revolution, especially in Great Britain, there arose a great interest in interpreting prophecy in Scripture and a renewed interest in eschatology. Consider the following from the history of premillennialism. The French Revolution caused a renewed concern for the state of the Jews and the rebirth of the doctrine of the premillennial Advent of Christ and formed the basis for the rise of British Millenarianism. This movement involved strong advocates from the laity (Scottish Presbyterian William Cuninghame of Lainshaw and James Hatley Frere), the business community (Lewis Way, founder of the “London Society for Promoting Christianity Among Jews” to help Jews return to Palestine and rebuild their homeland) and the clergy (Rev. George Stanley Faber and Rev. Edward Irving) – (Sandeel 1970:8-12). Edward Irving moved from Scotland to London to take a parish in 1822. In 1825, he became a disciple of Frere. By 1826, Irving had translated Lacunza’s *The Coming of Messiah in Glory and Majesty* into English, along with Frere and Way established the “Society for the Investigation of Prophecy” and began preaching on premillennial eschatology (Flegg 1992:40-50). In 1831, the manifestation of speaking in tongues and prophesying broke out in Irving’s church and caused the focus to shift from premillennialism to the move of the Spirit.

About the same time, John Nelson (J. N.) Darby and Benjamin Wills Newton began to turn away from the secularness and laxness of the Church of England. Consequently, they formed an independent group, called the Plymouth Brethren, with a

focus on apostolic Christianity and premillennialism. During the autumn of 1831, Lady Thedasia Powerscourt (who hosted Irving during a preaching tour in Dublin) hosted the first Irish Prophetic Conference in her County Wickham home. It was attended by thirty-five clergy, fifteen laymen and twenty ladies. The main topics were as follows: interpretation of the 1,260 days of Daniel 7 and Revelation 13; the corrupt state of Christendom; the imminent Return of Christ; and ways to identify the antichrist. During the following year's conference a potential split in premillennial doctrine was identified: Historicists, who believed that most of the events described by Daniel and John in Revelation were being fulfilled in European history (many of the existing millenarians fell into this group); and Futurists, who believed none of these events had occurred yet and would occur at the end of the dispensation of the Church, just prior to the Second Advent (also called dispensationalists and included J. N. Darby and most of the Plymouth Brethren) – (Sandeen 1970:29-37).

Ernest R. Sandeen (1970:50-8) continues with the historical treatment of premillennialism in America. William Miller (a self-educated farmer from upstate New York and converted in 1816) had developed his own version of historicist premillennialism from his personal exegesis of prophecy. The main differences between his and the British form were the following beliefs: the Jews were not to be restored to Palestine; no non-believers would survive the Second Coming and the firm conviction of a specific date for the Second Coming around 1843. By 1834, Miller gave up farming and put all his efforts into spreading his message throughout New York and New England. In 1839, his movement became organized, nationalized and promoted by Rev. Joshua V. Himes and reached fifty thousand followers. In 1840, Miller called for a series of

conferences on the Second Coming and ultimately refined the exact date to October 22, 1844. After that day came and went, the movement took a huge blow and began to rapidly die off, and so did American premillennialism (for a time). It was not until after 1845 that British premillennialism began to have an impact on the United States (Hebert 2004b:8-11). According to Kyle, who quotes Sandeen (1970:50), Miller was “the most famous millenarian in American History” (1998:87). And, “Darby systemized dispensationalism and spread its major principles throughout the English-speaking world” (1998:74).

From this point in the nineteenth century, the Premillennial Dispensational Movement exploded both in England and the United States and gave rise to more *theologians (mostly Plymouth Brethren, Baptists and Presbyterians) who began to express the primacy of the Gospel as viewed through an eschatological lens and the importance of teaching/preaching the Eschatological Gospel of Both Comings of Jesus Christ* [emphasis added]. A list of these theologians (from both England and America) included the following. Horatius Bonar, who started the *Quarterly Journal of Prophecy* in Scotland in 1849, which ran for twenty-five years and culminated in a 1867 three day Public Prophecy Conference in London that declared Darby’s futurist doctrine “orthodox” and the Historic view as false doctrine. The Mildmay Park Conferences (1879, 1886) were sponsored by Bonar, William Freemantle (President of the “Prophecy Investigation Society”), and Plymouth Brethren Preacher Joseph Denham Smith (Sandeen 1970:82-9, 152-9).

While in America, Rev. W. R. Gordon, who with John Terhune Demarest, argued for premillennialism against Rev. William Fulton and postmillennialism in debates from

1863-5 (Sandeen 1970:90-3). James Inglis, David Inglis, Charles Campbell, George S. Bishop, George O. Banes, Benjamin Douglas, L. C. Baker, and George C. Needham, who were responsible for publishing *Waymarks in the Wilderness* and holding an informal Prophecy Conference in New York City in 1868. They then held others in Philadelphia, St. Louis, and Galt, Ontario, over the next few years, restarted in 1875 in Chicago, and then moved to Niagara on the Lake, Ontario, where in conjunction with Rev. James H. Brookes (as its founder, planner and main speaker) named it the Niagara Conference from 1883-97 (Sandeen 1970:133-7).

Rector Stephen H. Tyng, Jr., author of *He Will Come* (1877), and who convened the first “American Bible and Prophetic Conference” at New York’s Holy Trinity Episcopal Church on 30 October 1878 (Sandeen 1970:152-9). Dwight L. Moody (1837-99), from Chicago, and who held prophecy conferences in Northfield, Massachusetts, starting in 1880, founded Bible Institutes for training laypeople for ministry and started the Student Volunteer Movement in 1886 for overseas missions (Sandeen 1970:71-3, 173-6, 180-3, 186). Adoniram Judson (A. J.) Gordon (d. 1895), from Boston, and who organized the “Baptist Society of Bible Study” in 1890, started the *Watchword* as their official periodical and voice and gained support for millenarianism from James M. Stifler, Professor of New Testament at Crozier Seminary (1882-1902), Edgar Y. Mullins, President of Southern Baptist Seminary (1899-1928), and James R. Graves, editor of *Tennessee Baptist* (Sandeen 1970:164-6).

Sandeen (1970:135, 141-4, and App. A.) brings all of this to culmination in America with the following. James H. Brookes from St. Louis, who started his own periodical *The Truth* in 1875 (which ran till 1897), established the Niagara Conference,

drew up a Niagara Creed of Fourteen Articles, was the principle speaker, and scheduled other speakers (including, George C. Needham; Henry M. Parsons; Presbyterian Pastor William G. Moorehead, Professor of New Testament at Xenia Presbyterian Seminary, Ohio; Nathaniel West, Presbyterian Pastor and Professor at Danville Theological Seminary, Kentucky; W. J. Erdman, Presbyterian Pastor; A. J. Gordon and Arthur Tappan Pierson, who became premillennialists after being influenced by George Müller), and ran the Niagara Conferences from 1883-97 (Hebert 2004b:12-16).

After the turn of the twentieth century, two new leaders took over the Darby dispensationalist mantle and continued to spread the Eschatological Gospel: Arno C. Gaebelein, a German immigrant and Methodist minister who established a monthly paper in New York City, *Our Hope*, with a two-fold purpose of proclaiming the imminent Second Coming and the Zionist Awakening among the Jews; and Cyrus I. (C. I.) Scofield, raised in Tennessee, fought in the Civil War under Lee, converted in St. Louis in 1879, studied under James H. Brookes, and became Pastor of First Congregational Church in Dallas and then the Moody Church in Northfield, Massachusetts. Scofield came up with the idea for a dispensational chain reference Bible while strolling on the Massachusetts beach in 1901. He was encouraged by both sides of the debate to pursue the idea. He started work on it in 1902 and produced the first draft in 1908 (Scofield 1967). During the period 1901-1914, Gaebelein reinvigorated the conferences by espousing pretribulational Darbyism and fighting growing liberalism in the Church (Sandeem 1970:216-225).

About this same time, came the birth of *The Fundamentals*, a paper devoted to describing the movement that married conservatives and millenarians in the fight against

Modernism, Progressivism and Liberalism. This paper was the brainchild of Lyman Stewart, a shy, retiring businessman, with the help of Rev. A. C. Dixon. It ran from 1910-1915. At the outset, they established “Seven Articles of Doctrine” that closely aligned with Darbyism. The intent was to pick up the movement where the millenarians had left off (Sandeem 1970:188-9, 192-3, and 206-7).

All this activity carried the Millenarian Movement to the brink of WWI, which in and of itself renewed the public interest in prophecy (especially after the British captured Jerusalem in May, 1918). Gaebelein sponsored conferences in Philadelphia and New York City in 1918. This caused great controversy between the newly dubbed “Fundamentalists” and the Modernists. As a result, new leaders emerged to lead the movement: William Bell Riley, Southern Baptist Theologian and President of NW Bible Mission Training School in Minneapolis; James M. Gray, Dean of Moody Bible Institute in Chicago; Rueben A. (R. A.) Torrey, Dean of the Bible Institute of Los Angeles (BIOLA); and William M. Pellingill, Dean of the Philadelphia School of the Bible. Scofield died in 1921 and Gaebelein continued with *Our Hope* and became a prolific writer, but stopped speaking at conferences (Sandeem 1970:233-9). Finally, according to Sandeen (1970:246), in 1919, at the first meeting of the World’s Conference on Christian Fundamentals, the millenarians officially changed their name to Fundamentalists and continued to fight battles with the Liberals and Modernists (one of the biggest being against the “theory of evolution” in the 1920s) - (Hebert 2004b:17-8).

As addressed above, this period in the history of theology gave rise to many written works that spoke of the dispensational view of the Eschatological Gospel of Both Comings, including the following: the periodicals *Quarterly Journal of Prophecy* (1849-

1874), *Waymarks in the Wilderness* (1868), *The Truth* (1875), *Watchword* (1890), *Our Hope* (1901-), and *The Fundamentals* (1910-15); Tyng's *He will Come* (1877); Sir Robert Anderson's (1841-1918) ["staunch Darbyite and investigator for Scotland Yard"] *The Coming Prince* (1882), which strongly influenced America (Kyle 1998:104); Ethelbert William Bullinger's *Ten Sermons on the Second Advent* (1901) and *Commentary on Revelation* (1909); Scofield's *Dispensational Chain Reference Bible* (1909); Albert Benjamin (A. B.) Simpson's *The Coming One* (1912); Reuben A. (R. A.) Torrey's *The Return of the Lord Jesus* (1913); Arthur Walkington (A. W.) Pink's *Redeemer's Return* (1918); and William E. Biederwolf's *The Second Coming Bible Commentary* (1924). This period of dispensational eschatological fervor also gave rise to the more formal eschatological Christologies of the following theologians: Johannes Weiss (1971:129-31) and Albert Schweitzer (Mozley 1951:87-9, 95-6, 114-17); and later Rudolf Bultmann (1957:19-21, 28, 33-54, 63-73, 138-54); Jürgen Moltmann (1967:16-7, 225-29; 1993:340); Wolfhart Pannenberg (1977:66-73, 106-8); Bart D. Ehrman (1999:120-1, 139-55, 163, 183, 207, 227, 239, 244-5); and ultimately, George Eldon Ladd, John F. Walvoord, Dwight J. Pentecost, Billy Graham, Oral Roberts, Hal Lindsey, Tim LaHaye, and Norman Geisler. Consider the following excerpts on two of these eschatological Christologies.

Johannes Weiss taught in his book *Jesus' Proclamation of the Kingdom of God* (1892) that Jesus believed the messianic time was imminent and the kingdom of God had dawned but that the actualization of the kingdom was not yet. Not even Jesus of Nazareth could establish the kingdom of God, only God Himself. When God did establish the kingdom, He would transfer it to the "Son of Man" and make Jesus Lord and Messiah at

that time. According to Weiss (1971:129-31), Jesus thought that this would happen before His death, but it did not. Therefore, Jesus' Second Coming/Glorious Appearing will inaugurate the kingdom of God, destroy the old, evil, corrupted world, bring the Judgment, and create a New World. At that time, both the Jew and the Gentile will enter into the New Kingdom, which will be finally actualized in Jesus (Hebert 2005b:4-5).

Albert Schweitzer followed in the early 1900s, with a further expansion of Weiss' eschatological Christology. He taught that Jesus was influenced by the Jewish eschatology of His time regarding the coming of the kingdom of God. Based on His expectation, proclamation and teaching of this kingdom Jesus thought of Himself as the Messiah. Just as Weiss, Schweitzer believed that the fulfillment of the kingdom would not come until the Second Coming. Schweitzer then wrote that Paul believed, taught and wrote in the New Testament that the death and resurrection of Jesus was the kingdom come and that through "mystical fellowship" with Jesus, believers share in that supernatural kingdom. Therefore, Paul believed the kingdom had already come and was growing. Schweitzer then turned to the Early Church, of whom he stated "did not agree with Paul and believed the Kingdom was a far off divine event" (Mozley 1951:87-89). Schweitzer goes on to state that since Jesus Himself did not teach the doctrine of the Atonement, that He must have left the Apostles to discover it for themselves. They were the ones who saw Jesus' death as forgiveness for sins and an escape from the coming judgment of the kingdom of God (Mozley 1951:95-6). Finally, E. N. Mozley (1951:114-117) concludes with Schweitzer by stating that Jesus visualized the kingdom coming in the Spirit but it was never supported by documented physical events (including His physical death). Therefore, modern faith sees the beginning of the kingdom of God in

Jesus and the Spirit of God, who came into the world through Jesus. This modern community of faith should not be content with the idea that the kingdom will come at the end of time, but they should believe that the spiritual kingdom of God can come in their hearts before it can and will come in the world (Hebert 2005b:5-6).

These eschatological Christologies, coupled with the American Pentecostal Revival of the early twentieth century, became the fertile ground for the genesis of several new movements that taught the Eschatological Gospel as a central doctrine. These movements then became the following churches: the Christian and Missionary Alliance of Albert Benjamin (A. B.) Simpson; the Assemblies of God of Hot Springs, Arkansas (and later Springfield, Missouri); and the International Church of the Foursquare Gospel of Aimee Semple McPherson.

2.6 TWENTIETH-CENTURY EVANGELISTS AND THE ESCHATOLOGICAL GOSPEL

In the late nineteenth century/early twentieth century and in the environment of this expectant dispensational eschatological fervor came the birth of a new denomination—the Christian and Missionary Alliance (CMA) of native Canadian, Albert Benjamin (A. B.) Simpson. The birth process began in March, 1890, at his Gospel Tabernacle in New York City with the declaration of his synthesized doctrine of a “Fourfold Gospel” of Christ as Savior, Sanctifier, Healer, and Coming King. (On the origin of the phrase “Fourfold Gospel” see “The Opening of the Convention,” CAMW 4 (March 7-14, 1890):157; W. T. MacArthur, *Twenty Sermonettes* (n.p.: published privately, n.d.):48; Kenneth MacKenzie, “My Memories of Dr. Simpson,” AW 72 (July 31, 1937):485-87, 90, esp. 485. Cf. John Sawin, “The Fourfold Gospel,” in *The Birth of a Vision*, ed. David

F. Hartzfeld and Charles Nienkirchen (Beaverlodge, Alberta: Buena Books, 1986):3-6, 18 n. 10) - (Nienkirchen 1992:2). Then, the denomination was solidified by the merging of the Christian Alliance and Evangelical Missionary Alliance into the Christian and Missionary Alliance in 1897 (Reid 1997:282). The new denomination, founded upon the Eschatological Gospel of Both Comings of Jesus, was soon to be followed by others birthed from revival fires of the Holy Spirit. The American Pentecostal Revival started through Charles Parham and his Bethel Bible College in 1901 Topeka, Kansas. This wildfire of revival spread to William Seymour and Azusa Street in Los Angeles (1906-13). The new Pentecostal Movement then spawned American Pentecostal Church denominations, such as Pentecostal Holiness, Assemblies of God, Church of God, Church of the Nazarene, and Aimee Semple McPherson's International Church of the Foursquare Gospel.

These new foundational churches, based on this Pentecostal Eschatological Gospel, grew, prospered, expanded, and infused fundamentalism through the Scofield Bible and dispensationalism, and then gave rise to evangelical revivals, crusades, campaigns, and tent meetings of the 1930s, 40s and 50s. This is the environment that birthed the ministries of Billy Graham and Oral Roberts. Both evangelists believed in the Eschatological Gospel of Both Comings of Jesus and wove it into most, if not all, of their meetings, and later wrote about it. The reach and legacy of both these ministers of the Eschatological Gospel stretches into the twenty-first century through their sons Franklin Graham and Richard Roberts and their respective ministries and universities (Wheaton University, Billy Graham's alma mater, and Oral Roberts University (ORU)).

2.6.1 Albert Benjamin (A. B.) Simpson (1843-1919) and the Fourfold Gospel

Darrel R. Reid details, “Albert Benjamin Simpson was born on 15 December 1843, the fourth child of James and Janet Simpson, in Bayview, Prince Edward Island, where his father was in charge of the timbering and shipbuilding component in a network of family enterprises. . . . His parents were devout United (Secessionist) Presbyterians . . . Simpson was also exposed to the broader manifestations of evangelical culture sweeping the transatlantic world, the most significant of which was the impulse to foreign missions” (Reid 1997:271-2).

The formulation of Simpson’s Fourfold Gospel of Jesus as Savior, Sanctifier, Healer, and Coming King mirrored the life faith experiences of his spiritual journey. Simpson experienced Jesus as Savior as a result of his Reformed and Puritan roots, coupled with the reading of Walter Marshall’s *Gospel Mystery of Salvation* (1692) in 1858. He then began his involvement with the “sanctified, Spirit-filled, higher and deeper” life in 1874 upon reading William E. Boardman’s *The Higher Christian Life* (1858). Next in 1881, Simpson continued his spiritual journey by being “miraculously” healed of a chronic heart disorder during a vacation at Old Orchard Beach, Maine. He was subsequently baptized by immersion in February 1882 in a Baptist Church in New York City. Then, he organized and opened an interdenominational Gospel Tabernacle Church in New York. In 1891, Simpson (1891:298) wrote an article “How I was Led to Believe in Premillenarianism,” where he told of his departure from his a/post-millennial roots in the late 1870’s and conversion to premillennialism (Nienkirchen 1992:3-4, 7, 13, 20).

Simpson (1916:107) “saw Christ’s premillennial coming as the great hope of the church and the goal of all its Christian work” (Reid 1997:276); “saw the history of the church after two millennia as ending where it began—with the proclamation of the ‘full gospel’ known to Christ and the apostles” (Nienkirchen 1992:24-5); and saw “the ‘end’ was connected to the Great Commission by the Lord Jesus Christ, ‘And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come (Matt 24:14, KJV)’ ” (Foster 2002:68). Simpson also believed “the premillennial coming again of Jesus to set up His kingdom was the preparatory message Jesus preached: ‘Repent, for the kingdom of heaven is near’” (Stoesz 2002:48). Simpson (1912:7-18) then wrote, “There is a *double thread running through the warp and woof of ancient prophecy*. There is a *crimson line of the cross*, but there is the *golden thread of the coming glory*. . . . It was *necessary that He should fulfill the vision of the cross and it is just as necessary that He shall fulfill the vision of the King* [emphasis added]” (Van Hoogen 2002:116). This then completed the Fourfold Gospel as experienced in the life and faith walk of A. B. Simpson.

According to Darrel R. Reid, “In 1883 Simpson’s congregation founded the Missionary Union for the Evangelization of the World and . . . the Missionary Training Institute . . . Four years later in 1887 . . . Simpson oversaw the birth of two new organizations: the Christian Alliance (CA) . . . and the Evangelical Missionary Alliance (EMA) . . . In 1897 the two fellowships were merged to become the Christian and Missionary Alliance” (Reid 1997:276-7). The Christian and Missionary Alliance was expanded to Canada through the efforts of Rev. John Salmon (1831-1918), who met and was healed of a disease of the kidneys through Simpson’s ministry at a healing

convention in Buffalo in 1885. In 1887, “Salmon was elected a founding vice-president of the Christian Alliance. . . . In 1889 the Dominion Auxiliary of the Christian Alliance was formed . . . which was responsible . . . for the dispersion of Canadian funds and resources . . . In 1897 the Dominion Auxiliary was absorbed into the new organization . . . of the Christian and Missionary Alliance” (Reid 1997:278, 80-2).

The Fourfold Gospel as stated by A. B. Simpson himself in his book by the same title (published in 1925) is as follows: 1) Christ is Salvation, using Revelation 7:10 as the key verse and speaking of the believer’s justification in Christ as part of the Gospel; 2) Christ is Sanctifier, using John 17:19 as the key verse and speaking of the believer’s sanctification in Christ as part of the Gospel; 3) Christ is Healer, using Matthew 18:17 and Hebrews 13:8 as key verses and speaking of the believer’s restored/healed/whole relationship in Christ as part of the Gospel; and 4) Christ is Coming Lord/King, using Revelation 2:28 as the key verse and speaking of Christ’s Second Advent as the culmination of the Gospel (as declared by Paul at the beginning of 1 Corinthians 15 and ending with the Second Advent at the conclusion of 1 Corinthians 15). This can best be put into words by Simpson himself as an encouragement for believers of all time; “live under the power of the GOSPEL OF THE FUTURE and the blessed and purifying hope of Christ’s glorious coming” (Simpson 1925:7, 27, 46, 68, and 70). Quoting Paul L. King’s book *Genuine Gold: The Cautiously Charismatic Story of the Early Christian and Missionary Alliance* (2006:16), and speaking of the Fourfold Gospel, “George Müller later ‘told Dr. Simpson that his arrangement of truth was most evidently of the Lord’ and suggested that he never change its mold” (Walter Turnbull and C. H. Chrisman, “The Message of the Christian and Missionary Alliance,” 1927, accessed online at

http://online.cbccts.sk.ca/alliancestudies/ahtreadings/ahtr_s6.html). Samuel J. Stoesz continues, “The Fourfold Gospel represented a scope, a configuration and an integrated focus involving the whole twentieth-century evangelical church” (2002:54).

From this firm foundation of the Fourfold Gospel came the rise of the American Pentecostal Movement in the early twentieth century. Charles W. Nienkirchen’s research shows that many Pentecostal historians and leaders (e.g., British Pentecostal leader Donald Gee, in 1930 and 1941; ORU Professor Steve Durasoff in 1972; Assembly of God historian Carl Brumback in 1977; Pentecostal Holiness Church Historian Vinson Synan, in 1984; and author Edith L. Blumhofer, in her 1989 history of the Assemblies of God) credit A. B. Simpson and his Fourfold Gospel with the doctrinal environment from which the Pentecostal Movement was born (1992:27-8). Specifically, the following also owe their beginnings to A. B. Simpson and the Fourfold Gospel of the CMA: Charles Parham (1873-1929), “Pentecostal patriarch and founder of the Apostolic Faith movement,” who in turn gave rise to William Seymour and the Azusa Street Revival (1906-13); the Assemblies of God, formed in 1914 in Hot Springs, Arkansas, and later moved to Springfield, Missouri; Aimee Semple McPherson, another native Canadian, (1890-1944) and her Angelus Temple in Los Angeles, California in 1923, which later became the International Church of the Foursquare Gospel; and even the little-known George Jeffreys (1889-1962) and his Elim Foursquare Gospel Alliance established in Britain in 1926 (Nienkirchen 1992:26, 29-31, and 37-51). Additionally, Simpson’s Fourfold Gospel was called “the heart and spine of Pentecostalism” and of the British Pentecostal Missionary Theology by Cecil Polhill, founder and president of the Pentecostal Missionary Union (PMU) in 1890. Polhill, in addition to A. J. Gordon and

Andrew Murray, applied Simpson's Fourfold Gospel by looking for a "pneumatic millennialism" that brought worldwide revival of faith in Jesus as Savior through the preaching of "Spirit-baptized" missionaries, confirmed by "signs of healing" before the "return of the King," as stated in the PMU's *Flames of Fire* of December 1913 (Kay 1999:89, 92).

2.6.2 Aimee Semple McPherson (1890-1944) and the Foursquare Gospel

Blumhofer details, "Aimee Semple McPherson was born Aimee Elizabeth Kennedy on a family farm west of the southern Ontario village of Salford on 9 October 1890. The daughter of a Methodist farmer, James Kennedy, and his second wife, Minnie Pearce Kennedy, a Salvationist . . . she was raised on . . . Canadian Pentecostalism . . . and the Canadian Salvation Army" (Blumhofer 1997:388). And, "In the fall of 1907" she experienced "speaking in tongues" and "falling under the power" during prayer meetings and storefront mission services in Ingersoll, Ontario, under the ministry of Irish evangelist Robert Semple, whom she married in August 1908 (Blumhofer 1997:394).

Over the next couple of years, the Semples ministered within the Toronto Pentecostal network, starting in John Alexander Dowie's Zion Mission on Concord Avenue (established from the 1906 Pentecostal revival of Charles Parham in Zion, Illinois) (Blumhofer 1997:396). Blumhofer continues:

This, then, was the Semples' world, defined by straightforward premises *rooted in persuasions about the end-times*, restorationism, spiritual gifts, and religious experience. Driven by the certainty of the imminent end of time, the faithful bent every effort to "know God in his fullness" . . . Aimee and Robert Semple moved in this mobile and fluid world, with its transient workers, its global consciousness, its supernaturalism, and its intricate and overlapping networks and international connections. Its piety blended themes from Keswick, the Christian and Missionary Alliance, holiness movements, and Dowie's Zion. Its devotional classics came from the pens of Brother Lawrence, Madame Guyon, and John

Wesley. It valued physical healing, faith living, Christ-centered devotion, religious experience, spiritual gifts, congregational polity, Quaker-like spontaneity, spiritual disciplines like fasting, and silent “waiting on God” [emphasis added] (Blumhofer 1997:399-400).

The Semples left in February, 1910, on a mission trip to China, where Robert Semple died and was buried in a “Hong Kong cemetery known as Happy Valley. Aimee returned, only to discover that the leaders and congregations that had moulded her had either vanished or relocated. . . . What continuities that remained did not effectively replicate the early phase of Toronto Pentecostalism” (Blumhofer 1997:401).

From this point, Aimee Semple returned to New York City with her new baby Roberta Star Semple and made trips to Chicago and even back home to Ontario to try and rekindle the old fires of revival. However, nothing worked, and for the sake of the baby, she married again in 1912 to Harold Stewart McPherson (an accountant), with the condition that if the Lord called her back into the ministry, she would go (McPherson 1951:78-9, 81). This call came after the birth of her son Rolf Potter Kennedy McPherson, while on her “deathbed” from various illnesses in 1913. So after she was “healed,” she took the two babies and began her itinerant ministry, consisting of mostly revivals in tent meetings (McPherson 1951:82, 86-7). Aimee Semple McPherson (divorced from her husband in 1921) settled in Los Angeles, California, and began her ministry, which became the International Church of the Foursquare Gospel, at the newly built Angelus Temple on January 1, 1923. This ministry was a result of a “revelation” (of the Foursquare Gospel) she received from God while preaching on “Ezekiel’s Vision: Ezek 1:4-10” during the Oakland Campaign in the summer of 1922 (McPherson 1951:151, 178-80, 193-4; The Foursquare Church – About Us). In 1924, she started the radio station KFSG (Kall Four Square Gospel), and in 1926, she started the Lighthouse of

International Foursquare Evangelism (L.I.F.E.) Bible College (McPherson 1951:197-8).

After her death in 1944, her son Rolf became the president and leader of the ministry for the next forty-four years. In 2004, Pastor Jack Hayford, founder of The Church on the Way in Van Nuys, California, Living Way Ministries and The King's College and Seminary, became the president of the International Church of the Foursquare Gospel.

The Foursquare Gospel consists of Jesus Christ as the Savior, Baptizer with the Holy Ghost, Great Physician, and Coming King. According to McPherson, the Foursquare Gospel was conceived in the mind of God “before the foundation of the World” (Rev 13:8); received by inspiration of the Holy Ghost from the “four faces” in the vision of Ezekiel (Ezek 1:1-28), providing a “perfect Gospel complete for the body, soul, spirit, and eternity”; based on ten references to the word “foursquare” and four phases of the Gospel (Savior—Rom 6:23; Baptizer—Acts 1:5; Great Physician—Matt 8:17; Coming King—1 Thess 4:16-18); proclaimed by Jesus Himself (John 3:16; Acts 1:4-5; Matt 4:23; 24:30-31); affirmed by the apostles Peter, James, John, and Paul; and symbolized by the Foursquare Emblem and four colors of the Foursquare Flag (McPherson 1946:13, 19, 21-2, 28-31, 36-41, 44, 63). In the conclusion to her book *THE FOURSQUARE GOSPEL* (published in 1946), Aimee Semple McPherson reprints a copy of her famous sermon preached all over the world, “FOURSQUARE . . . NOT ROUND.” Excerpts from it follow:

The world is hungry for a revival!

They are asking a complete Gospel—not one with corners off.

“FOURSQUARE SHALT THOU MAKE IT AND NOT ROUND”

The message still rings forth. Foursquaredom has the answer: *The Foursquare Gospel*.

The Foursquare Organization is growing, advancing, spreading out to cover the world with the most glorious, straightforward, reassuring message since the days of the Apostles—THE FOURSQUARE GOSPEL!

Our aim is to *reach with the Foursquare Gospel every nation, kindred, tongue and people of the children of men, and thus hasten the day of the coming of our King of Kings, our great God and Savior, Jesus Christ—for he said: “This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matt. 24:14* [emphasis added] (1946:198-9).

From the birth of the Fourfold Gospel of A. B. Simpson and the Foursquare Gospel of Aimee Semple McPherson have come most of the American Pentecostal denominations. From C. I. Scofield’s (1843-1921) dispensationalism, and bolstered by both his Reference Bible and the founding of Dallas Theological Seminary by Lewis Sperry Chafer in 1924, have come the Dispensational Baptists. Then, from the fires of revival, sparked from both these branches of the Eschatological Gospel, came Billy Graham and Oral Roberts.

2.6.3 Billy Graham (b. 1918) and the Eschatological Gospel

The following brief synopsis of Billy Graham’s early life was taken from the Encyclopaedia Britannica Online:

William Franklin Graham, Jr. was born November 7, 1918, in Charlotte, NC, to a dairy farmer. . . . In 1934, while attending a revival meeting led by the evangelist Mordecai Ham, he underwent a religious experience and professed his ‘decision for Christ.’ In 1936 he left his father’s dairy farm to attend Bob Jones College (now Bob Jones University), then located in Cleveland, Tenn. . . . transferred to Florida Bible Institute (now Trinity College), graduated in 1940, and was ordained a minister by the Southern Baptist Convention. Convinced that his education was deficient, however . . . enrolled at Wheaton College in Illinois . . . where he met and married Ruth Bell, daughter of L. Nelson Bell, a missionary to China . . . and graduated from Wheaton in 1943 . . . He joined the staff of a new organization called Youth for Christ in 1945 and in 1947 served as the president of Northwestern Bible College in Minneapolis, Minn. . . . In the late 1940’s Graham’s fellow evangelist in Youth for Christ, Charles Templeton, challenged Graham to attend seminary with him so that both preachers could shore up their theological knowledge . . . but in 1949, while on a spiritual retreat in the San Bernadino Mountains of southern California, he decided to . . . simply “preach the gospel.” After his retreat, Graham began preaching in Los Angeles, where his crusade brought him national attention (www.britannica.com/Billy-Graham:1-2).

The Los Angeles Crusade of 1949 proved to be the beginning of probably the most well-known and beloved evangelist of modern times. In 1950, Oral Roberts met Billy Graham at his Portland, Oregon Crusade, where Graham asked Roberts to open up that night's meeting with prayer. It was also at that Portland Crusade that Graham confided in Roberts that he and Cliff Barrows had attended one of Oral's tent meetings in Florida in 1948 and that, although he believed in healing, God had not "called him to pray for the sick, but has given you (Oral) the gift." During that same Crusade, Oral Roberts was met by Dr. Harold Jeffreys, "one of Billy's sponsoring pastors and the pastor of the very large local body of the International Church of the Foursquare Gospel," who asked Oral to bring his big tent to Portland in one year's time (Roberts 1995:128-130). This began the lifelong friendship, mutual respect and an agreement (of sorts) for the division of labor in the "harvest fields" between these two great evangelists of the twentieth century. And as it shall now be shown, both men also maintained a kindred spirit and belief when it came to preaching/teaching the Eschatological Gospel of those who had gone before them in the faith.

In his 1992 book *Storm Warning*, Graham made the following comments about the Eschatological Gospel, while referring to his earlier work *Approaching Hoofbeats: The Four Horsemen of the Apocalypse* (1983) (addressed in Rev 6:1-8 and Matt 24:3-37): "Both of these narratives are presented in the context of my own ministry on six continents spanning nearly fifty years," and there is a new order/utopia/dawn coming in Jesus: "Christ is our hope and peace both now and for the future" (1992:8-9, 312-3). This is confirmed in Graham's 1983 book speaking of John's message of Revelation or Apocalypse as being "ultimately a message of good news—the Good News of salvation

in Jesus Christ” and that the return of Jesus provides hope for both Christians (as His Second Coming) and Jews (as their First Coming of Messiah) for Him to set up His Kingdom and conquer evil and the Evil One (1983:25, 226-7). According to Kyle, “Venerable evangelist Billy Graham is a premillennialist. His *Approaching Hoofbeats* best expresses his end-time views. While he has avoided the date-setting trap, he is also convinced that humanity is living in the Last Days” (1998:118). This theme is also mentioned in Graham’s 1981 book *Till Armageddon: A Perspective on Suffering*, where he records his answer to Sir Winston Churchill’s question about hope as being in “the plan of salvation and the Return of Christ” (1981:19).

Finally, Graham also touched on the Eschatological Gospel in the introduction to his 1965 book, *World Aflame*, where he stated that “Matthew 24 contains the Bible-based philosophy of world events,” and that sin and redemption were dealt with at the cross, but that the climax of history will be dealt with through the kingdom of God with a new heavens and new earth (2 Pet 3:13) (1965:xv-xvi). From these references, it is clear that Billy Graham believes and has preached an Eschatological Gospel of Both Comings of Jesus for the fifty-year span of his ministry. Next, his good friend and fellow evangelist Oral Roberts will be discussed.

2.6.4 Oral Roberts (b. 1918) and the Eschatological Gospel

According to his own autobiography, “Oral Roberts was born on January 24, 1918, to Ellis Melvin, a Pentecostal Holiness preacher, and Claudius Priscilla, whose faith for healing was strong . . . in a two room log cabin twelve miles northwest of Ada, Oklahoma” (Roberts 1995:7-9). Much like the prophet Samuel, from the womb Oral had the hand of God on his life and was called into His service by his mother: “Oh, God, the

child I'm carrying in my body will be my last. My other children have black eyes, but I'm asking that You will give me a son with blue eyes and black hair. And if You'll heal my neighbor's child tonight when I pray for him, I'll give You my son when he's born. I vow this, Lord, if You only hear me" (Roberts 1995:4). Although he left home at sixteen, running from his family heritage and the call of God on his life, Roberts was brought back to God about six months later at Rev. George Moncey's revival tent meeting, where he was healed of tuberculosis and his stuttering voice. It was there that he heard for the first time God's personal call on his life: "You are to take My healing power to your generation. You are to build Me a university and build it on My authority and the Holy Spirit" (Roberts 1995:18-22, 30-6).

From that call at age eighteen in 1936, Oral Roberts began preaching. He soon met his wife-to-be Evelyn Lutman, a schoolteacher and daughter of a Pentecostal Holiness preacher, and they were married in 1938 (Roberts 1995:36, 39, and 47). From that point on, Roberts preached revivals, pastored several churches and attended Oklahoma Baptist University and Phillips University until 1947, when he began his healing ministry in Tulsa, Oklahoma. His ministry was based upon four motivations: 1) a word from God, "Son, don't be like other men. Don't be like any denomination. Be like Jesus, and heal the people as He did"; 2) thirty days of reading the four Gospels and Acts to see what they meant in relation to how Jesus healed; 3) the revelation of the truth of wholeness and healing found in 3 John 2; and 4) a final word from God, "From this hour you shall have My power to heal the sick and to cast out demons" (Roberts 1995:52-7, 67-77, and 87).

In the early years of ministry, Roberts' sermons were active stories based on Bible accounts. Even then, the Eschatological Gospel was part of these stories, as evidenced by his sermon entitled, "The Drama of the End Time" (Roberts 1995:110). In 1950, after three years in the healing ministry and doing tent revivals, Oral Roberts met Billy Graham and Dr. Harold Jeffreys of the International Church of the Foursquare Gospel in Portland, Oregon, and became yoked to the vision of the Eschatological Gospel. This was confirmed in the late 1950s when God gave Roberts another word about the second part of his call—to build a university: "There remains a healing for the sick body of My bride. I have raised you up to be the John the Baptist of your time in My healing ministry, and you are to be *a forerunner of a mighty healing for My people before My Son returns*" [emphasis added]. This call was confirmed in three ways: 1) through Ephesians 5:27: "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (KJV); 2) that "healing would be an integral part of *getting His people ready for the end time* [emphasis added]"; and 3) by the soon-to-be mission of Oral Roberts University: "Raise up your students to hear My voice, to go where My light is dim, where My voice is heard small and My healing power is not known. To go even to the uttermost bounds of the earth. Their work will exceed yours, and in this I am well pleased." Several years later, Pat Robertson (who had heard these words proclaimed at Oral Roberts' Norfolk crusade), included the following statement in the commencement address at ORU: "Everyone should understand two things: First, Oral Roberts University is a miracle, and second, the healing that remains is soon to come, for *God wants a people delivered and ready for the second coming of His Son* [emphasis added]" (Roberts 1995:159-60, 162).

This belief in the Eschatological Gospel of Both Comings by Oral Roberts has been confirmed over and over again in his life and has become interwoven throughout the nearly sixty years of his ministry. This is attested to by his books: *The Second Coming of Christ and Other Sermons by Oral Roberts* (1967); *God's Timetable for the End of Time* (1969); *Christ in Every Book* (1975); and *Expect a Miracle: My Life and Ministry, Oral Roberts An Autobiography* (1995). More recently, an interview on *This is Your Day* August 20, 2004, by Benny Hinn, publicized Oral's vision from God regarding the urgent need to teach and preach the Eschatological Gospel of Both Comings of Jesus Christ. And finally, the ongoing legacy of Oral Roberts University and its mission statement confirms this ministry of the Eschatological Gospel.

2.7 CONCLUSION

There has been a rich historical tradition of the Eschatological Gospel of Both Comings of Jesus from the Early Church Period through the early Medieval Period. It tapered off, but was still noticeable until the twelfth century, when it then regained momentum through the Reformation/Post-Reformation Period, the birth of the Dispensational Movement, the foundational Fourfold Gospel and the CMA, and the American Pentecostal Revival, up to recent twentieth-century church history. This was continued in the 1950s and 1960s not just by the Christian and Missionary Alliance, Church of the International Foursquare Gospel, the Assemblies of God, Billy Graham, and Oral Roberts, but also by the following theologians and their writings: Paul S. Minear, *The Kingdom and the Power: An Exposition of the New Testament Gospel* (1950); George Eldon Ladd, *Crucial Questions about the Kingdom of God* (1952) and *The Blessed Hope* (1956); John F. Walvoord, *The Rapture Question* (1957); Herschel H. Hobbs, "The

Gospel of the Blessed Hope” (1957); J. Dwight Pentecost, *Things to Come: A Study in Biblical Eschatology* (1958); and William Strawson, “Wesley’s Doctrine of the Last Things” (1959) and “The Second Coming of Christ and the Future Life” (1960).

This then continued into the 1960s and 1970s through the following theologians and their writings: David L. Cooper, *Messiah: His Glorious Appearance Imminent* (1961); Stephen S. Smalley, “Delay of the Parousia” (1964); Billy Graham, *World Aflame* (1965); Jürgen Moltmann, *Theology of Hope: On the ground and the Implications of a Christian Eschatology* (1967); Oral Roberts, *The Second Coming of Christ and Other Sermons by Oral Roberts* (1967) and *God’s Timetable for the End of Time* (1969); Hal Lindsey, *The Late Great Planet Earth* (1970); C. Raymond Holmes, “The Preaching of the Gospel of the Parousia” (1972); Norman Cohn, *Pursuit of the Millennium* (1974); Robert G. Clouse, *The Meaning of the Millennium: Four Views* (1977); Charles Ryrie, *The Ryrie Study Bible* (1978); and George Eldon Ladd, *The Last Things, An Eschatology for Laymen* (1978).

With the publishing of *The Late Great Planet Earth*, coupled with the non-denominational experiential emphasis of the Charismatic Movement (Renewal) and Jesus Movement in the 1970s and early 1980s, an interesting theological shift began to develop. Concern for the traditional orthodox denominational Eschatological Gospel, as addressed by the scholarly writings listed above, began to wane; while interest in a non-denominational eschatology, addressed mostly by popular, dramatic and even sensational paperbacks that spoke of eschatological topics directly to the layperson and non-believer, began to dramatically increase. The exceptions to this trend have been the continued writings of George Eldon Ladd, John F. Walvoord, Charles C. Ryrie, J. Dwight

Pentecost, and Billy Graham; the newer works of Pat Robertson, Jerry Falwell, John Hagee, Norman Geisler; the continued dispensational theological writings coming from Dallas Theological Seminary, such as the writers of the collection of articles and essays in *When the Trumpet Sounds* (1995)—Mal Couch, J. Randall Price, Larry V. Crutchfield, Grant R. Jeffrey, Edward E. Hindson, John S. Feinberg, Elliot E. Johnson, Gerald B. Stanton, Paul D. Feinberg, John Mclean, Robert Gromacki, Arnold G. Fruchtenbaum, Robert L. Thomas, and Tim LaHaye—and Mark Hitchcock and Thomas Ice with their *The Truth Behind Left Behind* (2004); and the recent resurgence of CMA writers concerned with the trend of de-emphasis on the fourth-fold of the Fourfold Gospel of A. B. Simpson in their *Essays on Premillennialism* (2002)—Paul L. King, Harold Shelly, Steven L. Ware, Samuel J. Stoesz, K. Neill Foster, Keith M. Bailey, Eldon Woodcock, Joel Van Hoogen, William R. Goetz, Robert Wetmore, Donald A. Wiggins, and Matthew A. Cook.

As stated in the Introduction Section, “Beginning in the twentieth century and leading up to the turn of the twenty-first century, *there has been a renewed interest in both Jesus’ First Coming . . . and Second Coming . . . separately and independently, but not as coincidental to the one and same Gospel. . . . However, Oral Roberts, in his August 2004 vision from God, received an exhortation to continue to teach and preach the complete Eschatological Gospel, especially as the Body of Christ sees the day of Christ’s return approaching rapidly*” [emphasis added].

In keeping with the spirit and intent of the Parable of the Wheat and Tares/Weeds described above, Part 3 will now address Satan’s systematic development of a false/another/counterfeit gospel, or religion, and heresy down through recorded history.

This will be done in comparison to the history of the Eschatological Gospel of Both Comings of the Lord Jesus Christ just previously described. The simple five-fold central core doctrines of Christian orthodoxy (mentioned in Section 1.2.1) will be used to highlight the heresies and cults addressed in Part 3. For easy reference, they are reprinted here as follows:

. . . the Trinity, the Deity of Christ, the Bodily Resurrection, the Atoning Work of Christ on the Cross, and Salvation by Grace through Faith. . . . All Christian denominations—whether Roman Catholic, Eastern Orthodox, or Protestant—agree on the essential core (Gomes 1995:10-11). (Note that four out of the five basic core doctrines of orthodoxy directly deal with the Eschatological Gospel of Both Comings of Jesus Christ) [emphasis added].

PART 3

**SATAN’S HISTORICAL-SYSTEMATIC DEVELOPMENT OF
FALSE RELIGION AND HERESY**

3.1 INTRODUCTION

At the same time the prophetic message of the Eschatological Gospel of the kingdom of heaven was being proclaimed to God’s chosen people, Satan began his insidious plan of the kingdom of darkness to steal, kill and destroy (John 8:44; 10:10). While this is in keeping with his nature as the “false accuser, tempter, opposer, adversary, prince of this world, wicked one, father of lies, enemy, deceiver, and prince of the power of the air” (as outlined in Section 1.2.10 above), it is also directly in keeping with the coexistent nature of the Parable of the Wheat and Tares (Weeds) outlined above. According to James W. Sire, this was accomplished through deception, lies and half-truths by twisting the Word of God or *Scripture Twisting*, starting in the Garden of Eden (Sire 1980). Arthur W. Pink terms this process as *Satan and His Gospel* by beginning his “counterfeit gospel” of works (Pink n.d.:32-40), or as Ruth A. Tucker describes it, *Another Gospel* of heresy and cults (Tucker 1989). Uncovering this plan is termed *Satan’s Angels Exposed* by Salem Kirban (Kirban 1980).

Satan has continued this plan down through time with major milestones occurring at the following points in history: around 2000 BC (the Tower of Babel), with Nimrod, his wife Semiramis, and the rise of the Chaldean or Babylonian Mysteries cult religion and Pantheism; around 1500 BC with the rise of Hinduism and Animism in India; around 1000 BC, with the rise of the sun god Ra and animal worship in Egypt; and around 500 BC, with the birth of Secular Humanism in China and the rise of Zoroastrianism in

Persia, the Kabbalah in Babylon, Mithraism in Asia Minor, Taoism and Confucianism in China, Buddhism and Jainism in India, and the Druids in the Celtic region of Britain, Ireland and France. This continued with the following milestones: around the birth of Jesus Christ, with the resurgence of the Kabbalah, Mithraism and the rise of Gnosticism; around AD 400, with Manichaeism and the christological heresies of Ebionism, Arianism, Apollinarianism, Nestorianism, and Eutychianism in the Early Church, and Tantrism in India; and in AD 610, with the birth of Islam. This plan continued into the Medieval Period with the following: through the Renaissance Period, with the radical Islamic sects of Sufism, the Ismailis and the Assassins, Paulicianism (which gave birth to Catharism and Bogomilism in Europe), the Knights Templar, Modern Witchcraft, Modern Humanism and Rosicrucianism; through the Rationalism and Enlightenment Periods, which gave birth to Freemasonry, the Illuminati and the radical Islamic sect of the Wahhabis in Saudi Arabia.

Finally, and continuing into the Modern Period, this plan began to escalate as follows: starting in the nineteenth century with the continued growth of the Illuminati and associated sub-cults and secret organizations (e.g., the radical Islamic sect of the Salafi, the Theosophical Society, O.T.O., or Order of Eastern Templars, Golden Dawn, and the Round Table Groups in England), Mormonism, Seventh-day Adventism, Christian Science, Jehovah's Witnesses, Baha'i, and Unity. Then, the plan continued into the twentieth century and up to the present with the milestones increasing in frequency and intensity (much as the analogy of labor pains mentioned in the Apocalyptic Discourse): with the continued expansion of the Illuminati and their associated sub-cults and secret organizations (e.g., the Nazi Party, Muslim Brotherhood, CFR, or Council on Foreign

Relations, Communism, Seven Sisters Oil Cartel, CIA, U.N., Bilderbergers, and the Trilateral Commission), Edgar Cayce and his Association of Research and Enlightenment (A.R.E.), the Worldwide Church of God, the Unification Church, Scientology, The Way International, Transcendental Meditation (TM), Hare Krishna, the Church of Satan (Satanism), the Children of God, Divine Light Mission, the New Age Movement, and Islamic radical terrorism. This plan of “scripture twisting” and presenting a counterfeit (another) gospel of good works and secular humanistic heresy (in its many forms) has exploded to the forefront around the world in the late twentieth and early twenty-first centuries in direct opposition to the promulgation of the true Eschatological Gospel of Both Comings of Jesus Christ. In the following sections each of these heresies will be addressed in chronological order (using additional sources) and compared to the five-fold central core doctrines of Christian orthodoxy as the standard (canon).

3.2 GENESIS

Traditionally, and despite the assertions of the “Documentary (JEDP) Theory” and some other Old Testament textual critics, Moses is regarded as the author of not only the Book of Genesis, but the entire Pentateuch (first five books of the Old Testament) between 1450-1410 BC. Jews call these books the *Torah* (i.e., instruction) and maintain it as the first of three divisions of the Hebrew Scriptures (the Torah, the Prophets, and the Writings). These books are considered to be an accurate, yet selective, narrative history of not only God’s chosen people (Semites, Hebrews, Israelites), but of the entire region of the “cradle of history/fertile crescent” from creation to approximately 1410 BC (Ryrie 1978:5; LaSor, Hubbard and Bush 1996:3-13; Brotzman 2007:32-3, 37). According to

Dorries, the entire Old Testament (Hebrew Scriptures) was accepted by the Early Church as canonical at the Synod of Jamnia (AD 70-100) – (2002:13).

Satan began to steal, kill and destroy in the perfectly created Garden of Eden, beginning with Adam and Eve (who were created in God’s image—innocent and without sin). He was the agent creating the circumstances that led to the commission of the Original Sin (the Fall) at the Tree of the Knowledge of Good and Evil (Gen 3:1-13). The Original Sin infected the entire human race for eternity and established the need for a Savior, Redeemer, or Second/Last Adam to restore humanity back into relationship with God (Gen 3:15-24). See Sections 1.2.4 and 1.2.10 above for more details on these events.

This sin nature (introduced to humanity from the “father of lies”) became progressively worse over time. This was evidenced by the following: Cain murdered his brother Abel (Gen 4:1-16); Lamech, five generations later, “killed a man for wounding me; and a boy for striking me” (Gen 4:23); the propagation of a mixed race of giants, “Nephilim” from the union of “the sons of God,” most commonly understood to be Satan’s demons or fallen angels (2 Pet 2:4; Jude 6; Ryrie 1978:16, 1874, 1891; Consiglio 2007) and the “daughters of men,” detailed by Genesis 6:1-4. This culminated with the generation of Noah, of whom God said, “The wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually,” and “The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth” (Gen 6:5, 13).

However, in the midst of all this sin and darkness came two bright bearers of the light of the Eschatological Gospel: Enoch, who “walked with God; and he was not, for God took him” (Gen 5:24) or raptured him to heaven around 3017 BC (*The Timechart of*

Biblical History 2002:III); and Noah, who “found favor in the eyes of the Lord” (Gen 6:8) and through whom God brought about the salvation of the entire human race around 2348 BC (*The Timechart of Biblical History* 2002:IV). After the flood and God renewed His Covenant with Noah and his family (signified by the rainbow), the earth was repopulated by Noah’s three sons: Shem, Ham and Japheth (Gen 8:20 – 9:19). However, due to Ham’s sin, his son Canaan was cursed by Noah (who also prophesied the fate of the descendents of his other two sons at the same time): “Cursed be Canaan; a servant of servants He shall be to his brothers. . . . Blessed be the Lord, the God of Shem; and let Canaan be his servant. May God enlarge Japheth, and let him dwell in the tents of Shem; and let Canaan be his servant” (Gen 9:25-7). This then established the chosen race, the “Semites,” descended from Shem. The rest of the nations, descending from Japheth, were to be blessed by and through the God of the Semites. The descendents of Ham and Canaan were cursed to be servants of the descendents of Shem and Japheth.

In conjunction with the repopulation of the earth after the worldwide flood, Satan’s plan to steal, kill and destroy humanity was reborn through the cursed descendent of Ham’s son Cush—Nimrod. Nimrod’s kingdom started in Babel, Erech, Accad, and Calneh in the land of Shinar and continued into Assyria, where he built Nineveh, Rehoboth-Ir, Calah, and Resen (Gen 10:8-12). Not only did Nimrod lead the debacle of the Tower of Babel, from which the pagan kingdom of Babylon arose around 2247 BC (*The Timechart of Biblical History* 2002:V), but in his selfishness, arrogance and direct disobedience to God (Gen 11:1-9), Nimrod went on to build Nineveh, from which the pagan kingdom of Assyria arose. And with his wife Semiramis, he started the most

insidious false religious cult of all time, their “Chaldean Mysteries.” According to

Alexander Hislop:

The Chaldean Mysteries can be traced up to the days of Semiramis, who lived only a few centuries after the flood, and she is known to have impressed upon them the image of her own depraved and polluted mind, (Ammianus Marcellinus, lib. xiv. cap. 6:24, lib. xxiii. cap. 6:371, 374, compared with Justinus, lib. i. cap. 1:615 and Eusebius’s Chronicle, i.:40, 70. Eusebius says that Ninus and Semiramis reigned in the time of Abraham) . . . queen of Babylon was not only herself a paragon of unbridled lust and licentiousness, but in the Mysteries which she had a chief hand in forming, she was worshipped as Rhea (*Chronicon Paschale*, i.:65), the great “Mother” of the gods (Hesiodius v. 453:36) . . . Thus from Assyria, Egypt, and Greece, we have cumulative and overwhelming evidence, all conspiring to demonstrate that the child worshipped in the arms of the goddess-mother in all these countries . . . was Nimrod, the son of Cush. . . . But not content with delivering men from the fear of wild beasts, he set to work also to *emancipate them from that fear of the Lord which is the beginning of wisdom*, and in which alone true happiness can be found. . . . He is said to have been the first that gathered mankind into communities (Pausanias, lib. ii.; *Corinthiaca*, cap. 15:145), the first of mortals that reigned (Hyginus, 14:114) and the first that offered idolatrous sacrifices (Lutatius Placidus in *Stat. Theb.*, lib. iv. v.:589; *apud* Bryant, iii:65) . . . *All tradition from the earliest times bears testimony to the apostacy of Nimrod, and to his success in leading men away from the patriarchal faith, and delivering their minds from that awe of God and fear of the judgments of heavens that must have rested on them while yet the memory of the flood was recent. . . . According to the system which Nimrod was the grand instrument in introducing, men were led to believe that a real spiritual change of heart was unnecessary and that so far as change was needful, they could be regenerated by mere external means* [emphasis added] (1929:5, 50-2, 55).

On the same subject and according to Des Griffin:

Nimrod set himself up as the priest of those things being worshipped by the people in order to gain a still greater hold over them. He gradually put himself in the place of the true God. The Bible tells us that Nimrod was a “mighty hunter before the Lord.” Strong’s Concordance shows us that the Hebrew word “paniym” translated “before” here should be translated “against.” *Yes, Nimrod was clearly against God (Genesis 10:8, 9). To whom did the people turn to worship when they rejected their Creator? . . . So it came about that the Serpent (Satan) was ultimately worshipped as the Enlightener (Illuminator) of mankind. . . . Nimrod . . . became the priest of the Sun-god or Bol-Kahn, which means the priest of Baal . . . therefore the priest of devil worship. . . . Semiramis . . . inspired by her true master, Satan . . . wove together an intricate pattern of pagan worship which held the populace spellbound . . . and focus on Semiramis and the Babylonian Mysteries . . .* In Wilkinson’s *Egyptians*, 4, pp.330-332, we are told that Shem,

another of Noah's sons, obtained the aid of a group of Egyptians to defeat Nimrod. After he was killed his body was cut up into small pieces and sent to many cities of the known world as a grim warning . . . and as quoted from Hislop (1929:66-7), "if idolatry was to continue . . . it was indispensable that it should operate in secret. . . . In these circumstances, then, began, there can hardly be a doubt, that system of 'Mystery' which, having Babylon for its center, has spread around the world" [emphasis added] (Griffin 1993:23-5).

And finally, the following related material is provided according to Salem Kirban:

The Sumerian culture introduced two groups of gods which brought pantheism into existence. Pantheism is the doctrine that God is not a person, but that all forces are manifestations of God. Pantheism advocates tolerance of the worship of all the gods of various cults. They worshipped: Anum – the sky god and king of the gods; Enlil – the god of the winds; Enki – the god of the earth; Utu – the god of the sun; Innin – the lady of heaven, later called Venus; Ishtar – the god of love and war. . . . Marduk became the high god and patron saint of the city of Babylon . . . His name first appears around 2000 BC . . . became the god of the sun. . . . The King was initiated by priests, swearing allegiance to the Bel, the god of heaven and earth, and carried the image of Marduk in procession through the streets . . . Ishtar (Astarte to the Greeks, Ashtoreth to the Jews) was a combined Aphrodite and Venus, often pictured as a bisexual deity [emphasis added] (1980:47-50).

During this period of time, when Satan "came in like a flood" upon the earth, with his Chaldean or Babylonian Mysteries cult religion, "God raised up a standard" (Isa 59:19) by calling Abram. Abram was descended from Shem (being a *Semite*) and from Eber (thus, being called a *Hebrew*), and later whose name was changed by God to Abraham. He was called by God out of *Ur of the Chaldeans (or out of Nimrod's Chaldean/Babylonian/Assyrian kingdom) to Canaan (the Promised Land)* to start the chosen, promised, covenantal race of God (Gen 11:10, 14, 26 – 12:8) [emphasis added]. God established His Covenant with Abraham to include the following: the promised *land* of Canaan (from the River of Egypt as a southern border to the River Euphrates as the northern border); the promised *seed* (the miracle birth of Isaac when Abraham was 100 years old and Sarah was 90); the *blessing* of God upon both the land and the seed; and the

promise of God that even though Abraham's descendents were to be "strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years," that they would return to the Promised Land "with many possessions" around 1900 BC (Gen 15; *The Timechart of Biblical History* 2002:V). Then, from the promised covenantal seed Isaac came Jacob, who later was renamed by God, *Israel*. Israel's twelve sons became the twelve tribes of the nation of Israel and ultimately went down into Egypt through Joseph, the next to youngest son and through whom God had chosen to fulfill His promise to Abraham (Gen 21:1-12; 25:19-34; 28:10-22; 29:31 - 30:24; 32:24-30; 35; 46-7).

3.3 1500 BC TO THE BIRTH OF CHRIST

During this period of time, according to Griffin, Kirban and David Livingstone, the Chaldean or Babylonian Mysteries false religious cult was expanded and transferred throughout the Middle East and Far East (and to Europe, Africa and South America). Its various pagan forms are identified as follows: Baal and Ishtar/Ashteroth worship in Canaan; Hinduism/Animism, Jainism, Buddhism, and Tantrism in India; sun and idol worship in Egypt; Secular Humanism, Taoism and Confucianism in China; Zoroastrianism in Persia; Kabbalah in Babylon; Mithraism in Asia Minor; and Druidism in the Celtic lands of Britain, Ireland and France (Kirban 1980:51, 55-9, 74-88; Griffin 1993:26; Livingston 2007:15-7, 25-6). This is further outlined chronologically below.

Hinduism dates from as early as 2000 BC (more likely 1500 BC), comes from the Persian word *hind* (a word describing the region around the Indus River in N. India), is used as a "catch-all" term for thousands of religious groups from India, and is broadly characterized by the "Caste System," the Sanskrit language and two main categories of Hindu texts written; *Sruti* and *Smriti* (Brandon 1970:330; Levinson 1996:81). According

to S. G. F. Brandon, the main periods of Hinduism in the Indus Valley were broken down as follows: 2000 – 800 BC (Vedic Period), when Vedic hymns were composed; 800 – 400 BC (Upanisadic Period), with a focus toward monistic and monotheistic (in the sense of one god who appeared in many spiritual forms or *avatars*) beliefs and the genesis of beliefs in karma and the cycle of rebirths or *samsara* (Ellwood 1998: 159); and 400 BC – AD 500 (Classical Period), when the classic, modern and normalized form of Hinduism took shape (1970: 330). Another term used for this loose definition of Hinduism is Animism, which Kirban defines as follows, “*the worship of stones, animals, trees, streams, mountains, and stars. Snakes were considered divine symbols of virile reproductive power. Some spirits were considered good; others evil. They believed that only great skill in magic could keep the body from being possessed or tortured*” [emphasis added] (1980:80).

The Caste System (or *Varna*, meaning color) of the Hindus consists of the following five social categories: 1) *Brahmin*—the priests or spiritual and intellectual leaders; 2) *Kshatriya*—the rulers and warriors; 3) *Vaisya*—the farmers and merchants; 4) *Sudra*—the laborers and servants; and 5) *Chandala*—the untouchables or outcasts considered outside of the Caste System. The *Sruti* (meaning hearing) texts describe “eternal knowledge as revealed to Hindu seers (*rishis*),” and were passed down by the Brahmin priests and divided into the following four groups: 1) The *Vedas* (written between 1500 and 800 BC) which include hymns and chants to different gods, descriptions of sacrificial rituals, magical spells, incantations, and kingly duties; 2) The *Bramanas* (written after The *Vedas*) which further delineate ritual practices and their mystical meaning; 3) The *Aranyakas* (or “Forest Book”), written for ascetics secluded in

the forest and contain “esoteric descriptions of the nature of humanity and the world”; and 4) The *Upanishads* (written around 600BC) which form the philosophical framework of Hinduism, provide the *Vedanta* (culmination of sacred knowledge), on how to achieve “oneness with the universe through self-consciousness.” The *Smriti* texts were written later, and include The Epics, The Code of *Manu* and the *Puranas*. They speak of traditional knowledge through mythological interactions of thousands of deities by providing lessons of life.

Early Vedic Hinduism taught of the celestial gods *Varuna* (creator of the universe), *Mitra* (god of the sun) and *Vishu* (able to change forms/*avatars*, including Lord Krishna). These gods ruled over gods of natural orders on the earth/atmospheric gods, such as *Indra* (thunder god, who waged war) and *Agni* (fire god). Vedic Hinduism also developed a sacrificial system of fire to the gods, spoken words, or *mantras*, meditation, yoga, bathing and washing, ritual observances, festivals and pilgrimages, and the Brahman-Atman principle of individuals being part of the greater whole or “the self becoming merged into One” (Levinson 1996:83, 85-6, 88). *Even though Hinduism arose before the central core doctrines of Christian orthodoxy were established, it still falls into the realm of heresy based on its contradiction to the Old Testament orthodox concepts of the Trinity and the coming of a Messiah in answer to humanity’s need of one due to its sinful nature resulting from the Fall (addressed by Sections 1.2.4 and 1.3 above). Specifically, Hinduism believes in polytheism and sees no need for a Messiah, atonement, salvation or bodily resurrection (replaced by the cycle of rebirths and oneness with the universe through self-consciousness) [emphasis added].*

Kirban states that beginning as early as 1400 BC and continuing until AD 400, “The Persians, Indians, Romans, and Greeks worshipped the god Mithras. In the age of the Hittites, Mithras was invoked as a god before whom an oath may be sworn. Mithras was a god of friendship and was closely connected with sun worship. . . . There were seven grades of initiation into the Mithraic mysteries, each with a symbolic name . . . Each initiate was bound and beaten to test his courage. He then submitted to a baptism, and with eyes masked would kneel down to the leader, who wears a pointed cap” (1980:53).

According to Livingstone, the more formal development of Mithraism apparently had its origins in the heretical Chaldean Magi cult (who were the Babylonian priests, descended from the Medes) that started in Babylon after the introduction of Zoroastrianism by the Persians in 588 BC. This Magi cult took Zoroastrianism, corrupted it and incorporated Babylonian astrology, magic and Nimrod’s Babylonian Mysteries cult religion with it. Then, they connected with heretical Jews (who were in captivity in Babylon at that time and had not yet purged the pagan influences from their religion) and perverted such Jewish teachings as the messiah, promised land, chosen race, the lost tribes of Israel, and the Nephilim/Anakim (descendents of the Nephilim remaining in Canaan and identified in Num 13:28, 33 and Deut 9:1-2). This then formed the basis for what is now known as the Kabbalah (Livingstone 2007:7-17). These Kabbalistic beliefs and doctrines were first recorded in written form by the Greek philosophers Pythagoras and Plato and included the following ideas: 1) world domination/totalitarian state to be governed by the “chosen or enlightened people”; 2) the “science that makes men most wise is astrology”; 3) the elimination of marriage and the family; 4) compulsory

education by the state; 5) use of eugenics (selective breeding) and infanticide by the state; and 6) the use of deceptive propaganda methods to further their goals. These beliefs were then passed from Plato to Aristotle and from Aristotle to Alexander the Great, who believed himself to be a god with the distinct purpose of conquering, ruling and “Hellenizing” (or passing on the Greek version of this belief system to) the entire known world at the time (Livingstone 2007:19-22).

These Kabbalistic beliefs then formed the basis for the more formal and well-known Mysteries of Mithras or Mithraism (combining Mithras, as the dying god, with Bel and Baal to worship Lucifer as God, with the idea of an “ascent through the seven ‘palaces’ or planets”) that became the most popular cult of the Roman Empire. This Mysteries of Mithras cult was initially isolated to the central and eastern part of Asia Minor (modern-day Turkey), which included Armenia, Cappadocia and Pontus. From this region there were certain bloodlines identified as being connected to the Mithraic bloodline. These bloodlines supposedly went back through the house of Herod, Julius Caesar, the Syrian priest-kings of Baal, the house of Commagene of the Armenians, Alexander the Great, the Scythians and Medes, to the Nephilim/Anakim (or “Aryans”), who supposedly survived the flood on the lost continent of Atlantis and were directly connected to Lucifer’s bloodline.

From this auspicious beginning, Mithraism spread throughout the entire Roman Empire, primarily through the Roman soldiers. As this cult settled in certain regions, it became known by the following different names: Jewish Kabbalah or Merkabah Mysticism from the house of Herod and the Essenes in Palestine, Therapeutae in Alexandria of Egypt, and Gnosticism, the Hellenistic form of this mysticism (Livingstone

2007:8-14, 25-35). *Thus, Mithraism is also considered a heresy based on its denial of almost all the central core doctrinal beliefs of Christian orthodoxy, which were based on the Old Testament concepts of the Trinity, the Messiah and humanity's need for one. Specifically, Mithraism worships Lucifer/Satan as god, denies the deity of the Messiah or the need for atonement or salvation by grace through faith in the Messiah* [emphasis added].

Kirban continues the false religion historical timeline with the following information. Although sun worship began in Babylon, it was popularized in ancient Egypt around 1000 BC. The Babylonians called the sun god Utu, and the Egyptians named him Ra (or Re). Kirban specifies, "The center of worship was at Heliopolis. Pharaohs were known as the 'Son of the Sun.' Sun worship in Egypt gradually spread to the solar cult of Rome." The sun also played a major role in the practice of astrology and interpreting horoscopes. Kirban continues, "Not only did the Egyptians worship the sun, they also worshiped the moon, the bull, the crocodile, the hawk, the cow, the baboon, the goat, and many other animals" (1980:55-6). Sun worship also spread to India. *This became the Egyptian form of Mithraism, and as such is also considered to be heretical* [emphasis added].

In the sixth century BC, the Hindu religious culture in India gave birth to two other founders of cult sects that rejected traditional Hinduism. The first was *Mahavira*, or the Great Hero (599-527 BC), who at the age of thirty left his wife and child and began a period of twelve years of self-denial to seek self-purification. After this period of extreme asceticism and *ahimsa* (non-injury to other living things), he apparently reached a state of *moksha* (being released from the bonds of rebirth). He then spent the remainder of his life

preaching and teaching his beliefs to his followers. His disciples, known as *Jains* (from *jina*, meaning to conquer; the idea of conquering karma and reaching self-liberation) believed him to be the last of a long line of prophets, or “the 24th saviour.”

Jainism is therefore considered to be the “oldest ascetic religious tradition.” It teaches the following: liberation is reached through meditation and self-denial; there are no deities or idol worship, salvation lies in one’s own destiny; all living things have an immortal soul (*jiva*) and should seek to be liberated from matter (*ajiva*); the *jiva* is reincarnated after death but held back from liberation by *karma*; to be free from karma, one must perform the “Five Great Vows”—1) Renounce the killing of all living things, 2) Renounce all vices associated with lies of fear, laughter, anger, and greed, 3) Renounce all stealing, 4) Renounce all sexual pleasures, and 5) Renounce all forms of attachment that cause pleasure/pain, love/hate and encourage others to do so; and the universe is eternal, with no beginning or end (Levinson 1996:99-101). *Jainism is a heretical religion since it is completely atheistic and secularly humanistic. And as a result, it rejects the Old Testament concepts of the Trinity and the deity of the Messiah. Consequently, there remains no need for atonement or salvation by a loving God to restore relationship with His creation, humanity* [emphasis added].

The second sect leader to reject Hinduism in the sixth century BC was *Buddha* (the enlightened one), born as Siddhartha Gautama about 563 BC in modern-day Nepal. At age 29, he gave up his warrior class status to become a wandering ascetic and submitted himself to two Hindu gurus to meditate and reach higher states of being (the path of enlightenment). This did not work, so he tried severe ascetic practices (reminiscent of Mahavira and the Jains). This did not work either and he almost died. So,

he decided to sit under a tree cross-legged, off the road and out of the way, to seek enlightenment again by meditation. There, while lost in meditation, he experienced three temptations and spent the night learning from former life cycles and experiencing the cosmic truth (*dharma*). After this, he became *Buddha* and returned to five ascetics he had been with earlier to teach them about “setting in motion the Wheel of Truth.” They then became members of his *sangha* (monastic order). He spent the remaining forty-five years of his life teaching his followers and training sixty “perfected disciples” (*arhats*), who then spread Buddhism throughout all India.

Buddha’s beliefs included the following: belief in many demons and spirits; no belief in a personal world-creator; no belief in an immortal soul, but rather a person being made up of five components (*skandhas*) of body, perceptions, feelings, dispositions, and consciousness; “a personal continuity from life to life through many rebirths (reincarnation)”; to obtain liberation from the rebirth cycle, one must extinguish *tanha* (selfish craving for physical/material pleasure) by understanding *dharma* or “The Four Noble Truths” and following “The Eight-fold Path” with the goal of achieving enlightenment . . . or “reaching *nirvana*” (extinguishment). Reaching *nirvana* breaks the cycle of rebirth, which means the person finally dies and breaks all connection to life (Levinson 1996:25-27, 29-30). *Although being different from Jainism in several fundamental ways, Buddhism remains a heretical cult because of its secular humanistic beliefs and the rejection of the Old Testament concepts of a Triune God, or the need for atonement or salvation by grace through faith provided by a loving God through a fully God/fully man Messiah [emphasis added].*

While all this was happening in India, many of the same secular humanistic beliefs were being espoused in China. According to Brandon, the roots of secular humanism (secularization) were to be found in China from between the sixth to fourth centuries BC, primarily attributed to the founders of two far-eastern humanistic philosophical/religious sects: Kung Fu-tze, better known as Confucius (551-479 BC) and Confucianism; and the legendary/possibly historic figure Lao Tzu (Tze, possibly born in 604 BC), coupled with later writer Chuang Tzu and Taoism (Brandon 1970:568). Kirban defines secular humanism as “. . . an atheistic philosophy which holds that man is capable of self-fulfillment without recourse to God.” This philosophy was transmitted by a “metaphysical book called *I-Ching*, or ‘*Book of Changes*’” as follows:

. . . there was a single cosmic cell containing “ether” (*Ch'i*) which was made to pulsate by a creative force known as *Tao*. Tension set up by this activity eventually spit the cell into opposite and complementary halves. . . . twin ethers which encompassed the universe . . . *Yin* and *Yang*. *Yin* is of the earth, dark, female. *Yang* is of heaven, bright, male. . . . the continuous operation of *Tao* (which they suppose to be a natural law), causes *Yin* and *Yang* to alternate and by this process five “elements” are produced: water, fire, wood, metal, and earth. The Chinese used *I Ching* (*The Book of Changes*) as a manual for telling the future (Kirban 1980:74-5).

Taoism focuses on right actions and good works. Their beliefs are found in the book *Tao Te Ching* and are based on the five principles of *Tao*, relativity, non-action, returning to the ways of the past, and government. Apparently in the second century AD, Chiang Ling from the Szechuan Province claimed to have a revelation from Lao Tzu to implement “his orthodox and sole doctrine of the authority of the covenant.” He then ascended to heaven, became a “Heavenly Master” and founded an organization to follow Lao Tzu’s teaching of Taoism. Specifically, this includes the following: the definition of *Tao* as “the course or way,” although “Taoism points to no particular way”; an “elaborate

hierarchy of priest-magicians, both male and female . . . specialists in various branches of Chinese occultism,” who use astrology and acupuncture to function in the role of “medium oracle, sorcerer and physician”; accounts of spirit journeys of the “Heavenly Masters”; breathing, meditation, incense, sexual activity, and diets (Kirban 1980:76-7; Levinson 1996:245-7). *Taoism is a mixture of an atheistic, secular humanistic philosophy and activist social agenda, with a spiritual component also being addressed. As such, Taoism also rejects the Old Testament concepts of the Trinity, deity of the Messiah and the need for any interaction with a deity for atonement, salvation or anything else* [emphasis added].

Up front, David Levinson poses the question as to whether Confucianism is a “religion or humanistic philosophy” (1996:43). Confucius was an agnostic, who was disenchanted with the government of his time, and at age 51 began traveling and teaching his social and political reform as a “return to the ways of the past.” This included the following: humaneness, peace and justice; studying history to understand heaven; the use of rituals and music from the earlier times to spread virtue; correct performance of social roles; and learning/education to correct human weaknesses. The Five Classic Texts normally attributed to Confucius are: *Shu Ching*, *Shih Ching*, *I Ching*, *Chun Chiu*, and *Li Chi*. The basic beliefs of Confucianism include the following: “the traditional Chinese view of the universe, the gods and human morality and conduct . . . heaven was approachable for knowledge of the future only by the Emperor . . . and then only to . . . obtain his mandate to rule on earth . . . did not uphold belief in the survival of the soul . . . Man had no special destiny and . . . did not believe in eternal life” (Levinson 1996:43-5). *Confucianism must also be labeled heretical, for its secular humanistic philosophy,*

polytheism and lack of belief in the immortal soul of humanity; and therefore discounting all of the Old Testament concepts that form the foundation for the central core beliefs of Christian orthodoxy [emphasis added].

At approximately the same time as Confucianism and Buddhism were getting started in China and India respectively, Levinson addresses another cult religion that started in Iran. About 588 BC, at the age of 30, Zoroaster, a trained priest in Persia (now Iran), claimed to have seen an angel who led him to the Iranian god *Ahura Mazada* and the Five Immortals. After several such revelations, Zoroaster was told to “preach the true religion.” By the age of 42, he had only one convert, his cousin, until he apparently cured King Vistaspah’s horse of paralysis and converted the entire royal household. His religion then quickly spread through Persia all the way to China.

Zoroastrians believe in the following, taken from *The Avesta* (four writings: *Yasna*, *Vispavat*, *Khorde*, and *Videvat* containing prayers and hymns (*gathas*), invocations of celestial lords, daily prayers and ritual purifications): *Ahura Mazada* (Wise Lord) as supreme god and creator; humanity’s struggle with good and evil, symbolized by *Ahura Mazada*’s offspring *Spenta Mainyu* (good) versus *Ahura Mazada* (evil) in conflict; humanity should therefore pursue good with good thoughts, words and deeds with God’s gifts given to them of body, soul and mind; at the end of each person’s life they will be judged on choices made; after the third day of death, the soul leaves the body and is taken by the angel *Sorush* to judgment tribunal (*aka*) and crosses the *Chinvat* Bridge—the righteous go to heaven, the sinful go on till the bridge becomes “razor thin” and they fall off into hell; and four, three thousand year periods of time (12,000 years) for the lease of the earth (Levinson 1996:261-4). *Zoroastrianism also falls into the heretical*

category, due to its polytheistic views and rejection of the Old Testament concepts of a Triune God and a need for a Messiah for atonement or salvation of humanity [emphasis added].

According to Brandon, Kirban, and Robert S. Ellwood, the *Druids* (Wise Ones), or “the men of the oak trees” trace their roots back to about 380 BC. Kirban states, “Druids are mentioned by name in some 30 references by Greek and Roman writers between the second century BC and the fourth century AD.” Both Brandon and Robert S. Ellwood recount Julius Caesar specifically speaking of the Druids as overseeing divine and religious matters, administering both public and private sacrifices as worship to the gods, and meeting annually in Gaul.

The Druid calendar was divided into four parts by ritual feasts: *Beltain* (1 May); *Samuin* (1 November, when the supernatural forces were fighting against humanity); *Imbolc* (1 February); and *Lughnasa* (1 August). The Druids passed on their knowledge by memory versus writing. And like the Brahmins of India, they had different ranks of priests, poets and soothsayers (women could be only soothsayers), and worshipped many tribal gods (each tribe having a father god with more than three hundred god names and sensual goddesses also). They believed in the following: “. . . reincarnation . . . in a purgatorial type of hell where they would purged of their sins, afterward passing on to the happiness of unity with the gods . . . that all men would be saved, but that some must return to earth many times to learn the lessons of human life . . . they worshiped the sun, moon, and stars . . . and the serpent . . . Those desiring to become Druids had to pass through three degrees of the Druidic Mysteries.” Since Druids came out of the Celtic culture, they also “practiced human sacrifice . . . and ritual drownings” (Brandon 1970:

181-2; Kirban 1980:59, 61-3; Ellwood 1998:103-4). *Druidism is also considered to be heretical due to its polytheism (versus the Old Testament concept of the Trinity) and belief in reincarnation as a means of universal salvation (versus the Old Testament concept of the need for a Messiah and atonement/salvation appropriated by grace through faith)* [emphasis added].

Again, as Satan brought this flood of mysterious false religious cults around the world, “God raised up His standard” from the descendents of Shem, Abraham and Israel. While the Israelites were in Egypt, God raised up Moses (from the tribe of Levi and brought up in the house of Pharaoh) and his brother Aaron. God revealed Himself to Moses at the burning bush as *YAHWEH, I AM WHO I AM*, and sent Moses back to Egypt to deliver the Israelites and to keep His covenantal promise to Abraham. Through Moses and ten divine plagues, *Yahweh* delivered the Israelites from slavery and bondage in Egypt; instituted the Feast of Passover (in honor of the death-angel passing over those with the blood of the lamb on the doorposts); delivered them through the Red Sea and destroyed the entire Egyptian army; and led them by His *shekinah* presence of a pillar of cloud by day and fire by night to Mt. Horeb (or Sinai), where He established the Mosaic Covenant (based on the Ten Commandments) with them and then called them “a kingdom of priests and a holy nation” (Exod 2-3; 7-14; and 19-20).

The second of three divisions of the Hebrew Scriptures is called the Prophets. This section is divided into the Former Prophets (consisting of the Books of Joshua, Judges, Samuel (1/2 Samuel), and Kings (1/2 Kings)) and the Latter Prophets (consisting of the Books of Amos, Hosea, Micah, Isaiah, Zephaniah, Nahum, Habakkuk, Jeremiah, Ezekiel, Obadiah, Joel, Jonah, Haggai, Zechariah, and Malachi) – (LaSor, Hubbard and

Bush 1996:vi, 131). Using the power and authority of the Mosaic Covenant, which passed from Moses to Joshua (the same name as Jesus in Hebrew—*Yeshua*), the Israelites entered and conquered the Promised Land of Canaan in complete fulfillment of God's covenantal promise to Abraham (the Book of Joshua). Again, despite the same objections from the JEDP textual critics, the historical Joshua most probably wrote the book named after him (except for Josh 15:13-17 and 24:29-33, probably penned by Aaron's son Eleazar and his son Phineas). This all took place around 1400 BC (Ryrie 1978:326; LaSor, Hubbard and Bush 1996:144-7; *The Timechart of Biblical History* 2002:VI). From that point, there was a period of about four hundred years where judges led the Israelites and fought the remnants of the Canaanites left in the land (the Book of Judges, according to the Jews, written by Samuel about 1050-1000 BC—Ryrie 1978:364; LaSor, Hubbard and Bush 1996:161).

Then came the Israelite period of prophets, priests and kings, through whom *Yahweh* carried out His Covenant with the Israelites. This is chronicled by the Books of 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, and 2 Chronicles (1/2 Chronicles are contained in the third division of the Hebrew Scriptures—the Writings). Jewish tradition credits Samuel as the author of 1 and 2 Samuel. However, it is likely others (possibly the Prophets Nathan and Gad mentioned in 1 Chr 29:29) helped him, since his death is recorded in 1 Samuel 25 (Ryrie 1978:409; LaSor, Hubbard and Bush 1996:166). According to Jewish tradition, 1/2 Kings were most probably written by Jeremiah about ca. 550 BC. First and Second Chronicles were traditionally believed to be authored by Ezra between 450 and 425 BC (Ryrie 1978:504, 599).

Through Samuel the prophet and David the king (and *Yahweh's* Covenant with David), *Yahweh* reinstituted the Mosaic Covenant with the Israelites through the office of the king of Israel and David's descendents (1 Sam 7-8; 16; 2 Sam 5; 7; 23:1-7; 1 Kgs 2:1-12; 1 Chr 11:1-9; 17; 28-29). This took place around 1000 BC (Ryrie 1978:409; *The Timechart of Biblical History* 2002:VII). *Yahweh* then appeared to Solomon twice to confirm His Covenant with him (1 Kgs 6-9). Solomon (David's son who succeeded him on the throne of Israel) built the glorious Temple (to house the Ark of the Covenant and other sacred items from the Tabernacle that Moses made in the shadow of Mt. Horeb, and which traveled with the Israelites throughout the wilderness for forty years and into the Promised Land with Joshua), which was blessed by the *shekinah*, covenant-confirming, presence of *Yahweh* (1 Kgs 8:10-13 and 2 Chr 5:13 – 6:2). Yet, after all of this and later in his life, Solomon turned away from *Yahweh* and His Covenant and followed the idolatrous false religions of his wives and concubines (from the Babylonian Mysteries). As a result, the kingdom of Israel was split into two kingdoms—Israel or Samaria to the north, and Judah to the south (1 Kgs 11).

Ultimately, both kingdoms turned away from following the Mosaic Covenant of *Yahweh* and were invaded, conquered and taken into exile back to where the idolatrous, satanic and mysterious false religious cults started; Israel to Assyria in 721-2 BC (2 Kgs 17:5-6; Ryrie 1978:580-1; *The Timechart of Biblical History* 2002:VIII) and Judah to Babylon in 586-8 BC (2 Kgs 24:8-16; 2 Chr 36:11-21; Ryrie 1978:1114; *The Timechart of Biblical History* 2002:IX). *Yahweh*; however, was again faithful and promised that Judah would return from Babylon and resettle the land, rebuild the temple, and reestablish His Covenant after a sabbath rest of seventy years (2 Chr 36:21; Jer 25:11).

The Book of Jeremiah was written by its namesake between 627 and 585 BC as part of the “Latter Prophets” of the second division of Hebrew Scriptures (Ryrie 1978:1114; LaSor, Hubbard and Bush 1996:329).

The apocalyptic Book of Daniel, as part of the third division of the Hebrew Scriptures (the Writings), chronicles Judah’s exile in Babylon and the prophetic visions given to Daniel about the future of Israel as a nation (Dan 9 and the seventy weeks of years, 70 x 7, or 490 years, confirmed and expanded by Dan 12). *Yahweh* also gave Daniel visions regarding the successive Gentile world powers that were to rule over the future land of Israel in Daniel 2, from Nebuchadnezzar’s dream of a multi-metal/clay statue (representing Babylon, Medo-Persia, Greece, Rome, and a future ten-nation Arab confederacy rising out of the confines of the Old Roman Empire in the end-time, confirmed and expanded by Dan 7, 8, 10-11). See Section 1.3.2 above for more details on these prophecies. Although there is much controversy as to whether Daniel himself wrote the book named after him in the sixth century BC, or a “pseudo-Daniel” wrote it in the second century BC, traditionally the best consensus leans towards Daniel writing it himself around 537 BC (Ryrie 1978:1305; LaSor, Hubbard and Bush 1996:574).

The Books of Ezra and Nehemiah chronicle the Jews’ (new name for the Israelites) return to the Promised Land to rebuild the Temple (538-516 BC) and the city of Jerusalem (458-ca. 420 BC). Though Ezra, Nehemiah and Chronicles were originally combined to form one book in the Writings (third division of Hebrew Scriptures), they were separated later to recognize the respective authors: Ezra, by Ezra from 456-444 BC; 1/2 Chronicles, by Ezra from 450-425 BC; and Nehemiah, by Nehemiah from 445-425 BC (Ryrie 1978:599, 693, 710; LaSor, Hubbard and Bush 1996:552, 557-60). The Jews’

return to Canaan began with the decree of King Cyrus of Persia in 538 BC to Ezra to rebuild the Temple (2 Chr 36:22-3; Ezra 1—Ryrie 1978:692-3) and was completed by the decree of King Artaxerxes in 444-5 BC to Nehemiah to rebuild Jerusalem (Neh 2:1-9—Ryrie 1978:712).

After the Book of Malachi (translated, “my messenger,” the last book of the English Old Testament and contemporary with Chronicles, the last book of the Hebrew Scriptures) was written, between 450-400 BC (Ryrie 1978:1430, or 397 BC according to *The Timechart of Biblical History* 2002:IX), came the four hundred silent years (or Intertestamental Period) leading up to the birth of Jesus Christ the Messiah (*Yeshua HaMashiach*)—prophesied to occur during the fourth Gentile kingdom (the Roman Empire). Interestingly enough, the last prophecies of the Old Testament concerning the coming of the Eschatological Gospel in the person of the Messiah are contained in Malachi 3:1-2 and 4:5-6. These prophecies speak of both comings of the Messiah, as follows: *Yahweh* will send “. . . My messenger and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple . . .” speaking of the First Advent of Jesus Christ, with John the Baptist coming before Him (c.f. Isa 40:3); and *Yahweh* will “. . . send you Elijah the prophet before the coming of the great and terrible day of the Lord” speaking of one of the two witnesses of Revelation 11:3-12, preceding the *Parousia* of Jesus Christ at the consummation of the Eschatological Gospel.

3.4 THE BIRTH OF CHRIST TO THE BIRTH OF ISLAM

Just as prophesied by Daniel, 483 years from the decree to restore and rebuild Jerusalem (444-5 BC), Messiah the Prince was born and was cut off (died), not for Himself, but for all humanity (Dan 9:25-26a). This also coincided with the partial fulfillment of Daniel’s

other prophecy of the five Gentile kingdoms, specifically during the reign of the fourth kingdom made of iron—the Roman Empire (Dan 2:40; 7:7, 19, 23). Speaking of the years leading up to the First Advent of Messiah, Griffin states:

The New Testament couldn't be more specific on the fact that this trend has held true over the intervening years. In *II Corinthians* 4:4, Satan (Baal) is described as "the god of this world who has blinded the eyes of those who believe not." In *Revelation* 12:9 we read that "Satan . . . deceives the whole world." *II Corinthians* 11:14 states that "Satan himself is transformed into an angel of light" and that, on the religious front, he has ministers "who are transformed as the ministers of righteousness." Yes, Satan's ministers masquerade as the ministers of God to deceive the majority of people . . . *It was only when Jesus Christ came on the scene four thousand years after Adam that someone finally qualified to succeed Satan as ruler of the earth* [emphasis added].

And then in regard to the First Advent of Messiah Jesus and the beginning of the Church Age, Griffin continues:

We read the account of that epic battle in Luke, chapter four. . . . Notice carefully that Satan claimed that he had been given control over the whole earth, that it was under his authority . . . At last Satan had met his master. The spiritual "spell" he had held over mankind from the time of creation had been broken—completely smashed—by Jesus Christ . . . Following Christ's Crucifixion many thought that "Christianity" . . . was all washed up, a thing of the past. . . . Christianity "caught fire" on the Day of Pentecost . . . *It was even said that the apostles were "turning the world upside down" (Acts 17:6) . . . prior to this time Satan, the "god of this world" (II Corinthians 4:4), had turned the world upside down by his treacherous tactics* [emphasis added] - (Griffin1993:26-8).

At this time of the First Advent of the Lord Jesus Christ and the birth of the Church, Satan was still at work to steal, kill, and destroy Jesus' mission on earth (Matt 4:1-16; Mark 1:12-13; 8:32-33; Luke 4:1-13; John 8:44; 10:10; 13:21-27). Satan also tried to destroy the fledgling Church through the following forms of the revived Babylonian Mysteries false religious cult: the mysticism of Simon Magus (the sorcerer mentioned in Acts 8:9-24), Gnosticism, Mithraism, and Kabbalah.

According to Griffin and Bengt Hagglund, Simon Magus had been raised in the Samaritan culture (which was a mix of the Chaldean/Babylonian Mysteries false religious cult imported from Assyria and Judaism, when the northern kingdom of Israel came back from exile in Assyria—2 Kgs 17:24-41) - (Griffin 1993:28-9; Hagglund 1968:34-5). This form of false religion quickly spread throughout the region and even to Rome, center of the Empire. As recorded by Griffin, from James Hasting's, John A. Selbie's and John C. Lambert's *Dictionary of the Apostolic Church* and William Smith's and Henry Wace's *A Dictionary of Christian Biography*:

*. . . when Simon broke with the Christians he renounced all that he had learned. It is more probable that he carried some of the Christian ideas with him and that he wove them into a system of his own. Thus he became the leader of a retrograde sect, perhaps nominally Christian . . . but in reality anti-Christian and exalting Simon himself as the central figure [emphasis added] (Hastings, Selbie and Lambert 1:497). . . . The amalgam of paganism and Christianity . . . especially obvious in the Simonian system, is readily explicable in the teachings of Simon Magus . . . [emphasis added] (Hastings, Selbie and Lambert 1:496). . . . The author . . . of this baptized paganism . . . is Simon Magus (Hastings, Selbie and Lambert 2:566). . . . when Justin Martyr wrote in his *Apology* (152 A.D.), the sect of the Simonians appears to have been formidable, for he speaks four times of the founder, Simon . . . And according to William Smith and Henry Wace (1967 4:682), . . . that he came to Rome in the days of Claudius Caesar (45 AD), and made such an impression by his magical powers that he was honored as a god, a statue being erected to him . . . bearing the inscription . . . (the holy god Simon) (Griffin 1993:30-2).*

This Simonian form of false religion gave rise to Gnosticism, and the revival of Mithraism and the Hebrew Kabbalah in the early second century AD. As noted above in Section 3.3, Mithraism spread throughout the entire Roman Empire, primarily by the Roman soldiers, settled in certain regions, and became known by the following different names: Jewish Kabbalah or Merkabah Mysticism from the house of Herod and the Essenes in Palestine; Therapeutae in Alexandria of Egypt; and Gnosticism, the Hellenistic form of this mysticism.

Gnosticism comes from the Greek word *gnosis*, meaning knowledge. The Gnostics believed they held a secret and special knowledge that focused on dualism of the “good” spirit versus the “evil” matter. According to Dorries, “the material universe is considered to be a cosmic accident, created by an evil god (generally equated as the god of the Old Testament) . . . good spirits are trapped in evil bodies . . . knowledge (gnosis) of self is the key to deliverance . . . Jesus is the deliverer . . . he came to bring the true gnosis . . . and he came to earth as a spirit being,” only appearing to have flesh and blood (“phantom flesh”). Gnostic teachers were prolific during the early years of the Church and came in two forms: those like Marcion (110-160), who founded a separate cult outside of the Church; and those who infiltrated the Church and strove to entice Christians to attend their “special, secret” meetings. Dorries continues, “The most important Gnostic systems of the times were those of Basilides, Valentine and his disciples (Heracleon, Ptolemaeus and Theodotus in the Italian school, the Ophites, Kainites, Perates, Sethians, Justin, and the Naasenes). Representatives of the ultra-Gnostics were Marcion and Carpocrates” (Dorries 2006:115). *Gnosticism was a major threat to the true doctrine of the early Church and was vehemently opposed by John the Apostle, Apostolic Fathers Ignatius of Antioch and Polycarp of Smyrna, and most rigorously and effectively by Irenaeus (130-203), Bishop of Lyons* [emphasis added] (Dorries 2002:20-23).

According to Kirban, Cabala (Cabbala, Qabbalah, or in Hebrew, *Kabbalah*) may be described by the following:

. . . occult society which was developed by certain Jewish rabbis. The oldest Cabalistic book was probably penned in AD 120 by Rabbi Akiba. *It was based on a mystical interpretation of the Scriptures.* . . . Many believe that this secret lore began with the Essenes . . . flourished from about 2 BC to AD 135 . . . *The*

principal source of the Cabala is the Zohar . . . a mystical commentary on the Pentateuch. . . The 22 major cards of the Tarot pack are connected with the 22 Paths used by those who practice Cabala . . . The three major books of the Cabala are the Sepher Yetzirah (The Book of Formation), Sepher ha Zohar (The Book of Splendor) and the Apocalypse (The Book of Revelation) . . . and taught that there existed within God's Word a hidden doctrine which was the key to Scriptures . . . this is symbolized by the crossed keys on the papal crest . . . the Tetragrammaton . . . JHVH or YHWH . . . a pentagram (5-pointed star) [emphasis added] - (Kirban 1980:64-9).

Ron Rhodes adds the following:

The word "Cabala" means "to receive," and refers to heavenly revelation received by Jews and passed on to succeeding generations (Miller, "Cabala," Fact Sheet, Christian Research Institute, Rancho Santa Margarita, CA). . . . Kabbalists use three basic methods of interpreting the Scriptures—*gematria*, *notarikon*, and *themurah* Kenneth Boa explains it this way: *Gematria* is a method which works with the numerical values of Hebrew letters. . . . *Notarikon* is the system which forms new words or phrases out of the first or last letters of the words in a text. *Themurah*, a System of rearrangement and transposition of the letters of a word, was used to make new words form the original words (Boa 1986:138). . . . There is a close connection between Kabbalism and Freemasonry (2005:106-9).

Additionally, according to Livingstone:

Early Jewish mysticism already incorporated the several tenets that were central to the cult of the Magi, including astrology, numerology and pantheism. However, it is in Merkabah mysticism that we find the first evolution of that doctrine which would become central to all the schools of Hellenistic mysticism, the ascent through the seven planets. . . . The purpose of Merkabah mysticism is union with the highest god, interpreted as the vision of the Chariot of God, described in the first chapter of the Book of Ezekiel. . . . Merkabah texts involved elaborate anthropomorphic descriptions of God, known as Shiur Komar, which were based on the Song of Solomon [emphasis added] (Livingstone 2007:34).

The clear connection between the Kabbalistic and Gnostic cults is the secret knowledge (gnosis), only obtainable by being a part of their "enlightened" or "illuminated" secret group. This gnosis is ultimately used to create a "New World Order," led by these very same enlightened or illumined individuals. This is enticingly deceptive, reminiscent of Satan's work in the Garden of Eden, and is a clear continuance and reemergence of the Chaldean/Babylonian Mysteries cult false religion [emphasis added].

Then, according to Livingstone's genealogical research, this Mithraic/Kabbalistic bloodline supposedly expanded from Joseph of Arimathea to Britain, "where he established the first Church in the British Isles, which developed into Glastonbury Abbey. His descendants would eventually culminate in the person of King Arthur ("The Descent from Adam to the Tilghman (Tillman) and Whitten Families through the Royal Houses of Scythia, Ireland, and Scotland," <http://dreamwater.org/whittenword/sovrealm/gaels.htm>.) . . . King Arthur was also related to Constantine the Great (Robert Vermaat, "The Draco, the Late Roman military standard, <http://www.fectio.org.uk/articles/draco.htm>; Keith Blayney, "King Arthur, the Red Dragon and improbable Blayney links, <http://www.keithblayney.com/Blayney/KingArthur.html>; Jamie Allen's Family Tree, "Constantine 'the Great' of ROME," <http://freepages.genealogy.rootsweb.com/~jamesdow/s020/f000004.htm>). . . ." (Livingston 2007: 43, 45). As mentioned above in Section 3.3, the Druids propagated the "Magian or Kabbalistic" teaching among the Celts. The "Anglo-Saxons" arrived in the region from "the area of modern Germany." The Saxons were apparently descended from the Scythians, who came from the land of modern Southern Russia between the Black Sea and the Caspian Sea (L. Hollins, "The Anglo-Saxon People, Part 2," <http://www.ensignmessage.com/archives/anglo2.html>; *The Yngling Saga*, <http://www.sacred-texts.com/neu/heim/02ynglga.htm>) - (Livingstone 2007:47). The Merovingians also came from Scythia and were originally known as the Sicambrians.

During the early fifth century AD, the invasion of the Huns caused migrations of almost all European peoples. About this time, the Sicambrians, "a tribe of the Germanic people collectively known as the Franks, crossed the Rhine and moved into Gaul . . .

what is now Belgium and northern France. The Merovingians are believed in occult circles to have originally been Jewish, and descended from the Tribe of Benjamin, who had entered Greece known as Cadmus and Danaus.” The Franks expanded their territory to include both Germany and France by AD 511. The most well-known Merovingian/Frankish king was Charlemagne, “By 800 AD, the Frankish kingdom included all of modern France, Belgium, Holland, Switzerland, almost all of Germany and large areas of Italy and Spain. . . . In the same year . . . Charlemagne was crowned Emperor by the Pope” (Livingstone 2007:59-61).

This Mithraic/Kabbalistic bloodline also expanded through the Armenians, who considered themselves to be descendents of “Ashkenaz, the son of Magog.” By AD 240, Mani, who was born near Baghdad in AD 214 and related to Persian royal blood, had begun to spread his own brand of Gnostic teaching called “Manichaeism.” His followers claimed that he was “the new Jesus” and his teachings were a blend of Gnosticism, Zoroastrianism and Mithraism, stating that the creator god of the Old Testament was evil in his form of dualism. Manichaeism spread throughout the entire Middle East, and “by 354 AD, Hilary of Portiers wrote” that it had a strong following in southern France. St. Augustine, the Bishop of Hippo in N. Africa, practiced Manichaeism before his conversion to Christianity in the late fourth century.

Manichaeism became its own specialized Gnostic heresy in Armenia—Paulicianism. Although Armenia was the first country to declare Christianity as its state religion in AD 301, it also gave birth to this form of Manichaeistic Gnosticism. Its name came from their respect for Paul (Saul) of Tarsus and his writings. However, they basically rejected the rest of the New Testament writings, along with the entire Old

Testament (*The Catholic Encyclopedia*, “Paulicians,” <http://www.newadvent.org/cathen/11583b.htm/>) - (Livingstone 2007:50-3). As these Paulicians fled persecution, they arrived in the land of the Khazars, who were a Turkish/Scythian tribe, also descended from Gog and Magog, Togarmah, and Ashkenaz (*Wikipedia*, “Ashkenazi Jews”). In occult circles, the Khazars were supposed to descend from the “Tribe of Simeon, who had been assimilated into the Edomites. . . . At its height, the Khazarain Empire covered the area of the Ukraine, southern Russia to the Caucasus, and the western portions of Kazakhstan and Uzbekistan.” Then, they migrated to modern-day Poland, Hungary, Bulgaria, and Lithuania. In Hungary, the Khazars encountered the Magyars, who also descended from Scythia. (Livingstone 2007:54-7).

Later on in this early period of Church history, Satan attacked Christianity and Early Church orthodoxy at its understanding of the very person and nature of Jesus Christ with deceptive heresies in the forms of Ebionism, continued Gnosticism or Docetism, Arianism, Apollinarianism, Nestorianism, and Eutycheanism. While the secret Kabbalah sect was perverting the Pentateuch of Judaism, a part of the newly formed Christian Church (being almost exclusively converted Jews) stumbled into the heresy of *Ebionism* (from the Old Testament *eujonim*, meaning “the poor,” originally a name honoring the Christians of Jerusalem) while trying to protect their Jewish roots. *The Ebionites believed in strictly following the Law of Moses, discounted Paul’s interpretation of the Law, put Jesus on the same level as the Old Testament prophets, and denied Jesus’ preexistence, virgin birth, Incarnation, or anything having to do with His divinity until he was “adopted” by God the Father at His baptism or resurrection. This faction was called the “Judaizers” by Paul, who fought vehemently in opposition to them [emphasis added] -*

(Hagglund 1968:31-2; Hart 1999:281). On the other hand, a continuing form of Gnosticism, or Docetism, “(from the Greek *dokeo*, meaning ‘to seem or appear’) rejected the incarnation and sufferings of Christ” (Hart 1999:281). This continued Gnosticism had the same beliefs as outlined above and was refuted by John’s Gospel, his Epistles and by Irenaeus (Dorries 2002:20-23).

Origen’s (185-254) neo-Platonic, allegorical, interpretative philosophy spawned not only his *First Principles* (the first recorded attempt at systematic theology), but also speculative teachings on his part (e.g., pre-existence of the human soul, *apokatastasis*—restoration of all things—and subordinationism). These teachings later led to the *heretical beliefs of Universalism (the belief that all of creation will ultimately be saved, possibly even including Satan himself) and Arianism (that Jesus was not co-equal, co-eternal, or even of the same ousia, or substance, with the Father, but was created as a “second God,” subordinate to the Father)* [emphasis added]. This Arianism, named after Arius (256-336), was refuted by Athanasius (297-373), who included the term “*homoousios*,” or same substance with the Father, in the Nicene Creed formulated for the Council of Nicea in AD 325 (and later in the Athanasian Creed) and *Against the Arians* (Dorries 2002:26-8). *Apollinarianism* (from Apollinaris (310-392)) taught the trichotomy of human nature: physical body, sensitive soul, and a rational soul (made of the will, mind and spirit). It also taught that *Jesus “did not have a human soul and spirit. The only part of Christ that was human was His physical body”* [emphasis added]. This heresy was refuted by Athanasius and the three Cappadocian Fathers—Gregory of Nyssa, Basil the Great and Gregory of Nazianzus—and the Council of Constantinople in AD 381 (Dorries 2002:29-30).

Nestorianism (from Nestorius (381-451)) taught that Jesus was just a man who was “indwelt by the divine Christ of Logos. The nature of the union of divine and human natures in Christ was moral only” [emphasis added]. Thus, Jesus was adopted by the Father and existed as two separate persons brought together by will. Cyril of Alexandria (375-444) refuted Nestorianism by saying that Jesus had “two natures inseparably joined to form the unique Person of Jesus Christ,” and that “Jesus did not have independent personal existence in His humanity.” Nestorianism was also condemned by the Council of Ephesus in AD 431 (Dorries 2002:31-2). *Eutycheanism* (from Eutyches (384-454)) taught that Jesus had two natures before the Incarnation and only one after (His human nature was “swallowed up into His divinity”), and therefore, Jesus’ body was not the same substance as Adam’s race or humanity [emphasis added]. This was refuted by “The Definition of Faith” of the Council of Chalcedon in AD 451. Specifically, this definition addressed the fact that Jesus had the same substance as the Father and the same substance as humanity and that both natures existed “without confusion, without change” in the one Person of Jesus Christ; thus being “fully God and fully man” at the same time (Dorries 2002:32-3).

As the Early Church Period was coming to a close and at the beginning of the Medieval Church Period, Satan stepped up his plan of lies and deception against the truth (and of the Church beginning to fill the void in preaching/teaching the Eschatological Gospel) by the establishment of another major world religion: *Islam* (Arabic, meaning submission) by Muhammad al-Jahiliya (var. sp.: Muhammed, Mohammed) in the early seventh century AD. According to Josh McDowell and John Gilchrist, Muhammad was born about AD 570 in Mecca, Arabia, to “the Hashimite clan of the *Al Qu’raysh* tribe.”

His father died before his birth. His mother died when he was six. He was raised first by his grandfather and later by his uncle (McDowell and Gilchrist 1983:14).

The following is taken from Kirban, Levinson and Robert S. Ellwood regarding Muhammad and Islam. Kirban provides the following background:

The people who lived on the desert in this region were called Arabs. Arab means arid. . . . The Arab . . . worshipped many gods of the sky . . . stars and the moon and even what they believed were sacred stones. The center of this stone reverence was Mecca. A square structure of stone in Mecca became their holiest shrine in the world. It was called Kaaba, which means cube. It has been rebuilt 10 times. They believed the first Kaaba was erected by angels from heaven; the second by Adam; . . . the fourth by Abraham and his son Ishmael . . . The eighth was built in Mohammed's lifetime in AD 605. . . . in this era the Kaaba contained . . . the Black Stone, apparently a meteorite, was considered sacred and was built into the wall . . . several statues representing gods. One was called Allah (the 'up' one), a tribal god. . . . The Quaraish tribe began worshipping Allah as the chief god (1980:89, 91-3).

Ellwood adds that before Muhammad and Islam, the Arabs were considered to have lived in "times of ignorance."

Kirban and Levinson continue with the following. In AD 610, *Allah* revealed himself to Muhammad in a cave outside of Mecca and sent the angel Gabriel with further messages revealing himself and stating that Muhammad was to be his prophet. Over the next four years Muhammad openly announced himself as the prophet of Allah. This announcement created much friction among the Arabs and Muhammad was rejected by the governing authorities. In 619, Muhammad's wife and powerful uncle died and persecution increased until 622, when he and his followers emigrated from Mecca to Yathrib (later called Medina). This became known as the *Hijra* (year of emigration) and the first year of the Muslim calendar. Additionally, the following is provided according to Kirban. In the early days of Islam, Muslims "adopted several of the Jewish rites" and fast days and they prayed facing Jerusalem. However, when relations with the Jews became

strained over their disputation of Muhammad's prophetic claims and visions, Muslims were told to face Mecca when praying. And, Muhammad allowed no opposition to his rule, "Asma, a local woman poetess, attacked Mohammed in her rhymes. It cost Asma her life . . . Two other poets were also executed. . . . local Jews accused Mohammed of idolatry. In one battle captured Jews were given the choice of choosing Islam or death. The 600 fighting men chose death. They were slain and buried in the market place of Medina. Their women and children were sold into slavery." After many internal wars, Muhammad conquered Mecca in 630 and unified the Arabs. He then proclaimed Mecca to be "the Holy city of Islam." Mohammed died in 632 (Kirban 1980:91-94; Levinson 1996:91-2; Ellwood 1998:176).

Speaking about the formation of the two factions of Islam, McDowell and Gilchrist note:

When Muhammad died he had not revealed any plan which the leadership in Islam could use to determine his successor . . . Eventually a power struggle developed as different factions promoted their own successors over their rivals. The major division came between those who believed the successor (Khalifa or Caliph) should be elected by the Islamic leadership . . . Sunnis (followers of the prophet's way) . . . and those who believed the successor should be hereditary, through 'Ali, Muhammad's son-in-law, who was married to his daughter, Fatima . . . Shi'ites (followers of the 12 Imams descended from the prophet). . . . The Sunni/Shi'ite conflict remains to this day a center of international controversy (McDowell and Gilchrist 1983:18-9).

According to Colin H. Deal, Islam (divided into the two factions of Sunni/Shi'ite) became the fifth Gentile kingdom described in Daniel 2:33, 41-3 (represented by the iron and clay feet of Nebuchadnezzar's statue). After the Muslims "conquered Palestine in 636," then "the Arabic language and Islam prevailed within a few centuries" (Deal 1983:9).

Next, the main beliefs of Islam are addressed. Islam primarily believes in peace and submission to the word of *Allah* contained in the following three essential elements. Firstly, *Allah* revealed his will to Muhammad, which is recorded in the *Qur'an*. Muhammad taught that he was no more than one of a line of prophets; but his message (recorded in the *Qur'an*) was God's final word. In Islamic theology, *Allah* has given man 104 revelations, of which four have been preserved: the Pentateuch to Moses, the Psalms to David, the Gospel to Jesus, and the *Qur'an* to Muhammad. The first three have been so corrupted that they cannot be trusted and so the *Qur'an* replaces these. The *Qur'an* contains 114 chapters on topics from ethics to metaphysics. Additionally, Muslims have Islamic Law (*shariah*—the path), taken from traditions and sayings of Muhammad; *Qiyas*, opinions of Islamic jurists; and *Ijma*, consensus from a group of Islamic judges representing a community.

There are divisions within Islam, but the vast majority belongs to the main body commonly called Sunnites. Secondly, there is a confessional element to their faith (*shahada*); i.e., “There is one God, who does not beget or is begotten . . . and there is like unto him no one. . . . There is no god but *Allah*, and Muhammad is the Messenger of *Allah*.” Thirdly, there remains an obligation of duties element to their faith. This is characterized by the Five Pillars of Islam (the first of which directly relates to the second element): 1) Confession (*shahada*) – as addressed above; 2) Worship/Prayer (*salat*) – five times a day facing Mecca; 3) Legal almsgiving (*zakat*); 4) Fasting (*sawm*) – which applies mainly to the month of *Ramadan* occurring during summer; and 5) Pilgrimage to Mecca (*hajj*) – which must be performed at least once in a lifetime. There is an additional optional duty; *jihad*, or exertion in the way of *Allah* (accomplished by protecting the

faith, overcoming unbelievers, or purifying unbelievers). Islam teaches one final judgment at the end of time, after which the faithful will spend eternity in paradise. If a Muslim dies in the act of *jihad* they are assured a place in paradise (Levinson 1996:94-5; Ellwood 1998:177-8).

As seen from the testimony given above, Islam was rejected by other Arab tribes first. Then, it was considered idolatry and based on false, unsubstantiated visions by the Jews. *And finally, it was considered to be heresy by the Christians, since it rejects the Trinity, the deity of Jesus Christ and the need for atonement/salvation by grace through faith in Jesus Christ* (Tsoukalas 1999:49) [emphasis added]. As stated in Section 2.3 above, after the rise of Islam, the Eschatological Gospel countered with the following: a renewed focus on the orthodox Creeds of the Church; the rejection of Origen's allegorical eschatology; the solidification of the Eschatological Gospel as part of systematic theology through the writings of John of Damascus, Pope Gregory the Great, Isidore of Seville, and Julian of Toledo; and finally by comparing the rise of Islam to the rise of the antichrist. All of this began the journey into the Medieval Church Period.

3.5 MEDIEVAL PERIOD AND RENAISSANCE

According to Livingstone, shortly after Islam was founded by Muhammad, it became perverted by the same occult, Gnostic influences affecting Europe; a group from Haran (in southeastern Turkey) "known as the Sabians." The Sabians translated Greek works of mathematics, astronomy and the philosophies of Hermeticism and Neoplatonism into Arabic. *They believed in salvation through gnosis, worshipped the demonic powers believed to govern the planets and translated astrology, and other mystical teachings, into the Islamic world* [emphasis added]. This mystical version of Islam is known as

“Sufism.” Sufism became the central belief system, and the Imam became the leader of the Shi’ite (or Shiah) sect of Islam. Livingstone expounds, “This office of Imam was thought to have passed on directly from Ali, to the sixth Imam, Jafa as Sadiq, and then on through to the twelfth Imam, who disappeared in 873 AD. The Shiah majority, following twelve Imams, were known as Twelvers. Some of Jafa’s followers, however remained loyal to his son Ismail, and came to be known as Seveners, or Ismailis.” *The Ismailis created a method of indoctrination that would later be used by the Illuminati, “Though they professed outwardly to represent Islam, the Ismailis were committed to Islam’s destruction. Therefore, they devised grades of initiation, wherein the leaders could adhere to heretical Gnostic beliefs, while restricting the lower levels to professing some degree of orthodoxy”* [emphasis added].

Most of the Ismailis were loyal to the Fatimid dynasty, “who established their own caliph and moved their capital to Cairo in 973 AD.” However, a fatal spilt occurred in the Ismailis “over the succession to the Fatimid Caliph al Mustansir, who died in 1094 AD. The Egyptian Ismailis recognized his son, al Mustali, but the Ismailis of Iran and Syria” recognized his older son, Nizar. The followers of Nizar (Nizari) were led by Hasan Sabbah. After Hasan disgraced himself with the Egyptian Ismailis, he gathered more followers and moved to the “fortress of Alamut in Persia, on the Caspian Sea” and created his infamous society, the “Assassins, deriving their name from the Arabic hashishim, or ‘eaters of hashish.’” The “Assassins” fought an “international war of terrorism against anyone that opposed them, but eventually turned on each other. . . . Finally, in 1250 AD, the conquering Mongols . . . annihilated the Assassins.” However, the Nizaris were survived by two rival lines, “The minor line died out by the eighteenth

century, while the major line, led by an Imam called Aga Khan, moved from Iran to India in 1840. His followers, who are estimated to number in the millions, are still found in Syria, Iran, and Central and South Asia, the largest group being in India and Pakistan, where they are known as Khojas” (Livingstone 2007:69-74).

Livingston next traces *the Mithraic/Kabbalistic/Illuminati bloodline, specifically to Europe* [emphasis added]. Charlemagne’s descendents were supposedly related to “Rabbi Makhir, a Jewish Exilarch from Baghdad . . . who became the father of Guillaume the Gellone.” This bound the “European aristocracy with Davidic lineage, by which occult societies . . . have claimed represented the secret of the Holy Grail” (Livingstone 2007:62). *These various bloodlines then reconnected with the Gnostic heresy of their fathers in Europe (Paulicianism); which became “Catharism” among the Guilhemids in southern France, “influenced by a Kabbalistic text known as the Sepher ha-Bahir” and “Bogomilism” (taken from both Manichaeism and Paulicianism) in Bulgaria and the Balkans* (Livingstone 2007:79) [emphasis added]. As part of this plan, “In 970 AD, the Byzantine emperor John Tzimisces, himself of Armenian origin, transplanted as many as 200,000 Armenian Paulicians to Europe, and settled them in the Balkans, which then became the centre for the spread of their doctrines” (*History of Macedonia*, <http://www.historyofMacedonia.org/RomanMacedonia/SlavstoOttoman.html/>) - (Livingstone 2007:67).

The Sinclairs were Normans, descended from “Rollo the Viking, a Norman Viking leader, who married Poppa of Bavaria, the granddaughter of William of Gellone, and from whom descended the Dukes of Normandy.” Rollo came from Orkney, a collection of small islands north of Scotland, whose bloodlines have been traced back to

Scythia. From their Norman descendents came St. Margaret Queen of Scotland, who when she married “Malcolm III of Scotland, who was descended from Aidan, the father of King Arthur, the joint Saxon and Khazar heritage was joined to the Scottish.” *All of this then led to the formation of the bloodlines of the Sinclairs and Stuarts that would take Mithraism/Kabbalism/Illuminism into the Crusades and the development of the Knights Templar* (Livingstone 2007:75-7) [emphasis added].

During this Medieval Period, most of the laity trusted in the clergy of the Church for their spiritual nourishment and guidance. Unfortunately, many of the clergy abused that sacred trust and power and fell victim to Satan’s lies, deceptions and half-truths themselves; thereby, allowing much of the Church to follow them into the superstitious darkness that characterized the period. According to Dorries, as Islam began to solidify and increase during this period, Eastern and Western Christianity began to fall farther and farther apart until the “official split” of the Church in 1054, East in Constantinople and West in Rome. This generated the Crusades, with their goals being: 1) to defeat the Muslims threatening Constantinople and save the Byzantine (East) Empire; 2) to reunite the Eastern and Western churches; and 3) to reconquer the Holy Land from the Muslims. The result from the eight crusades was a dismal failure to Christianity and an increase in the distrust, separation and animosity between Christians, Jews and Muslims (2002:38).

Livingstone continues his historical narrative with the following. In 1099, the Princes’ Crusade (led by the representatives of the Guilhemids) captured Jerusalem. Then in 1118, the Templars were founded in Jerusalem by “a French nobleman, Hughes de Payens, and eight other soldiers, who took the name, Poor Knights of the Temple, from the Temple of Solomon, from where they were first stationed.” This became one of two

orders of crusading knights—the other being the Knights Hospitallers of St John. *The Templars supposedly learned their occult teachings from the Sabians, the Assassins, the Cathars, and the Kabbalistic Bahir; which combined to form the foundation for the “Medieval Kabbalah”* (Livingstone 2007:81-3) [emphasis added]. In 1229, the Pope established the Inquisition to destroy the Cathars. In 1244, the Cathars were finally destroyed, “when more than 200 Cathar priests were massacred by the Crusaders.” In 1291, Jerusalem was retaken by the Muslim leader Saladin, “and nearly all of the Crusader holdings in Palestine came into Arab control.” The Templars moved their headquarters to Cyprus. In 1307, Pope Clement V ordered the arrest of the Templars in every country. In 1312, the Templars’ property throughout Europe was given to the Hospitallers, or confiscated, and many Templars were executed or imprisoned. In 1314, “the order’s last grand master, Jacques de Molay, was burned at the stake” (Livingstone 2007:84-5). Despite all of this, the Templars survived through the Sinclairs in Scotland, the House of Lusignan in France and the Plantagenets in England.

Livingstone continues with the following narrative. The House of Plantagenets ruled England from 1154 and Ireland from 1185, and their symbol was the five-petaled rose, “*to recall the five-pointed star, of pentagram of Lucifer.*” *This comes from the teachings of the Kabbalistic book, the Zohar* [emphasis added]. The tradition of the Templars took on a new symbol through Edward the III of England by the formation of the “Order of the Garter, founded in 1348.” This society was formed as “a society, fellowship and college of knights,” which was inspired by the King Arthur and Round Table legends. But, “As historian Margaret Murray pointed out, the garter is an emblem of witchcraft . . . *Murray believed that all the Plantagenets were witches. She said*

Edward III founded two covens” [emphasis added]. The primary line of rule of the Plantagenets ended in 1399, with the deposition of Richard II. Then, “Two secondary lines ruled from 1399 to 1485 as the House of Lancaster . . . whose symbol was the Red Rose . . . and the House of York . . . was the White Rose.” In 1485, “Henry Tudor, exactly thirtieth male-line descendant of King Arthur, became Henry VII on England. . . . Thus, both the Red Rose of Lancaster and the White Rose of York were merged to a single ten-petaled flower, to form the Tudor Rose” (Livingstone 2007:94-99).

The House of Lusignan titled their heirs, the Counts of La Marche. The most famous of this line was Guy de Lusignan, “King of Jerusalem,” through his marriage to Sybilla, and who “was defeated by Saladin at the Battle of Hattin in 1187.” After Guy was released from prison, Richard the Lionhearted sold him “the Island of Cyprus,” where the Templars and Knights Hospitallers moved. In 1309, the Hospitallers captured the island of Rhodes and became known as the Knights of Rhodes. Then, they were forced to move to Malta by the Ottoman Turks and “were renamed as the Knights of Malta.” The Lusignans maintained control of Cyprus until 1489 (Livingstone 2007:92-4). While this was going on elsewhere, the rise of the Sinclairs was occurring in Scotland: “In 1441, King James II Stewart appointed William Sinclair to the post of Hereditary Patron and Protector of Scottish Masons.” Sinclair was also responsible for designing the “most sacred site in Freemasonry, Rosslyn Chapel . . . which has often been rumored to be the burial site of the Holy Grail, being the remains of Mary Magdalene” (Livingstone 2007:87).

Dorries continues with the Eschatological Gospel’s response to this medieval influx of the Babylonian Mysteries cult religion ideology. During this Medieval Church

Period, true Christianity began to shrink back behind the walls of monasteries, kept safe by the monks of various orders (Franciscan, Benedictine, Dominican, Jesuit, etc.).

However, from these contemplative and reflective environments came the rise of the Scholasticism of Anselm (1033-1109), Peter Abelard (1079-1142), Bernard of Clairvaux (1090-1153), Peter Lombard (1095-1169), and finally Thomas Aquinas (1225-1274).

Following this, came the decline of Scholasticism and the rise of blind faith and allegiance to church dogma or “churchly positivism” generated by Duns Scotus (1264-1308) and William of Ockham (1300-1349) – (2002:38-40). This then became the church environment in which Martin Luther found himself, and therefore saw the need for the Protestant Reformation. This also became the fertile environment for the resurgence of modern witchcraft in the fourteenth century, modern secular humanism at the turn of the fifteenth century and Rosicrucianism later in the fifteenth century.

3.5.1 Modern Witchcraft

As outlined above, *witchcraft has its origins in the Babylonian Mysteries cult false religion* [emphasis added]. Kirban expounds, “In Babylon there were 53 temples of the great gods, 55 shrines dedicated to Marduk (the chief god of the sun) . . . 80 altars to the goddess Ishtar . . . plus hundreds of other shrines . . . The Babylonians practiced fortune telling and astrology as well as magic and the casting of spells . . . and necromancy . . . the practice of claiming to foretell the future by alleged communication with the dead” (Kirban 1980:118-9). Modern witchcraft or Wicca (as it is known today) made its resurgence in the fourteenth century. In addition to the paragraph on The House of the Plantagenets in the previous section, the following is provided according to Kirban:

During the medieval period, *a witch was considered to be one who had sold her soul to Satan in exchange for magical powers . . . witches met before the throne of Satan who was a goat . . . one witch would present a child to the demon . . . novices were given a black book in exchange for the Gospels they were renouncing* [emphasis added] . . . much of the black book of sorcery attempts to tie in Solomon with its rites. One is called *La Clavicule de Salomon* . . . On page 30 of this book is . . . the famous “magic circle.” Supposedly, anyone who enters into communication with demons must be enclosed in this circle. . . . The circle must be nine feet in diameter . . . it must be traced with a consecrated knife, thou shalt make 4 Pentacles (5-pointed stars) with the name of the Creator . . . Professional witches were called to prepare **philters**, a potion or charm thought to arouse sexual love or produce a death-spell. . . . It was here the divining rod had its origin . . . the words dowsing or witching are used interchangeably with divining . . . In European folklore, the two annual occasions when witches meet are April 30th and October 31st (Hallowe’en) . . . witches are organized into **covens** . . . they meet at the time of the full moon . . . and . . . eight other occasions they call **sabbats** (the witches’ sabbath) . . . witches refer to their religion as “**Wicca**,” the feminine form of an Old English word meaning witch. . .

In Wicca there are both male and female members but the cult is mainly governed by the high priestess . . . the garter has always been the badge of office of the high priestess. Edward III (1327-1377) openly displayed the garter and acknowledged that he was a witch. He supposedly founded the “double coven” of the Order of the Garter in the witches honor . . . It is said that in France alone, under the reign of Charles IX, there were over 100,000 witches . . .

*Witchcraft has been divided by some into **white** magic and **black** magic. Those who practice black magic usually declare openly that they are serving the devil . . . In Europe much of black magic witchcraft comes from The Sixth and Seventh Books of Moses, false magic-type books . . . to possess these books is supposedly to possess the power of Lucifer . . . Those who practice white magic declare that they invoke the name of God, not Satan, and they use Biblical phrases* [emphasis added]. . . . Dr. Merrill F. Unger sums up the distinction between religious white magic and Biblical faith . . . : In biblical faith, trust is placed solely in the Lord Jesus. In white magic, it is deflected to someone else (the human agent) or to something else (one’s own faith) (Kirban 1980:119-120, 123-25).

Additionally, Ron Rhodes adds the following modern understanding to Wicca’s beliefs. Modern witches claim to be diverse, tolerant, rely on personal experience, and maintain a very subjective, relativistic view of truth. They have an exalted view of nature—all nature is alive: “The earth itself is a living organism, and a life force permeates and infuses all of nature. . . . Starhawk, a witch, says that ‘the model of the

Goddess, who is immanent in nature, fosters respect for the sacredness of all living things” (Starhawk, *The Spiritual Dance* (New York: Harper & Row, 1989), 23). Witches also use magic, are involved in various forms of the occult (e.g., spiritism, crystal gazing, numerology, astral projection, tarot cards, and astrology), perform mystical rituals (e.g., “drawing down the moon/sun”), and consider sex to be a “sacrament among witches. It is said to be an outward sign of an inward grace.” They have varying beliefs about God, but all of them are either pantheistic or polytheistic, with the two primary deities being Mother Goddess and the Horned God. They deny that Jesus Christ was God incarnate, Who died for the sins of humanity, because human beings are divine and are in no need of salvation or atonement. Most witches also believe in reincarnation with an interim heaven called Summerland, where “souls can be refreshed and become ready for rebirth in a new body” (2005:234-7). *Based on this review of the modern clarification of Wicca’s beliefs, it becomes obvious that it is another form of heresy* [emphasis added]. This resurgence of modern witchcraft then flowed naturally into the rise of modern secular humanism.

3.5.2 Modern Secular Humanism

Although a case can be made that secular humanism is not a religion, it certainly can be considered a heresy or cult based on the treatment in Section 3.3 above [emphasis added]. Kirban elucidates that modern secular humanism started in “Renaissance Italy (about 1400 AD).” It was during this time that the Renaissance writers elevated humanity to a place above God. They “made a cult of man’s human powers” and glorified them above the God who created humanity and gave those powers and abilities. During this period, “the works of Plato, Homer, Horace and Cicero and also Dante’s Divine Comedy

which he wrote in 1300” were elevated to the status of being on the same level as the Bible (Kirban 1980:113). Also, according to Kirban, the definition of secular humanism and its five basic beliefs follow:

Humanism is a system of thought or action that holds that man is capable of self-fulfillment, peace on earth, and right ethical conduct without recourse to God. Humanism therefore is the religion which deifies man and dethrones God. . . . Humanism boasts of five basic beliefs in their doctrine:

1. The Irrelevance of Deity . . .
2. The Supremacy of “Human Reason” . . .
3. The Inevitability of Progress . . .
4. Science, The Guide to Progress . . .
5. The Self-Sufficiency of Man. . . (Kirban 1980:107, 109, and 113).

As addressed above in Section 3.3, secular humanism denies all of the central core doctrines of Christian orthodoxy, and therefore must be considered a heresy [emphasis added].

Modern secular humanism, accompanied with various beliefs in secular socialism, have invaded every corner of the world and infiltrated every bastion of Christendom since its inception around 1400. On the other hand, even capitalism or democracy when pushed to its extreme and coupled with a strong belief in secular humanism, will appear to accomplish the same purposes. This rise of modern witchcraft and modern secular humanism then gave birth to one of the first modern cult-based secret orders or societies, which claimed to be “guardians of hidden knowledge,” the Rosicrucians.

3.5.3 Rosicrucians

According to Kirban, “The Rosicrucians (*rose cross*) cult” was founded on the “legend of Christian Rosenkreuz, founder of the Fraternity of the Rosy Cross.” Rosenkreuz was born in Germany in 1378. He was sent to a monastery at the age of five and there learned Greek and Latin. He later traveled to the Middle East and stayed in Damascus. From

there begins the story of the birth of the Fraternity of the Rosy Cross. At the age of sixteen, Rosenkreuz learned of some “Wise Men” at Damcar in Arabia. Rosenkreuz claimed that these wise men warmly welcomed him as a long lost brother. He then learned Arabic from them and was able to translate a secret book, the *Liber M*, into Latin. He spent three years there; from Damcar he went to Egypt, and two years later, left for Spain. Rosenkreuz was disappointed that he was not enthusiastically welcomed in Spain, so he returned to Germany. It was there that three monks from his old monastery joined him and became his disciples. They took an oath to keep secret all that they learned from Rosenkreuz. So that their successors could carry on the Fraternity of the Rosy Cross, they recorded everything in a manuscript book.

Thus, the Fraternity of the Rosy Cross began with four members. Eventually, four others joined. All eight members were unmarried, pledged to chastity and agreed to a number of guidelines:

1. None of the members were to exercise any profession except medicine and they were not to accept payment.
2. No distinctive clothing was to be worn.
3. They would meet annually.
4. Each member was to look for a person worthy to succeed him.
5. The initials R.C. were to be their seal and their password.
6. The identity of the fraternity was to remain a closely-guarded secret for 100 years (Kirban 1980:129-130).

When the first member died (Rosenkreuz’s nephew), it was decided the burial places of the members should be secret. Apparently, no one knew where or when Christian Rosenkreuz died (although he was supposed to have lived until the age of 106). His body was accidentally discovered 120 years after his death when one of the brothers in the occult order decided to make some architectural alterations in their temple. He discovered a memorial tablet. In his attempt to remove the memorial tablet, he uncovered a door

concealed in the masonry. On the door was mystical writing, which these brothers interpreted to read: “In 120 years I shall come forth.” They entered the vault. It had seven sides and seven corners; each side was five feet wide and eight feet high. The sun had never penetrated this tomb, but they claimed it was brilliantly illuminated by a mysterious light in the ceiling. In the center was a circular altar. In each of the seven sides was a small door. When these doors were opened, they found a number of boxes filled with books, secret instructions and a record of Rosenkreuz’s life and travels. Then, they moved the circular altar and lifted the heavy bronze plate beneath it. There in a miniature vault, they found the body of Christian Rosenkreuz, still in a perfect state of preservation. In his hand was a manuscript copy of *Liber M* (written with letters of gold on parchment). This manuscript was considered to be their bible (Kirban 1980:131-3).

According to Livingstone, the founding of the Order of the Rosy Cross took place after about three centuries of dormancy, and “as a result of pressure from the Catholic Inquisition to suppress witchcraft. . . . their conspiracy was focused around the reunification of the lost branches of the bloodline . . . between the Stuarts and the House of Guelph.” The House of Guelph (from Bavaria, Germany) later developed into the Habsburgs (or Hapsburgs). The Habsburgs split into two branches—the Austrian and the Spanish, “After 1556, the Austrian Habsburgs held the title of Holy Roman Emperor . . .” Prague then became the new center of occult worship in the Middle Ages (Livingstone 2007:101, 104, 107).

It was then from Bohemia that Isaac Luria started the “New Kabbalah” after 1570. As a young child, Luria was taken to a Gnostic Jewish community in Egypt (home of the Ismailis). Luria was also a follower of Ignatius Loyola, an Allumbrados (Spanish and

Portuguese Jews who were forced to convert to Catholicism, Marranos “secret-Jews,” who founded the Christian heresy and claimed to be “illuminated” and have direct access to God), and who founded the order of Jesus, the Jesuits, in 1540 (the destructive, secret order of the Catholic Church and patterned after the Ismailis). Luria added a new role of the Kabbalah in preparation for the coming of their messiah: 1) the task of restoring everything to order is the specific role of the Jewish people; 2) final redemption must be “brought about historically, through a long chain of actions that prepare the way,” or actively preparing for his appearance and 3) this meant “manipulating the course of fate through the use of magic, and finally of preparing the necessary political and moral circumstances to receive . . . a New World Order” (Livingstone 2007:113-115).

Kirban continues with the following. This legend of the Rosicrucians was printed in AD 1615 in *Fama Fraternitatis*. Several other books followed and the story was embellished. One story tells of Rosenkreuz, who on the eve of Easter was meditating. A “fair and glorious lady” appeared and delivered a letter, sealed with a cross and inviting him to a royal wedding. The next morning he put on white garments, put four roses in his hat and made his way to a castle, being tested along the way. He witnessed the royal marriage and was subsequently invested with the Order of the Golden Fleece. He then apparently discovered the King’s secret books of wisdom. The author of this fantasy was Johann Valentin Andreae (Kirban 1980:131, 133). In 1887, three members of the “Rosicrucian Society in England” founded an offshoot cult named *The Golden Dawn*. Traced back from this British connection to Rosicrucianism is another connection made by Manly Palmer Hall (1928:139), as quoted by Kirban, to the founding of the Freemasons, “Frank C. Higgins, a modern Masonic symbolist, writes: ‘Doctor Ashmole,

a member of this fraternity (Rosicrucian), is revered by Masons as one of the founders of the first Grand Lodge in London” (Kirban 1980:134).

And finally according to Rhodes, “the cross intertwined with roses is said to symbolize humankind’s evolutionary development into God.” Additionally, the modern members of the AMORC (Ancient Mystical Order *Rosae Crucis*) claim that the movement, “can be traced from its beginnings in the mystery schools of ancient Egypt founded by Pharaoh Thutmose III (1500 to 1477 BC), and more particularly from his grandson Pharaoh Amenhotep IV (also known as Akhenaton)—through to the Greek philosophers such as Thales and Pythagoras, the Roman philosopher Plotinus . . . the formularies of Alchemists, the symbolic system known as Qabala . . .” (2005:166-7). If this is true, there would be a direct connection to the Babylonian Mysteries Cult false religion, Mithraism and the Kabbalah. *In any case, this secret cult was indeed another heresy that rejected most, if not all of the central core Christian orthodox doctrines* [emphasis added].

In response to this flood of heresies and cults at the end of the Medieval Period and during the Renaissance, the bright Eschatological Gospel light was provided from the theologians addressed in Sections 2.3 and 2.4 above (including: Joachim of Fiore, The Apostolics, John Wyclif, John Huss, Christopher Columbus, and Thomas Aquinas). Leading up to and including the Protestant Reformation came the following theologians: Martin Luther and his followers, Thomas Müntzer, Melchoir Hoffman in Germany; William Tyndale, John Bradford, Nicholas Ridley, Hugh Latimer, Thomas Cranmer in England; Francisco Ribera of the Roman Catholic Church; and Menno Simons and the Anabaptists. This Eschatological Gospel light was continued into the seventeenth century

by the Anabaptists, the Puritans, and in 1627 by Anglican Joseph Mede (or Mead) and the Church of England. They were followed by James Ussher, and Samuel and John Wesley in England, by Johann Heinrich Alsted, the Camisards and Jansenists, and Philipp Jakob Spener on the continent and by Increase and Cotton Mather in America. This then leads into the next period of consideration—Rationalism and Enlightenment—and the birth of the Freemasons.

3.6 RATIONALISM AND ENLIGHTENMENT

The establishment of the Rosicrucians in the sixteenth and seventeenth centuries further led to the establishment of the other secret, cultic organizations of Freemasonry and the Illuminati in the eighteenth century (during the period of so-called “Rationalism and Enlightenment”). These two secret organizations became the foundation of the most insidious form of the Babylonian Mysteries cult religion bent on world domination in nearly four thousand years. Both of these organizations also trace their origins back to Solomon’s time period (after his heart was led astray by marrying all the foreign women with their foreign Babylonian Mysteries cult gods). The Freemasons formed the foundation for the birth of the Illuminati through founder Adam Weishaupt and helped the secret society to grow and expand. By 1830 and the death of Weishaupt, both organizations had significantly grown in size and power, and the Illuminati had adjoined itself to the super-wealthy international banking family of Rothschild to fund its future endeavors.

3.6.1 Freemasonry

According to Kirban, “A Masonic Constitution dated 1701 refers to Genesis 4:16-24.

From the line of Cain . . . was born Lamech . . . From Lamech’s marriage to two wives . . . came 4 children: to Adah was born Jabal and Jubal . . . and to Zillah was born Tubalcain and a daughter, Naamah (Genesis 4:20-22). The Masonic Constitution relates that these four discovered the major crafts of the world (Mathematics, Stonemasonry, iron work, and weaving) from Two Pillars of stone. The one stone was called Laturus and the other Marbell” (Kirban 1980:142). Freemasonry has two divisions—operative and speculative.

According to Jack Harris, who was himself a former “Worshipful Master” of a Masonic Lodge:

Operative Masonry refers to actual stone masons who possessed the skills and art of stone cutting and setting traceable back to the tower of Babel. . . Tracing the art of stone masonry, we come to the pyramids of Egypt, Mexico and South America. *Secular history confirms that the religion of the ancient stone masons from Egypt and Babel was pagan worship* [emphasis added]. . .

The skilled artisans for King Solomon’s temple had to be taken from Phoenicia, a country now known as Lebanon. *The religion of the country was Baal worship* [emphasis added] . . . It is here that Freemasonry as it exists today bases much of its degree work. King Solomon is Freemasonry’s first most excellent Grand Master, but only symbolically . . .

The ancient mysteries of Egypt from which Masonry draws a great deal of its rituals originated at the tower of Babel [emphasis added] . . .

The great conquest of the Roman Empire captured nations who peopled such crafts and skills as stone cutting and setting, such as the Egyptians and Phoenicians . . . Constantine . . . would not allow any skilled craftsman to abandon his trade . . . Collectively called the Roman College of Artifices, these craftsmen were responsible for the transmission of stone cutting and setting skills through the ninth century to cathedral and castle builders throughout Europe. Practicing stone masons met in lodges, or guilds as sometime called, where they found fellowship with others of their craft. . . .

The religion of most ninth century stone masons was Roman Catholic. . . . The cathedral stone masons were very inactive during the Reformation in England in 1517. From this time until 1717, operative stone mason guilds were practically extinct . . . However the “gentlemen” Masons, (or Freemasons) were increasing rapidly. These knew nothing about operative Masonry. Their growing number, money and power rekindled the dying art of Masonic rite. With all but a few

operative Masons left . . . the gentlemen Masons . . . formed the Institution of Speculative Masonry in 1717. . .

Rev. James Anderson . . . (1680-1739) . . . a Presbyterian minister . . . and Scottish by descent . . . and Rev. John T. Desaguliers . . . (1683-1744) . . . born in France and later journeyed to England with his father . . . a natural philosopher, inventor and Protestant minister . . . took the tools of the builders' trade and applied symbolic meanings to them for moral instruction in a Masonic life. *At the same time they disguised in Biblical terminology the ancient pagan mysteries of Egypt* [emphasis added]. . .

Only the first three degrees of Freemasonry are "pure" Freemasonry, as is the Royal Arch degree. All other degrees such as Scottish Rite, York Rite and Shrine, are modern derivatives not tied to the origins of pure Freemasonry (Harris 1983:21-23).

From these small beginnings in England in 1717, Freemasonry grew to the continent of Europe (mostly France and Germany) and across the ocean to America. Albert Pike (1809-1891) was born in Boston and was a teacher and a Brigadier General in the Civil War. Later, he was tried for treason. He held the highest office in Scottish Rite Masonry, *was an admitted Luciferian* [emphasis added], rewrote all Scottish Rite rituals, and was best known for his famous work *Morals and Dogma* (Lady Queenborough 1931). Albert G. Mackey (1807-1881) was the Worshipful Master of the Solomon Lodge in 1842, a doctor and a thirty-third degree Mason. He spent thirty-five years interpreting the degrees of Freemasonry and produced a book entitled *Encyclopedia of Freemasonry*. Pike and Mackey were considered the two best interpreters of all Masonic ritual (Harris 1983:23-5). As stated above, the foundation of "pure" Freemasonry is the first three degrees, which are: "Entered Apprentice," "Fellowcraft" and "Master Mason." Each degree is received upon having passed the examination in the previous degree. Everything is taught orally; nothing can be written down (Harris 1983:26)—much like the Druids. The following is a brief description of the organization of Freemasonry:

- Blue Lodge – instituted as a speculative science in 1717.
- York Rite Freemasonry, consisting of: Chapter of Royal Arch – founded in 1750; Council R.A.S.M. (Royal and Select Masters) . . . and, Commandery of Knights Templar – which originated in the United States in 1816.
- Scottish Rite – composed of 30 degrees along with the first three degrees of Blue Lodge which equals 33 degrees. It was built on the rite of perfection of 25 degrees, and was devised in the College of Clermont in 1854. Albert Pike was the man responsible for revising the Scottish Rite, while serving as Grand Commander from 1859-1891. *It should be noted here that the Scottish Rite is not only pagan but the most demonic and occultic branch of Freemasonry* [emphasis added].
- The Shrine (A.A.O.N.M.S.) – a candidate must be a 32 degree Mason or Knights Templar to apply. *It is Muslim oriented with a Muslim death oath* [emphasis added].
- Tall Cedars of Lebanon – all Master Masons are eligible.
- De Molay – for boys from 14 to 21 years of age.
- Eastern Star – for women whose relatives are Masons.
- Rainbow Girls and Daughters of the Nile – also for the daughters of Masons.
- Various Square clubs – organizations to which any Mason can belong (Harris 1983:27).

Again according to Harris, *there is one branch of Freemasonry that claims to be Christian—the Commandery of Knights Templar*. The prerequisites for membership include passing all three degrees of the Blue Lodge and the Royal Arch degree. By that time, the individual will have taken approximately seven oaths or obligations. Each one of these oaths includes horrible penalties to be imposed if any of the secrets of Masonry were to be revealed. *The teachings, beliefs and doctrines that form the basis of these oaths are anti-Christian, mocking God in word and deed* [emphasis added]. The name of Knights Templar comes from the time of the Crusades: “The Crusaders were the most disgraceful, degrading group of men ever to wear the symbol of the cross and pretend to defend Christian truth.” The Knights Templar began in the Roman Catholic Church, blessed by the complete authority of the Pope. These Crusaders rapidly “fell into cultic and occultic practices and embraced heretical teachings shortly after their inception.”

These heretical practices were made public when “Pope Leo put Sir Knight Jock Du Molay to death at a burning stake on March 14, 1314 for heresy” (Read *Secret Societies*, by Nesta Webster for corruption and history of the Templars). The Crusaders’ name of Knights Templar remained rather obscure, “until Freemasonry revived it and its practices 500 years later, giving it a Christian flavor” (Harris 1983:27-8).

From this testimony from a former Mason, one can see that the origins of Freemasonry lie deeply rooted in the Babylonian Mysteries cult false religion started by Nimrod and his wife Semiramis during the time of the Tower of Babel. It is further tied into the rise of the pagan worship in Israel around the time of Solomon and his sin of turning from Yahweh—God of his father David, Moses, and Abraham, Isaac, and Israel—to the idolatry of this Babylonian Mysteries cult [emphasis added]. From this satanic, cultic foundation, Freemasonry gave rise to the most insidious, powerful, worldwide-reaching, secret cult organization of all time—the Illuminati.

3.6.2 Illuminati

Although the history of the Illuminati started back with the founding of the Babylonian Magi Cult, and its Kabbalistic and Mithraic beliefs in the sixth century BC, according to Gershom Scholem (1897-1982) (as quoted in Livingstone), the modern version started with the Lurianic Kabbalah (or New Kabbalah) around AD 1630-40 (Scholem 1974:245). As outlined by Livingstone, this was followed *by Shabbetai Zevi, in 1666, proclaiming himself to be the Jewish Messiah [emphasis added]* (known as the Shabbatean heresy, Frankists, Zoharists, or the Illumined). This was then followed by the leader of the Zoharists, named Jacob Frank (“originally named Jacob Leibowicz, who regarded himself as a reincarnation of Zevi”). Frank taught a “Religious Myth of Nihilism,” or “the

way to Esau or Edom”; that the only way to “true life” or liberation was through the “overthrow and destruction of society”; and to “abolish all laws, but to be accomplished in secret.” Frank was imprisoned by the Inquisition in 1760. He was freed by “the conquering Russians in 1773, though, he eventually settled in Offenbach, Germany, dubbing himself baron” (Rosenthal and Dubnow, “Frank, Jacob, and the Frankists,” *Jewish Encyclopedia*; Antelman, *To Eliminate the Opiate*, http://www.geocities.com/cliff_shack/eliminateopiate1ch10.html/) - (Livingstone 2007:123-5).

The more formal genesis of the Illuminati came with the birth of Adam Weishaupt (its founder); born in Ingolstadt, Bavaria, in 1748 to Jewish parents, who converted to Roman Catholicism and had him attend monastery schools and a high school run by the Jesuits. There, he learned Czech, Italian, Latin, Greek, and Hebrew. The Jesuits believed that he would become a missionary. Instead, he rebelled and became a Professor of Canon Law at the University of Ingolstadt. In 1768, Weishaupt began collecting a large library and reading every ancient manuscript he could find. He became especially interested in the Great Pyramid of Giza. In 1770, he befriended a Danish merchant named Franz Kolmer, who had lived in Alexandria and made several trips to Giza. Then, in 1771, he decided to form a secret society aimed at “transforming the human race.” He spent the next five years developing his plan and researching/borrowing from many sources such as, Egyptian occultism, Buddhism, Cabalism (Kabbalah), the Cathars (a European Gnostic religion; the name means “perfect ones”), the Sufis of Islam, the French Revolutionary Voltaire, the Eclectic German Masonry Lodge Theodore in Munich (to which he belonged), and from his Jesuit training (www.thetruthseeker.co.uk/Trainor 2002:1).

Griffin outlines the documented formal birth of the Illuminati as follows. Finally on May 1, 1776, the *Illuminati* (from the same root word for *Lucifer*, “Bearer of Light” or *Enlightened Ones*) was founded as a single powerful secret organization to overthrow established civilization and religion, and to establish a ***Novus Ordo Seclorum*** (***New World Order***). Weishaupt developed the following seven-fold plan as the means to arrive at that goal: 1) *Abolish all ordered governments*; 2) *Abolish private property*; 3) *Abolish inheritance*; 4) *Abolish patriotism*; 5) *Abolish religion*; 6) *Abolish the family unit*; and 7) *Creation of a New World Order/World Government* [emphasis added] (Griffin 1993:52).

According to Rev. Seth Payson, who in 1802 wrote *Proof of the Illuminati*, the Illuminati is symbolized by the Great Pyramid, with the all-seeing eye on top (Great Seal of the U. S. on the back of the one dollar bill), with thirteen levels. These thirteen levels are divided into three groups: 1) Nursery (Preparation, Novice, Minerval, Illumined Minor), 2) Masonry (Apprentice, Fellowcraft, Master, Illumined Major/Novice, Illumined Dirigens/Knight), and 3) Mysteries (Presbyter/Priest, Prince/Regent, Majus, and Rex). *The Order is controlled by the “Council of 13” (Council of 12 + the leader—Weishaupt himself). The true power of the organization was considered to be “circles within circles;” that is the inner-most circle, governed by the Council of 13* [emphasis added] (Payson 2003:67-8).

Kirban continues their early narrative history as follows. Weishaupt was joined in this endeavor by Baron Xavier von Zwack (a lawyer) and Baron Adolf von Knigge (a very well-connected Mason). On July 16, 1782, at the Congress of Wilhelmsbad, the Illuminati joined with the Free Masons to form the Illumined Lodges of Masons and moved its Headquarters to Frankfurt (where the Rothschild banking family resided). By

1785, there were fifteen Illumined Lodges set up in the Thirteen Colonies of America. The Lodge in New York had the following famous members in attendance: Gov. Dewitt Clinton, Clinton Roosevelt, Charles Dana, and Horace Greeley. The Lodge in Virginia included Thomas Jefferson as a member. Also in 1785, lightning struck a courier of the Illuminati, who was carrying plans for the French Revolution addressed to the Money Barons. These documents were seized by the Bavarian authorities. Then, four professors, who were briefly in and left the Illuminati, were summoned to appear before the Bavarian Court of Inquiry. Baron von Zwack's home was raided and additional documents were seized. As a result of the deliberations of the Court of Inquiry, all secret organizations were banished from Bavaria and Weishaupt and his associates were denounced as heretics/occultists. In 1786, the Bavarian Court published their findings as *The Original Writings of the Order and Sect of the Illuminati* (Kirban 1980:150).

Payson adds the following narrative history. Weishaupt escaped to Saxe-Gotha, Switzerland. In Switzerland, *Weishaupt reorganized the Illuminati to appear on the surface to be composed of legitimate groups; the German Union and The League of the Just (with sub-groups of Literary Societies and Reading Clubs). He also pursued the Masonic Lodges in France through Count Mirabeau, who formed the Jacobin Society in Paris (which consolidated all 266 Lodges of the Grand Orient in France under one head). Through this newly formed French organization, and with the help of the Money Barons, the "reign of terror" and the French Revolution through 1789 were directed and carried out [emphasis added]* (Payson 2003:97-105).

Griffin interjects the following in this historical narrative. Shortly thereafter, two other works were written: *Proofs of a Conspiracy Against All the Religions and*

Governments of Europe, Carried on in the Secret Meetings of Free Masons, Illuminati, and Reading Societies by John Robison, Professor of Natural Philosophy at Edinburgh University in 1797; and *Memoirs Illustrating the History of Jacobinism* by The Abbe Barruel (in French and translated into English by Robert Clifford) in 1798, which further exposed the secret plans of the Illuminati (Griffin 1993:44-9). Also in 1789, the U. S. Constitution was ratified and Art. 1, Sec. 8, Sub. Sec. 5, stated, “Congress shall have the power to coin money (and) regulate the value thereof” (emphasis added). The following year, the central Bank of North America folded, with \$12,000,000 in foreign debt and \$42,000,000 in domestic debt outstanding. Despite this fact, this central bank was renamed the Bank of the United States of America and was chartered for twenty more years. In 1811 (after the 20-year charter expired without renewal) the central bank gave way to individual “State Banks.” This then gave rise to the War of 1812, which was staged and funded by the International Money Barons. In 1816, the central bank was revived and given another twenty year Charter (Griffin 1993:181-4). In 1830, Weishaupt died at the age of 82. *On his death-bed, he feigned repentance back to his Catholic roots, to divert the focus away from the Illuminati. In 1834, Guiseppe Mazzini succeeded Weishaupt and took over the leadership of the Illuminati in Europe* [emphasis added] (Hebert 2006a:1-4).

According to Livingstone, all this time, the Illuminati were developing their “relationships with their brethren occultists in Egypt. . . . to play a pivotal role in the conspiracy against Islam” (Livingstone 2007:141). This plan involved the British spy network recruiting a disgruntled Muslim, Mohammed Abdul Wahhab (1712-1792), as a British agent to legalize the killing of one Muslim by another, under the guise of “*Jihad*.”

In 1746, the Saudi ruling family, from the Aniza tribe (“being secret Jews” and part of the Illuminati family), agreed to maintain political authority in the region and allow the Wahhabis (followers of Abdul Wahhab) to run the cult. In 1776, “Abdul Wahhab declared himself leader of the Muslims of the world . . . In 1792, Abdul Wahhab died, and Abdul Aziz assumed the leadership of the Wahhabi movement . . . Aziz was murdered in 1803 . . . His son Saud ibn Abdul Aziz then succeeded him.” The Wahhabis continued to disrupt and destroy the Ottoman Empire, from within, until Saud ibn Abdul Aziz died in 1814. And, “Despite their initial defeat, the Wahhabis regrouped in Najd, establishing a new capital in Riyadh” and made new plans to continue to “dismember the Ottoman State” (Livingstone 2007:141-3, 147-150).

Although the Illuminati were well-established and connected to the International Money Barons by the time of Adam Weishaupt’s death, and appeared to be swelling to another flood from Satan, the Lord continued to raise the standard of the Eschatological Gospel to fight against this new form of the ancient Babylonian Mysteries cult religion (disguised as a secret organization, society or order). Just prior to this and around the time of the French Revolution, the resurgence of the Eschatological Gospel began on several fronts. In 1791, a Jesuit named Manuel de Lacunza (who was living in Imola, Italy) published *La Venida die Mesias en Gloria y Magestad* in Spanish under the pseudonym, Juan Josafat Ben Ezra. This work outlined the Rapture of the Church, the appearance of the antichrist, the premillennial Second Advent of Christ, and then the millennial reign of Christ on earth. This was a huge step for a member of the Catholic Church (especially a Jesuit), but it actually did more to unite portions of the Catholic and Protestant churches than anything else in nearly three hundred years (Froom 1946, 3:304-

5, 309). This, coupled with the occurrence of the French Revolution, would lead up to the rebirth of premillennialism in both England and America in the nineteenth and twentieth centuries.

Around the time of the French Revolution (1790's), especially in Britain, there arose a great interest in interpreting prophecy in Scripture. This, in addition to a renewed concern for the state of the Jews and the rebirth of the doctrine of the premillennial Advent of Christ, formed the basis for the rise of British Millenarianism. This movement involved strong advocates from the laity (Scottish Presbyterian William Cuninghame of Lainshaw and James Hatley Frere), the business community (Lewis Way, founder of the "London Society for Promoting Christianity Among Jews"—to help Jews return to Palestine and rebuild their homeland) and the clergy (Rev. George Stanley Faber and Rev. Edward Irving) - (Sandeem 1970:8-12).

Edward Irving moved from Scotland to London to take a parish in 1822. In 1825, he became a disciple of Frere. By 1826, he had translated Lacunza's *The Coming of Messiah in Glory and Majesty* into English, established the "Society for the Investigation of Prophecy" (in conjunction with Frere and Way) and began preaching on premillennial eschatology (Flegg 1992:40-50). During Christmastime in 1826, twenty interested laity and clergy were invited by the Honorable Henry Drummond to his Albury Park estate for a week long discussion of prophetic truth. This conference was held the following two years also, and included almost all the millenarian scholars in Britain. This conference idea was to establish a pattern for not only British millenarians in the next century, but for Americans also (Sandeem 1970:18-9). In 1829, Drummond summarized the conclusions of all three conferences into six points: 1) the Church "dispensation" or age

will end in destruction, much the same as the Jewish dispensation ended; 2) the Jews will be restored to Palestine during this time of judgment; 3) this judgment to come will fall primarily upon Christendom; 4) when the judgment is done, the Millennium will begin; 5) the Second Advent of Christ will occur before the Millennium; and 6) the 1,260 years of Daniel 7 and Revelation 13 ought to be measured from the reign of Justinian to the French Revolution (the vials of wrath, mentioned in Revelation 16, were then being poured out and the Second Advent was imminent). Also characteristic of this rise of millenarianism was the publishing of periodicals (e.g., *Morning Watch*, London, 1829-33, *Christian Herald*, Dublin, 1830-35, *Investigator*, London, 1831-36) - (Sandein 1970:21-4).

In 1831, the manifestations of the Holy Spirit in the forms of speaking in tongues and prophesying broke out in Irving's church and caused the focus to shift from premillennialism to the gifts of the Spirit. Around the same time, John Nelson (J. N.) Darby and Benjamin Wills Newton began to turn away from the secularness and laxness of the Church of England to form an independent group (the Plymouth Brethren). This group maintained a focus on apostolic Christianity and premillennialism. During the autumn of 1831, Lady Thedasia Powerscourt (who had hosted Irving during a preaching tour in Dublin) hosted the first Irish Prophetic Conference in her County Wickham home. It was attended by thirty-five clergy, fifteen laymen, and twenty ladies. The main topics were the interpretation of the 1,260 days (years), the corrupt state of Christendom, the imminent Return of Christ, and ways to identify the antichrist. During the following year's conference, a potential split in premillennial doctrine was identified between the Historicists, who believed that most of the events described by Daniel and John in

Revelation were being fulfilled in European history, and Futurists, who believed none of these events had occurred yet, but would occur at the end of the dispensation of the Church, just prior to the Second Advent. The Futurists were also called Dispensationalists and included J. N. Darby and most of the Plymouth Brethren (Sandeen 1970:29-37).

The modern futurist concept was not new, but came from a Jesuit Priest named Francisco Ribera, who wrote a five hundred page document on the Apocalypse in 1590. Among other things, this work taught that the antichrist would come at sometime in the future for a literal 3 ½ year period right before the Second Advent (although, Ribera also taught that the Millennium was not a literal one thousand-year period, but the period of time between the Cross of Jesus Christ and the antichrist) (Froom 1948, 2:486-90).

Sandeen (1970:38) wraps up this portion of premillennial history with the following. During the 1833 Powerscourt Conference, Darby fully introduced his “dispensational” ideas; the secret Rapture of the Church and a parenthesis or gap between Daniel’s sixty-ninth and seventieth weeks (Daniel 9:24-27) - (Hebert 2004b:8-11).

Darby’s teaching of Dispensationalism included a revived version of the Eschatological Gospel of Both Comings of the Lord Jesus Christ. This then shows the standard the Lord raised up just at the time when the Illuminati were starting to expand their influence globally. By way of continuity, this also leads into the consideration of the Modern Period (from 1830 up to the present day).

3.7 MODERN PERIOD

During the Modern Period, Satan’s plan exploded with the worldwide increase in the power of Secular Humanism, the Illuminati and the rise of many other deceptive heresies, cults and false religions. These included the following: Mormonism; Seventh-day

Adventism; Christian Science; Jehovah's Witnesses; Baha'i; Unity; the Association of Research and Enlightenment (A.R.E.), The Worldwide Church of God; The Unification Church; Scientology; The Way International; Transcendental Meditation (T. M); the Hare Krishnas; Satanism; The Children of God; Divine Light Mission, and the New Age Movement. Some of these are specific perversions of the Eschatological Gospel that focus on the Second Coming of Christ, but with a heretical twist (Seventh-day Adventism, Jehovah's Witnesses and The Worldwide Church of God). The following sections will update the history of the Illuminati to the present, cover the nineteenth century heresies in some detail and quickly finish with the explosion of heresies in the twentieth century (especially post-WWII and Israel becoming a nation) and their culmination into the New Age Movement.

3.7.1 Illuminati – 1830 to Present

This then resumes the Illuminati's plan in the Middle East, started by the Wahhabis in the early nineteenth century. The following picks up the previous narrative from Livingstone. The movement continued with what was called "*the Oxford Movement, established in the 1820s,*" *under the guise of a missionary venture, but truly under the auspices of "Scottish Rite Freemasonry.* The center of this activity again was Egypt, working through "the Grand Lodge of the Fatimid Ismailis" (Dreyfuss 1980:113). *The promoters of this endeavor came from the British branch of the Rosicrucians. The thrust focused on creating a "reform movement" within Islam, "known as the Salafi"* [emphasis added]. Initially, they were formed to protect the British interest in the Suez Canal. The agent used to promote the Salafi Movement was Jamal ud Din al Afghani, working with the British Intelligence Service starting in 1857-8 (Livingstone 2007:161-3).

During the period 1858-1880, Afghani traveled to the following places and accomplished the following to establish the Salafi reform movement: to India, where he picked up his heretical beliefs in atheism, pantheism and a philosophy close in nature to the Lurianic Kabbalah; to Afghanistan, where he became the confidential advisor to the ruler, while maintaining relations with the Baha'is, British Freemasons, Sufis, and Nizari Muslims; to Istanbul, Turkey, entertained by Ali Pasha (Freemason and Grand Vizier five times under two different Sultans); and in 1871, to Cairo, Egypt. While in Cairo, Afghani formed the Arab Masonic Society, reorganized and exported the Scottish Rite and Grand Orient lodges of Freemasonry to Syria, Turkey and Persia and made contacts with future leaders and taught them the Gnosticism of the Ismailis. Some of these leaders were the following: Mohammed Abduh (future leader of the Salafi); Sad Pasha Zaghlul (founder of Wafd, the Egyptian nationalist party) – (Dreyfuss 1980:122); and James Sanua (an Italian Jew, student of Giuseppe Mazzini and advisor to the Egyptian royal family, and whose girlfriend's traveling companion was *Helena P. Blavatsky; medium, mystic and creator of the Theosophical Society in 1875, and whose students later created the O.T.O. (Ordo Templi Orientis) Order of Eastern Templars in the late 1870s/early 1880s, and whose second leader was Aleister Crowley, and the Golden Dawn in 1887* [emphasis added]).

After Afghani left Cairo, his student Mohammed Abduh “was named the chief editor of the official British-controlled publication of the Egyptian government.” Then in 1883, Abduh met Afghani in Paris and went to London, where he lectured at Oxford and Cambridge. During this period of time, Abduh assisted Afghani by running a French-Arabic journal in Paris translated “Indissoluble Bond” in English (“also the name of a

secret organization he founded in 1883”) and traveled primarily to Tunis, Beirut and Syria recruiting members for Afghani’s Salafi (Dreyfuss 1980:136). While in London, Abduh visited the home and banking office of banking mogul Lord Cromer. In 1892, Abduh was “named to run the Administrative Committee for the Al Azhar mosque and university” (the most prestigious Islamic educational institution and oldest university in the world). And in 1899, Lord Cromer made Abduh, the Grand Mufti of Egypt: “His motive in making Abduh the most powerful figure in all of Islam was to change the law forbidding interest banking”; which Abduh quickly did, “giving British banks free reign in Egypt.” Afghani died in 1897. Abduh died in 1905. Then, Mohammed Rashid Rida (Freemason, member of the Indissoluble Bond and leader of the Wahhabis in Saudi Arabia) *became the leader of the Salafis and united with the Wahhabis in Saudi Arabia* [emphasis added] (Livingstone 2007:164-72).

While all this was going on in the Middle East, the true power in Europe was being solidified under the banking families of England and Europe (primarily the Rothschilds). The ancient royal Scythian/Khazarian bloodlines of Europe and Armenia were also being consolidated and continued: Sinclair, Stuart, Guelph, and Habsburg; which more recently came through Frederick the Great of Prussia, Karl of Hessen-Kassel, Catherine the Great, Queen Victoria, and Christian IX of Denmark, who was called “Europe’s father-in-law” and whose “children or grandchildren sat on the thrones of Great Britain, Russia, Norway, Greece, Denmark, Belgium, Spain, Romania, and Yugoslavia (Livingstone 2007:152-3). *The relationship between the Bankers (Money Barons) and the Royalty was now cemented to the modern Babylonian Mysteries cults of the Order of the Garter, Freemasonry and the Illuminati* [emphasis added].

The following picks up the previous narrative from the author's research. In 1832, President Andrew Jackson gave his famous "Veto Message" against the renewal of the central Bank of United States' charter, since its formation was against the Constitution. In its place, he instituted a zero interest policy of government money and reduced the National Debt to zero in four years (Griffin 1993:184-7). In 1841, Clinton Roosevelt published his book *The Science of Government founded on Natural Law*. In it, he clearly outlined Weishaupt's doctrine for a "One World Government" and proposed eliminating the U. S. Constitution. In 1847, Karl Marx (from Weishaupt's "The League of the Just"), wrote "The Communist Manifesto." From this document, "Fabian Socialism" was born and a vehicle was created to help bring about the accomplishment of the Illuminati's goals in all countries (Brooks 1983:77-8).

During the Civil War, President Lincoln established "greenbacks," instead of bowing to the pressure to establish a Central Bank again. This decision was ultimately the cause of his assassination by John Wilkes Booth (agent of the "Money Barons"), as attested to by his granddaughter, Izola Forrester in her book *This One Mad Act* (1937) - (Griffin 1993:187-92). After the Civil War, *Albert Pike (a Confederate General, Indian Commissioner, Head Scottish Rite Mason, Cabalist, and avowed Satanist)* took over the leadership of the Illuminati in America and worked directly with Mazzini in Europe. In 1870, Pike established a super, secret, world-wide Masonic rite, "*The New and Reformed Palladian Rite*" [emphasis added]. This rite maintained three Supreme Councils in Charleston, South Carolina, Rome, Italy, and Berlin, Germany, and twenty-three other Councils worldwide. Lady Queenborough, in her book *Occult Theocracy* (1933:208-9), recorded a statement made by Pike in a letter dated January 22, 1870, saying that the

purpose of this new Rite was to “govern all Freemasonry, which will become the one international center, the more powerful because its direction will be unknown.” Historian and Mason, Dr. Bataille (pseudonym for Gabriel Antoine Jogand-Pages and Charles Hacks), contributed to the book *Le Diable au XIX Siecle* by Leo Taxil (1896:346), and said of this rite, “*Palladism is the cult of Satan [Lucifer] in the inner shrines of a rite superimposed on all the rites. It is a cult, a religion* [emphasis added]” (Griffin 1993:62-8). Also, according to Professor Carroll Quigley, in his book *Tragedy and Hope* (1966:130-1), in 1870, John Ruskin started the *Fabian Socialist Society* (from the Roman General Fabius, who made long-range deliberate strategies and plans for war) at Oxford, England. This society espoused a philosophy of elitist rule (of the favored few, even one special, single man) over all humanity. Ruskin’s most famous student was Cecil Rhodes [emphasis added] (Griffin 1993:73-5).

In 1871, Pike published his Weishauptian doctrine in *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry, Prepared for the Supreme Council of the thirty-third Degree, for the Southern Jurisdiction of the United States, and Published by its Authority*. Also in a letter dated August 15, 1871, Pike gave Mazzini plans for world conquest by **three world wars to usher in the “New World Order.”** *The goals for each of those world wars were as follows: 1) WWI - to enable Communism to destroy Czarism in Russia, 2) WWII - Fascists versus Political Zionists (Germany vs. Britain) and then post-war Communism will be in a position to take over governments and weakened religions worldwide and the establishment of the State of Israel, and 3) WWIII - Political Zionists versus the leaders of the Muslim World (Judaism vs. Islam); to destroy each other, bring the entire world into the battle, create chaos, and finally to*

prepare the way for the New World Order [emphasis added]. In 1872, Mazzinni died at the age of 66, and Pike became the lone leader of the *Illuminati*. In 1889, Pike made his last written statement to all Palladian Councils (partially quoted here from Queenborough 1933:220-1), “That which we must say to the crowd is: We worship a God, but it is the God one adores without superstition. To you, Sovereign Grand Instructors General, we say this, that you may repeat it to the Brethren of the 32nd, 31st, and 30th degrees: *The Masonic religion should be, by all of us initiates of the high degrees, maintained in the purity of the Luciferian doctrine* [emphasis added]” (Kirban 1980:161-4; Griffin 1993:69-71).

In 1891, Pike died at the age of 82, and Ruskin and the Money Barons started a secret organization in England; “The Association of Helpers and Round Table Groups,” or “The Round Table,” headed by Alfred Milner and included such well-known Masons as Rudyard Kipling, Arthur Balfour and Lord Nathaniel Rothschild (Watch Unto Prayer, “The Rhodes-Milner Roundtable,” <http://watch.pair.com/roundtable.html/>). Around the same time, Cecil Rhodes, with the help of Rothschilds, established the “Rhodes Scholarship” to perpetuate the Illuminist doctrine at the University level (Quigley 1966:130-1; Livingstone 2007:158). The following paragraph is inserted from Livingstone’s narrative.

The following is gleaned according to Myron Fagon (2000) and Barry Chamish (2003). *During the 1890’s, the Money Barons infiltrated America’s banking families by intermarrying and moving across the Atlantic Ocean; Jacob Schiff, the Warburgs, John D. Rockefeller, and J. P. Morgan. As an agent of the Rothschilds, Schiff financed the Standard Oil Company for Rockefeller, the Railroad Empire of Edward R. Harriman and*

the Steel Empire for Carnegie. And through Schiff and John Jacob Astor, Rockefeller was to gain control of the entire American oil industry [emphasis added] (Livingstone 2007:158-9).

Also, due to the concern that the Illuminati were becoming too well-known, attention was deflected to a small Jewish Revolutionary Movement in Russia (calling it a “Jewish Conspiracy”). Between 1897 and 1901, the seven-fold Illuminati master plan was further developed in much more detail by *The Protocols of the Learned Elders of Zion* (“*The men who conceived the diabolical conspiracy as laid out in the Protocols were not atheists: they were members of the Illuminati, followers of the original ‘light bearer,’ Satan the Devil. They were worshippers of Satan. This is the plan of Satan*”) [emphasis added] (Griffin 1993:206-7).

In 1904, Rockefeller’s letter to his newly formed General Education Board outlined Illuminist doctrine for education. Subsequently, the Rockefeller and Carnegie Foundations and Trusts were established to control Teacher’s Colleges. In 1913, Colonel House published his book, *Philip Dru – Administrator*, which addressed “the man behind the man” concept of ruling America through a “puppet” President (Woodrow Wilson). *His plan included the following: establishing a League of Nations (forerunner of the United Nations), a Central Bank, a graduated national Income Tax, creation of a Central Intelligence Agency, and moving America’s Republic form of government toward a Socialistic form of government* (House 1926, vol.1:114). Also in 1913, the Federal Reserve Act was passed, reestablishing the Central Bank in America and establishing the Federal Reserve Banking System (a private corporation controlled by foreign bankers) – (Griffin 1993:77, 85-88, 192-4). *Then came WWI (the war to end all wars), which was*

part one of the Mazzinni/Pike Plan. The Money Barons funded all sides of war [emphasis added].

In early 1917, Trotsky toured America and Canada raising money for the Bolshevik Revolution, which later occurred on May 1, 1917 (in honor of the May 1, 1776, founding of the Illuminati). World War I ended on November 11, 1918, with the Armistice being signed. In 1919, the unstable League of Nations was formed in Geneva, Switzerland, and Rockefeller funded John Dewey's founding of the Progressive Education Association, which proclaimed a secular humanist/socialist agenda on education (Griffin 1993:89-92, 79). Again, the following paragraph is inserted as part of Livingstone's narrative.

Also, as a result of the end of WWI, the Ottoman Empire fell apart and Turkey became a Republic, with Ataturk as its first president. And, due to the cooperation of the Wahhabis and Salafis, the Kingdom of Saudi Arabia was created, under British sanction, in 1932. In 1936, the Saudis granted oil concessions to Socal (Standard Oil of California), Texaco (Texas Oil Company), Standard of New Jersey and Socony-Vacuum (predecessors of Exxon-Mobil), BP (British Petroleum), Royal Dutch Shell, and Gulf Oil. *Collectively, these oil companies became known as the "Seven Sisters," which controlled the price of oil around the world* [emphasis added] (Livingstone 2007: 178, 180-82).

During the period 1919-1927, *the Council on Foreign Relations (CFR) was established in America (1921) for control of politics, business, press/media, education, and money* [emphasis added] (Quigley 1966:132-5; Griffin 1993:130; Livingstone 2007:178). Also during *this period, Lenin took over for Mazzini as the Illuminati's global revolutionary. He then outlined a plan for the Communist takeover of the world; take*

over Eastern Europe, then Asia, and then encircle America, of which he stated “we will not attack, it will fall like an overripe fruit into our hands [emphasis added]” (Griffin 1993:101).

Here is another insert from Livingstone’s narrative. In Germany, the Nazi Party (an occult organization) was created from the combination of the O.T.O. of Crowley and the *Thule Gessellschaft* in 1920. As a result of this merger, both the Nazis and the Salafis worked together to form Ismailis-type terrorists. This allegiance became known as the “Muslim Brotherhood,” founded by Hassan al Banna (Freemason, student of Afghani, Abduh and Rida, and the Wahhabis) – (Dreyfuss 1980:100). In 1933, Egypt founded its own version of the Hitler Nazis, called Young Egypt; among its members were two later Egyptian presidents Gamal Nasser and Anwar Sadat. The “go-between” for the Nazis and Banna “was the Grand Mufti of Jerusalem, Hajj Amim al Hussein, who later was the mentor of Yasser Arafat,” and who in 1946 fled to Egypt after the defeat of the Nazis (Livingstone 2007:184-6).

In 1929 America, the Money Barons engineered “The Great Depression” (William Bryan, *The United States Unresolved Monetary and Political Problems; The Speeches of Congressman Louis T. McFadden*). In 1934, “Gold Certificates” were removed from America’s monetary system and it became illegal to own personal gold. During the 1930s and 1940s, FDR established “New Deal” Socialism (inherited from his relative Clinton Roosevelt). And in 1941, America was drawn into WWII (*part 2 of the Pike/Mazzini Plan*) by the bombing of the Naval Base at Pearl Harbor, Hawaii. Again, the Money Barons funded all sides of War, including Hitler. *After WWII (in 1945 at the Yalta Conference), Europe was split up according to Lenin’s plan for the spread of*

Communism, and the United Nations (U. N.) was established; with an outward goal of “world peace” and real goal of establishing the “New World Order [emphasis added]” (Griffin 1993:92-102, 143-7). The following is another insert from Livingstone’s narrative.

Allen Dulles, 33rd degree Freemason and Knight Templar, founding member of the CFR, and in-law of the Rockefellers, “served with the U.S. Office of Strategic Services (OSS), *a Round Table creation that would eventually become the CIA [emphasis added]*, and of which he would become head.” After WWII, Dulles picked Reinhard Gehlen, the most senior eastern-front Nazi military intelligence officer, who, “just before the end of WWII, had turned himself over to the U.S.,” to establish the “Gehlen Organization” to work within the OSS (later CIA). Gehlen picked 153 former German Army and SS Officers, which eventually grew to four thousand undercover agents, called V-men. In the 1950s, Gehlen rebuilt the German Intelligence Service and built Egypt’s spy and security forces. From this, came the ODESSA Network; which established and facilitated secret escape routes out of Germany, to South America and the Middle East for Nazis. George Herbert Walker, maternal grandfather of President George H. W. Bush, and president of Union Banking Corporation, was also involved in these operations (Carla Binion, “Nazis and Bush family history: Government investigated Bush family’s financing of Hitler,” <http://www.rememberjohn.com/Nazis.html/>). George H. W. Bush’s father, Prescott, was a board member of Union Banking and a senior partner of the investment firm, Brown Brothers, Harriman. According to Livingstone, “Both E. R. Harriman and Prescott Bush were members of Yale University’s Skull and Bones Society, which was the dominant American chapter of the international Brotherhood of

Death secret societies.” Also in the 1950s, and under the auspices “of the Freemasons, the CIA, and other British, American, Canadian, and UN agencies,” the MK-Ultra (Mind Control, the Ultimate Terror) program was developed at the British psychological warfare unit, called the Tavistock Institute. The plan was to use the indoctrination “methods of the Ismaili Assassins to create mind-controlled . . . ‘terrorists’” (Livingstone 2007:186-89). The following is a mix of the author’s research and Livingstone’s narrative.

In 1954, the *Bilderbergers* were established, in a Netherlands hotel by Prince Bernhard, to run post-WWII Europe in conjunction with the U. N. (the Rothschilds were again behind this) - (Griffin 1993:120-9). In the 1960s, the Salafi became more formally tied to the Wahhabis, which resulted in the formation of the *Muslim World League* in 1962 (with the encouragement of the CIA) (Lee 2004). In 1963, President John F. Kennedy (JFK) was assassinated and Lyndon B. Johnson (LBJ) entered America into the Vietnam Conflict. In 1969, Executive Orders were established; giving sole power to the President in times of “national emergency” (this goes against the concept outlined by Isaiah 33:22, where the Founding Fathers got the idea of three branches of government to maintain its checks and balances). Also in 1969, the Emergency Banking Regulation was set up to centralize control of all money in case of national emergency and America’s money was taken completely off the “Gold Standard” (Griffin 1993:105, 163-173, 194-201). In 1973, *the Trilateral Commission was established between America, Western Europe and Japan. Zbigniew Brzezinski (cabinet and CFR member) outlined a four stage plan to accomplish the New World Order in the modern world: 1) Religious Universalism, 2) Nationalism, 3) Marxism, and 4) the Technetronic Era* (Kirban 1980:220-2). Also in 1973, were the *Yom Kippur War* (when Egypt and Syria invaded

Israel) and the beginning of the *Oil Crisis* [emphasis added] (Livingstone 2007:198). In 1975, William Colby (then head of the CIA) testified at a Senate Reinvestigation of the JFK assassination that “George Bush Sr. and [Howard] Hunt headed the Kennedy assassination, but said that ‘. . . they weren’t really in charge. They were just taking orders from civilians like Allen Dulles and the Rockefellers.’ Colby was then promptly dismissed, and George Bush Sr. was appointed to head the CIA in his place” (Livingstone 2007:236).

In 1982, a full page article appeared in all the major newspapers in America, “The Messiah is Here!” This article stated that “Lord Maitreya” was now on the earth; he would fulfill all major religions’ prophecies of a coming leader; he would be revealed to the entire world at the same time; and he would bring peace to the whole earth (*New Age—antichrist* [emphasis added]). This was all published through the Lucis Trust; run through an international board of trustees with members from the Round Table, CFR, Bilderbergers and Trilateral Commission. In 2009, the world is still waiting for him to be revealed. In 1991, *The New World Order*, written by Pat Robertson, was published. *This book outlined how the Illuminati was committed to bringing about the New World Order and how that process would be the predecessor for the coming of the antichrist* [emphasis added] (Hebert 2006a:4-8).

The following brings this discussion up to the present based on Livingstone’s narrative. Before the Illuminati could begin its plan for WWII, they would have to end the “Cold War” between the Soviet Union (USSR) and America. In the process, they would also need to break-up the USSR, leaving America as the only remaining global superpower to be “pitted against the Muslim World.” In 1979, Brzenski identified “Iran,

Afghanistan and the Indian subcontinent as an ‘Arc of Crisis’ that posed a grave challenge to the West.” This statement was then used as an excuse by the Illuminati to “ignite a band of Islamic fundamentalism across Central Asia, that could first be used to bankrupt and destroy the Soviet Union, and then to recruit and engage a wave of Islamic fundamentalists to later be used as the specter of terrorism with which to frighten the Western World.” From this declaration came the following historic results. The Carter Administration and the British undermined the Shah of Iran and installed Ayatollah Khomeini (from that point, until 1989, Iran became the “command center of international terrorism”) and the war between Iran and Iraq in 1980.

After these historic developments, the CIA backed the Mujahideen War in Afghanistan against the Soviet Union, and then used the Muslim Brotherhood to recruit and train Muslim “Freedom Fighters” to help fight with the Mujahideen. This was really used as a pretext to create future “terrorists” to be headed by Osama bin Laden and Sheikh Abdullah Azzam (as “*Al Qaeda*”) in the 1980s. From this, came the following: the “Gulf War” and the assassination of Meir Kahane, the founder of the Jewish Defense League, in New York City in 1990; the 1993 World Trade Center Bombing; and from 1998 on, “Blood Diamonds” from the RUF (Revolutionary United Front) in Sierra Leone used to fund Al Qaeda terrorism.

In 1999, a French parliament report exposed global money-laundering in support of terrorism through the BCCI (Bank of Credit and Commerce International). The BCCI’s largest shareholder is a member of the Saudi government, with business ties to the Bush family and the CIA. In 2000, the PNAC (Project for the New American Century) was uncovered. This plan calls for U.S. global domination, with a “core

mission” of “transforming the military into an imperialistic global force . . . able to fight and decisively win multiple, simultaneous major theater wars.” All this culminated with the World Trade Center/Pentagon Bombings of 9/11/2001. *This then stands as the precursor for the “Total Islamic Terrorist War” envisioned by the Illuminati (i.e., WWII of the Pike/Mazzini Plan)* [emphasis added] (Livingstone 2007:225, 227-8, 242-3, 248-9, 253, 260-1, 267-8, and 281-3).

Although there is not much primary source material available in regard to the Illuminati’s writings and doctrinal beliefs (since the organization was designed to be kept secret), consider the following taken from a separate culmination of the author’s research, Brooks (1983), Robertson (1991), Griffin (1993), and Livingstone (2007): John Robison, *Proofs of a Conspiracy Against All the Religions and Governments of Europe, Carried on in the Secret Meetings of Free Masons, Illuminati, and Reading Societies* (1797); The Abbe Barruel, *Memoirs Illustrating the History of Jacobinism* (1798); Seth Payson, *Proof of the Illuminati: Containing an Abstract of the Most Interesting Parts of What Dr. Robison and The Abbe Barruel have Published on the this Subject; with Collateral Proofs and General Observations* (1802; reprint, 2003); and Nesta Webster, *Secret Societies* (1924). For each doctrine addressed, the relationship to a certain heresy against Christian orthodoxy will be pointed out:

- In relation to the Father, they believe that Lucifer (Satan, the Devil) is the true father and the Hebrew God Adonay is the evil one. The following is a quote from Pike’s letter in 1889, “Yes, Lucifer is God, and unfortunately Adonay is also God . . . Lucifer, God of Light and God of good is struggling for humanity against Adonay, the God of Darkness and Evil” (Robertson 1991:184). They also believe that “God and the world are one” (Payson 2003:81). The Illuminati do not believe in the Trinity of the Bible; just Lucifer as God. They believe in a spirit world and mastering the art of using the “surrounding powers of earth and invisible agents” for their own purposes (Payson 2003:75). *This is Satanism in its truest form.*

It aligns with the doctrine of Pantheism and fully rejects the orthodox doctrine of the Trinity.

- Jesus was the “Grand Master of the Order of Illuminati” and came to “reinstate mankind to the original liberty-equality,” but He certainly was not God. He was a good teacher, special man, founder of their secret order, and the one to bring humanity back into balance-equality with Lucifer (“you shall be as gods” from the Garden of Eden). *Again, this is Secular Humanism and Satanism blended together and rejects the orthodox doctrine of the deity of Jesus Christ.*
- In relation to humanity, and according to the origin of Masonry; they believe that humanity originally was a “rough stone” (in a primitive state, savage, but free), then became a “split stone” (representing its fallen nature when divided according to state, government, or religion), and finally is to be free again (which was made possible by Jesus coming to “reinstate mankind back to the original state,” and which only happens once an individual is “illuminated” through their Order) – (Payson 2003:79-80). They also believe that this is a mystery/secret that Jesus only revealed to a few, and consequently down through the ages, continues to only be revealed to a few (the illuminated ones of the Order): “every citizen is sovereign” (we shall be as gods); “religions are the invention of ambitious men”; “all authority must be destroyed”; and “democracies are not better or more consonant with nature than any other government” (Payson 2003:81-2). *This becomes a modern form of Gnosticism (with the Illuminati being the keepers of the secret knowledge) and rejects the orthodox doctrine of the need for atonement/salvation of humanity by grace through faith.*
- In relation to eternal life, they believe in death as the “everlasting sleep” of Voltaire (Payson 2003:51; note on Barruel’s *Memoirs*, vol. 1, chap. 18). *This again, reinforces a strong belief in Secular Humanism and rejects the doctrine of the resurrection of the body [emphasis added].*

These doctrinal statements serve to underscore that Illuminism drew from many other previous cults: Buddhism, Kabbalism, Gnosticism, Egyptian Occult, the Sufis of Islam, the Cathars, Modern Witchcraft (Wicca), Modern Secular Humanism, Rosicrucianism, and Freemasonry. However, the root of all this is satanic, started in the Garden of Eden, and then was propagated to the world through Nimrod and Semiramis and their Babylonian Mysteries cult false religion at the time of the Tower of Babel. This

Order was born right after the French Enlightenment and in the middle of the German Rationalism Period. At this time of Rationalism, every aspect of the doctrines from the traditional Church came under close scrutiny of man's rational thinking. The Order of the Illuminati appealed to humanity's sinful nature at all its levels; to be like gods, to be part of something that ultimately would be for the common good, the lust for power and mystery, and to be illumined, enlightened, or set free.

The overall danger of the Illuminati is the seduction and deceitfulness used at its lower levels to basically "brainwash" honest, good-intentioned, church-going men against the traditional Church and to draw them into the very first lie issued to humanity from Satan himself, "you shall be as gods." The Order appears to be a good, humanitarian, fraternal organization on the outside, yet at its core is truly an insidiously evil, satanic cult with a goal of world domination by the select few. The other major danger of this cult is that it maintains a very detailed, specific plan to obtain this goal in all areas of human endeavor (Religion, Politics, Education, Banking, Business, Press/Media, Sociology, and war—WWI, WWII, WWII/Islamic Terrorism), which is backed in the spiritual realm by Satan himself and in the physical realm by all the men with earthly power (Money Barons). The author believes that this cult is the vehicle that Satan will use to bring about the "New World Order" in preparation for the antichrist to rule in the Last Days/End Times (Hebert 2006a:9-15). This then lays the groundwork for the other cults and heresies that began in the nineteenth century.

3.7.2 Nineteenth Century – Others

According to Ruth A. Tucker and speaking of nineteenth century America:

Many of the movements in England and on the Continent regarded as heretical . . . looked to America in the hope of finding religious freedom . . . One of the sectarian movements to emigrate from England . . . was the “United Society of Believers in Christ’s Second Appearing,” more commonly known as the Shakers. . . . were among those . . . movements that flourished in the burned-over district of Western New York state—a region periodically swept over by the flames of revival fires. . . . The Shakers founded and led by Ann Lee, emphasized communal living and celibacy . . . Many of her followers “*came to believe that in her the spirit of God had been incarnated in female form*” . . . The Shakers . . . *viewed on-going revelation from God as the supreme source of authority . . . This paved the way for a liberal theology that paid little heed to traditional orthodoxy* [emphasis added] . . . (Tucker 1989:40-43).

The *Christadelphians* were founded by John Thomas (1805-1871), a medical doctor from England. He immigrated to America in 1832 and became associated with the Disciples of Christ. In 1848, Thomas started his own movement which he believed mirrored primitive Christianity (and which he believed was the only true form of Christianity). In 1861, they officially took on the name Christadelphians (brothers of Christ). *Christadelphians reject the Trinity because they believe that Jesus was the son, whose existence started with his birth and the deity dwelling in him, was the Father* (Doctrines to be Rejected,” Christadelphian website, <http://www.christadelphian.org>; Tennant 1986:75; *The Christadelphian Messenger* 46:3). *They believe that the Holy Spirit is not a person, is not God and is the invisible power of God. They also believe in salvation by works (particularly baptism by immersion) and the mortality of the soul* [emphasis added] (Tucker 1989:47-8; Rhodes 2005:47-50).

According to Tucker, Steven Tsoukalas, Walter Martin, and Ron Rhodes, these short-lived cultic movements of the early nineteenth century gave way to the lasting cultic movements, which ultimately became churches in the mid-to-latter part of the century: Seventh-day Adventism (Tucker 1989); the Church of Jesus Christ of Latter-day Saints (Mormons); Christian Science; the Watchtower Bible and Tract Society (Jehovah’s

Witnesses); Baha'i; and Unity (Tucker 1989; Tsoukalas 1999; Martin 2003; Rhodes 2005). Coincidentally, the first two of these religious cults were birthed from the "burned over" district in upstate New York and two of them were founded based on perverted eschatological beliefs. Next, each of these cults will be examined in a little more detail and compared to the central core beliefs of Christian orthodoxy.

Mormonism (officially known as the Church of Jesus Christ of Latter-day Saints) was founded by Joseph Smith, Jr., in Palmyra, New York, in 1830. Joseph was born to a family in 1805 that was opposed to the organized religious denominations of the day, formed from the many revivals in their area. Instead, they believed in a superstitious, yet supernatural, personalized religion. Joseph's "paternal grandfather, Asael . . . rejected with a passion the institutionalized church and its creeds" (Tucker 1989:50). Joseph's "maternal grandfather, Solomon Mack wrote an autobiographical pamphlet in 1811" (Solomon Mack, "A Narrative of Solomon," Online:<http://olivercowdery.com/texts/1811Mack.htm/>). In this pamphlet, he stated that the only Bible knowledge he had consisted of parts that he memorized in order to use "for the purpose of ridiculing religious institutions and characters." And, according to Michael H. Marquardt and Wesley P. Walters (1998:48), in the winter of 1811, while bedridden from sickness, Mack was contemplating his sinful life one day when he said a light appeared, "bright as fire" and "I thought by this that I had a few moments to live." On two separate occasions, the light returned and "he thought he heard the Lord call him by name" (Morgan 2006:5-6).

According to Donna Hill (1977:44), Joseph Smith Jr.'s parents, Joseph Smith Sr., and Lucy Mack Smith, continued this same superstitious belief of their parents. Lucy

testified that her husband had seven visions and that the first of these “confirmed her husband’s belief that the preachers of their day knew no more than anyone else about the kingdom of God, thereby echoing the conviction of his father, Asael” (Tucker 1989:50). And, “by the time Joseph was born his father had rejected all other religious institutions excluding deism and what he believed was an old order established by Jesus and his disciples that had been discontinued and was no longer being practiced . . . One of the professions that both Joseph Sr. and Joseph Jr. shared was that of treasure hunting and money digging by way of divination and other supernatural means . . . ‘During Joseph’s teen years, he began to follow his father into occult practices, taking up the use of the divining rod, then seer stones, as aids in his money-digging projects’” (Anderson 1999:40). This then, was the superstitious, religious culture from which Mormonism was to be born (Morgan 2006:7, 9).

This cult religion was founded based on a vision received by Joseph Smith Jr. in 1820, of a pillar of light bursting through the darkness in a “quiet grove of trees” that contained two personages (one apparently being God the Father and the other being Jesus Christ his Son). In response to Smith’s question regarding which of the Christian sects or denominations was right, and therefore the one that he should join, the personages replied (counseled him), “that he must join none of them, for they were all wrong . . . and . . . that all their creeds were an abomination in his sight . . . that those professors were all corrupt . . . that they draw near to me with their lips, but their hearts are far from me” (Pratt 1949:2:19). In 1823, Joseph Smith, Jr. received four visits from the angel “Moroni,” who instructed him on the location of a book written on “plates of gold that told of an ancient people that once lived in northeastern America” and that “the fullness of the everlasting

gospel was contained in it as delivered by the Savior to the ancient inhabitants” (Hinckley 1979:78). Moroni also told “of great judgments which were coming upon the earth, with great desolation by famine, sword and pestilence; and that those grievous judgments would come on the earth in this generation” and that “Satan would try to tempt” him (Smith 1973:46). These “plates of gold” (apparently written in “Reformed Egyptian,” a language which was never proven, nor confirmed) were then translated by Smith himself into the “Book of Mormon,” with the help of his wife Emma and friend Oliver Cowdery as scribes (Tucker 1989:49, 51-3; Morgan 2006:2-4, 12-15). Smith’s “divine revelations” were collected and published in 1831 as the *Book of Commandments*, which later became known as *Doctrines and Covenants* (Tucker 1989:59-60).

In 1831, Smith moved his entire fledgling church to Kirkland, Ohio, where the first Mormon temple was completed in 1836. They moved to Missouri (the “Land of Zion”) in 1838, and then to Nauvoo, Illinois, shortly thereafter. It was in Nauvoo that Smith “delineated the thirteen articles of faith, which have become the standard creed of the church” (Tucker 1989:59, 61, 64). Smith and his brother Hyrum were killed by an angry mob in the nearby Carthage, Illinois, jail in 1844 because of their publicized position on polygamy. Brigham Young, the president of the governing body “The Quorum of Twelve” assumed the leadership of the Mormons. In 1846, Young then started the “migration of the Mormons” west to Utah. Emma Smith, widow of Joseph Smith, opposed this move and led another group to Independence, Missouri. This group later became known as the Reorganized Church of Jesus Christ of Latter-day Saints (Tucker 1989:68-9).

Mormons also believe the following about the “Word of God”: that *Doctrines and Covenants*, the *Book of Mormon* and the *Pearl of Great Price* are all the “Word of God” and are on the same level with the Bible; that God “restored” New Testament Christianity in the latter days through the prophet Joseph Smith, and that the canon of Scripture is still open to the interpretation of the “living prophet” of their church [emphasis added] (Blomberg and Robinson 1997:15-7, 74-6). This conflicts with Christian orthodoxy, in that the Canon of Scripture is viewed as closed. A brief description of some of the major Mormon doctrines and beliefs follows, with an annotation of the conflict with orthodoxy included:

- Plurality of gods (*polytheism*). The God of this world is Elohim. The greatest of His offspring was Jesus, who was conceived physically through sexual intercourse between Elohim and his wife. God has a physical body . . . “summed up in the Mormon eternal law of progression: ‘As man is, God once was; as God is, man may become’ ” (Tucker 1989:81-2). *This conflicts with the orthodox view of the Trinitarian/Triune God of the Bible and the Deity of Jesus Christ* [emphasis added].
- Preexistent spirit life. According to Joseph Fielding Smith (*Man: His Origin and Destiny*:351, 55), “. . . all human beings preexisted as spirits prior to their birth in physical bodies . . . The preexistent spirits were the ‘offspring of celestial parentage’ ” (Tucker 1989:82-3). *This conflicts with orthodoxy, which teaches that the Triune God created all humanity and only God is preexistent* [emphasis added].
- Eschatology based on the revelation given to Joseph Smith in 1832. According to *Doctrines and Covenants*, 29:9; 76:33-4, 44-5, 62, 77, 87, 92, and 99, “. . . Mormon eschatology speaks of four levels of final destiny: At the top—the Celestial Kingdom, reserved for Mormons who have been married in their temple; Next—the Terrestrial Kingdom, reserved for those Mormons not “faithful enough to attain the Celestial kingdom and non-Mormons who lived righteous lives;” Next—the Telestial Kingdom, reserved for the unrighteous; and finally—Hell, reserved for “a relative few—the sons of perdition—the devil and his angels as well as those individuals who are hopelessly unrepentant” (Tucker 1989:83). *This amounts to Universalism and negates the atoning work of Christ/salvation by grace through faith* [emphasis added].

- Baptism by proxy. These baptisms, conducted only in their temples, can obtain salvation for the dead. *Again, this is another belief that supports Universalism and negates the atonement/ salvation by grace through faith [emphasis added]*.
- The Christian Church is “apostate” and “still separated from God.” Therefore, the Mormon Church is the only “true Church.” *This conflicts with orthodoxy, in that all who are “born-again” by grace through faith in the Lord Jesus Christ and His atoning death and sacrifice are part of the “true Church” or “Body of Christ” [emphasis added]* (John 3:3-7, 16; Eph 2:8-9; 2 Cor 5:17) - (Tucker 1989:80-4; Tsoukalas 1999:4-6, 35-7, 163-6; Martin 2003:233-259; Rhodes 2005:65-70).

Some theologians believe Seventh-day Adventism to be cultic in nature, primarily because of William Miller’s false prediction that Christ would return in 1844, and subsequent “inspired” prophecies made by Ellen G. White. Other theologians say that, aside from these eschatological problems, most of the Seventh-day Adventists believe in the main orthodox Christian doctrines of faith. However, it only takes ten percent heresy to spoil the ninety percent truth involved in any belief or doctrine. This subtle approach relates back to Satan’s initial plan of blended truth and lies (half-truths) that was started in the Garden of Eden with Adam and Eve. The historical beginnings and doctrinal beliefs of this faith will now be explored and a conclusion drawn afterwards.

William Miller (b. 1782) was a simple man with little formal education and no seminary education, who converted to Christianity in his mid-thirties at the beginning of the 1800’s. From that point in time, he began his own personal Bible study and believed that the crux of the Bible’s message was about the End Times and the Return of Christ. He became convinced after studying the End Times prophetic scriptures that Christ would return to earth around 1843. In 1833, he became a licensed Baptist minister and began to preach his new found revelatory word. The dates set for the end of the era were 1843, then March 21, 1844, and finally October 22, 1844. After none of these predictions

came to pass, they became known as “The Great Disappointment.” The “Millerites” were dealt a severe blow to their movement and began to fade from the limelight (Tucker 1989:94-7).

Hiram Edson’s contribution to Seventh-day Adventism was the reinterpretation of Miller’s prediction; that Jesus came out of the heavenly sanctuary into the heavenly Holy of Holies with work to perform before coming to earth (versus coming out of the heavenly sanctuary straight to earth on October 22, 1844). According to Anthony A. Hoekma, “This interpretative effort to reconcile The Great Disappointment with the Bible was further developed and eventually became the doctrine of the “Investigative Judgment” (Hoekma 1972:13-4). Joseph Bates’ contribution to Seventh-day Adventism was Sabbath worship on Saturday. He wrote “A forty-eight page treatise, defending the regulation” in 1846 (Tucker 1989:97-8). Ellen G. White’s contribution to Seventh-day Adventism was through the “spirit of prophecy”; dreams and visions regarding health and dietary issues, holy Christian living, sexual decorum, and the role of women in the church. This took place from 1846 to 1855. Then, from 1855 to 1863 came the organization of the Seventh-day Adventist Church (Tucker 1989:101-104). A brief description of some of the major Seventh-day Adventist doctrines and beliefs follows, with an annotation of the conflict with orthodoxy included:

- Investigative Judgment. This is the belief that Jesus, since 1844, looks at all the good and bad deeds of believers from Creation and determines those in the Lamb’s Book of Life or not (based on whether they have lived a holy, moral life or not). *This belief seems to undermine the finished work of Christ’s atonement and salvation at His First Advent [emphasis added].*
- Sabbath-keeping. This concept comes from the original creation week of God (patterned by God, followed by God’s chosen people, the Jews, in the Mosaic Covenant—the Fourth of the Ten Commandments—Exod 20:8). By extension, followers of God in Jesus should also follow the moral law and

maintain the same practice. . . . In addition to their strong belief in Sabbath-keeping, the Seventh-day Adventists believe that everyone (Christians included) who does not worship on Saturday has taken the “mark of the beast,” and is not part of the Body of Christ that Jesus is returning to Rapture from the Tribulation. *This belief rejects the completed atonement of Christ and salvation by grace through faith as being the only entrance into the Body of Christ* [emphasis added] - (Tucker 1989:93-116; Martin 2003:550-8).

The Seventh-day Adventists’ beliefs above speak of excluding and separating those who do not agree with their beliefs, having a special knowledge (like the Gnostics), maintaining a “works righteousness” mentality (like the Judaizers), and holding to a form of Universalism. When taken in total and compared to the central core doctrines of orthodoxy, these beliefs move them outside the realm of orthodoxy and into the realm of heresy. Therefore, it is not unreasonable to consider Seventh-day Adventism to be a cult.

Mary Baker Eddy (1821-1910) was the founder of Christian Science. After her healing in 1866, she said that she *received a direct revelation from God to start the movement*, which at its core believes in religious healing. In 1875, she officially named the movement Christian Science, completed her first edition of *Science and Health with Key to the Scriptures* (which became the movement’s “Bible”) and bought a piece of property in Lynn, Massachusetts. In 1879, she established the Church of Christ (Scientist) in Boston and turned it into her headquarters.

P. P. Quimby was a mental healer, in Portland, Maine, who had a huge impact on Mary Baker Eddy’s weak physical condition by apparently healing her and teaching her about mental healing. She became his disciple. Quimby died in January 1866. Shortly thereafter, on February 1, 1866, Mary Baker Eddy slipped and fell on the ice. She refused the doctor’s treatment and began a three day period alone with God and her Bible. On the third day, which was a Sunday, she sent all others out of her room and read the account of

Jesus healing the man with palsy. She then emerged from her room fully dressed, completely healed and with the conviction that she was to take this new revelation to the world. A brief description of the major Christian Science doctrines and beliefs follows, with an annotation of the conflict with orthodoxy included:

- Christian Science believes God is impersonal and indescribable in human terms. Therefore, the Trinity is Life, Truth and Love. God is also described as Father-Mother God. Jesus was the divine ideal of manhood yet was not God (just a man who demonstrated the Christ ideal). The Holy Spirit was Divine Science or Christian Science itself. *This directly contradicts the personal, Triune God of the Bible and the Deity of Jesus Christ* [emphasis added].
- According to Christian Science salvation is the new birth, however, not of just one moment but of many moments of surrender to God; for “progress is the law of infinity.” *This belief conveys a works-righteousness, secular-humanist mentality and conflicts with the orthodox view of the grace of atonement and salvation* [emphasis added].
- Christian Science believes sin was destroyed by God, and now sin and evil are unrealities destroyed by spiritual understanding. *Orthodoxy believes sin is real, disobedience to God. It entered the world through the Fall (Original Sin) and must be dealt with on an individual basis through Jesus’ atoning death as the substitutionary sacrifice for it* [emphasis added] - (Rom 3:9-12, 23; 5:6-12; 6:23; 10:9-13).
- Christian Science believes Jesus’ atonement was nothing more than an example of God’s love, the “way-shower” to all humanity of how to be in unity with God. *Orthodoxy teaches that Jesus’ atonement is the only way to be restored back (overcoming sin and its effects on humanity) to right relationship with God, and that it must be personally and individually accepted by faith* [emphasis added] - (Rom 3:9-12, 23; 5:6-12; 6:23; 10:9-13).
- Christian Science believes Jesus’ death and resurrection was the way to uplift faith to a place of understanding eternal life, which is the allness of Soul and Spirit and the nothingness of matter. *Orthodoxy believes Jesus’ death and resurrection were the complete atonement for all humanity and must be received on a personal, individual basis* (John 3: 3-7, 16; Eph 2:8-9; 2 Cor 5:17; Rom 3:9-12, 23; 5:6-12; 6:23; 10:9-13). *And, this belief rejects the orthodox doctrine of bodily resurrection* [emphasis added] – (Tucker 1989:153-6, 158-60, 171-4; Tsoukalas 1999:6-8, 37-40, 166-9; Martin 2003:162-5; Rhodes 2005:57-60).

The official name for Jehovah's Witnesses is the Watchtower Bible and Tract Society. The major difference between the Jehovah's Witnesses and other millenarian movements is that the Jehovah's Witnesses did not moderate their views as they matured. Charles Taze Russell was born in Pittsburgh in 1852 to a strict Presbyterian family. He was impacted by the Seventh-day Adventists and Nelson Barbour, who taught him the idea of the "second presence" of Christ beginning in 1874; Jesus returning invisibly to earth. In 1879, he started his own publication *Zion's Watch Tower and Herald of Christ's Presence*, and then in 1884, he established the Zion's Watch Tower and Tract Society. He wrote a six-volume series entitled *Studies in Scripture*, claiming he knew the only true way to interpret the Bible. He was also known for his date-setting eschatology—Christ to visibly return in 1914—and his belief that the Great Pyramid remains as a sign of prophecy.

In 1916, Joseph Franklin Rutherford became Russell's successor of the Watch Tower organization. He was jailed for his anti-war, anti-patriotic stance during WWI. He developed a "theocratic government," which was really a controlling, autocratic type of leadership of the organization. He changed the eschatological date set by Russell to 1925 (as the completion of all things), identified the 144,000 (the remnant class) as the only ones sure to go to heaven, and in 1931, *renamed the organization Jehovah's Witnesses*.

Upon Rutherford's death in 1942, Nathan Homer Knorr succeeded him as president of the Watch Tower Society. He established the Bible School of Gilead to train missionaries, imposed a strict moral code on the membership, supervised a period of unprecedented growth and predicted the end of the world in 1975. When Knorr died in 1975, Frederick W. Franz succeeded Knorr as president of the Watch Tower Society. He

instituted “disfellowshipping” of those who were considered “apostates” and the policies against blood transfusions and saluting the flag. He also consolidated the power of the organization at the Bethel headquarters in Brooklyn, New York. Women make up the backbone of the workforce of the Jehovah’s Witnesses. However, woman is believed to be “a lowly creature whom God created for man as man’s helper.” Jehovah’s Witnesses describe themselves as “the religion, the only pure religion.” A brief description of some of the major Jehovah’s Witnesses doctrines and beliefs follows, with an annotation of the conflict with orthodoxy included:

- Jesus was “a god,” a perfect man, but not God incarnate. The Holy Spirit is a force of God, but Not God. The only true God is Jehovah God. Orthodoxy teaches the Triune God of the Bible, existing in three persons—the Father, the Son (fully man/fully God) and the Holy Spirit—all coequal, coeternal and maintaining unity as the Godhead [emphasis added].
- Salvation is granted by the will of Jehovah to the 144,000 (remnant). However, the “other sheep” must work their way into heaven by being “witnesses” here on earth. Orthodoxy teaches no such distinction of salvation. All are “saved by grace through faith” and “not as a result of works, that no one should boast” (Eph 2:8-9) [emphasis added] – (Tucker 1989:118-9, 122-32, 138-43; Tsoukalas 1999:2-4, 34, 160-2; Martin 2003:69-81; Rhodes 2005:98-104).

Additionally, there were two other cult religions established in the nineteenth century—Baha’i in Iran and New Thought and Unity in America. Baha’i was an updated, more moderate variation of Islam (teaching non-violence, unity and peace), and with an eschatological focus. New Thought and Unity emerged from Christian Science, but with a much more individual freedom of worship and a belief in tolerance of other religious beliefs. Both of these cult religions then formed a basis for the New Age Movement in the twentieth century. Next, each of these two cult religions will be examined individually, starting with Baha’i.

Baha'is do not believe that Muhammad was the last of the true prophets. They believe that two others followed him—*Mirza Ali Muhammad, or the “Bab,”* in 1844, and *Mirza Husayn Ali, or Baha’u’llah, who declared himself to be Messiah* in 1863 [emphasis added]. Therefore, they “believe that the Bab and Baha’u’llah were Co-Founders of their Faith.” This tradition developed from the Shi’ite sect of Islam, who believed that “the twelfth Imam” would return “at the time of the end to usher in a period of world peace and justice” (Esslemont 1980:14-5, 20).

In 1892, after Baha’u’llah died, “he left behind writings which made it plain that he himself was a Divine Manifestation of God . . . vastly different from Zoroaster . . . unlike Moses . . . Jesus . . . and even Muhammad . . . who declared that there would be a period of strife or oppression before the period of peace. . . . *But Baha’u’llah alone announces that he is the Promised One of all these Prophets—the Divine Manifestation in Whose era the reign of peace will actually be established*” [emphasis added] (Esslemont 1980:46-7). At that time, “*his son Abdu’l-Baha was named ‘the sole authoritative interpreter of his teachings and the source of authority in all affairs of the faith.’*” And, “*under his reign as leader the Baha’i faith spread worldwide*” [emphasis added]. The cause was helped in America by two prominent women—Louisa Getsinger, “who traveled and lectured, and Phoebe Hearst, a millionaire philanthropist who was one of Getsinger’s converts.”

According to William S. Hatcher and J. Douglas Martin (1984:52-4), “in 1908, more than a decade before he died, Abdu’l-Baha formulated *Will and Testament* which set forth his plan for institutionalized authority and a successor.” The *Universal House of Justice* was set up to serve as a governing body, administering the affairs of the

movement. And, “Abdu’l-Baha’s grandson was named as his successor—the interpreter and Guardian of the faith, who would be assisted by an elite corps of individuals known as the ‘Hands of the Cause of God’” (Tucker 1989:285-290). A brief description of some of the major Baha’i doctrines and beliefs follows, with an annotation of the conflict with orthodoxy included:

- They believe that God is “far beyond any human comprehension.” *This is in direct opposition to orthodoxy, which claims that the Bible teaches a personal, Triune God, Who desires to be known by, and in relationship with, humanity through the atoning work of Jesus Christ and by salvation by grace through faith* [emphasis added].
- They believe in “Manifestations of God” or prophets of God who taught “progressive revelations” of God—Adam, Noah, Abraham, Moses, Jesus, Zoroaster, Buddha, Confucius, Krishna, Mohammed and of course the final two, Bab and Baha’u’llah. *This is in opposition to orthodoxy, which claims that Jesus, God’s Son and Second Person of the Trinity, is the final revelation of God to humanity* [emphasis added] (Tucker 1989:290-98; Tsoukalas 1999:9-10, 42-3, 183-4; Martin 2003:321-31; Rhodes 2005:41-5).

The following is provided according to Tucker regarding the birth of New Thought and Unity, “For many people the concepts of mental healing that had been propounded by Quimby were too innovative and resourceful to be confined to the tight system that Mary Baker Eddy had developed as Christian Science. . . . In the 1880s, at the very time that Christian Science was in its developmental stages, Julius Dresser and Warren Evans, both former patients of Quimby, organized a movement known as the Church of Divine Unity.” This movement “was highly individualistic and expressed a wide variety of doctrine within its ranks . . . It soon fragmented and became a loose association of groups known as New Thought” (Quebedeaux 1982:41). In 1915, “the International New Thought Alliance was formed to bring together in a loose federation the various New Thought groups.” This group published a list of “Affirmations” which

reflect the basic tenets of their philosophy. Included in these “Affirmations” are the following:

The essence of the New Thought is Truth, and each individual must be loyal to the Truth as he sees it. . . .

We affirm the Good. . . . Man is made in the image of the Good, and evil and pain are but the tests and correctives that appear when his thought does not reflect the full glory of this image.

We affirm health. . . .

We affirm the divine supply. . . . Within us are unused resources of energy and power. . . .

We affirm the teaching of Christ that the Kingdom of heaven is within us, that we are one with the Father, that we should judge not, that we should love one another. . . .

We affirm the new thought of God as Universal Love, Life, Truth and Joy [emphasis added] (Dresser 1919:211).

New Thought followers also “emphasized *the unity of all religions*.” One of the New Thought organizations that developed in the late nineteenth century; The Unity School of Christianity, later outgrew “and overshadowed the former to the point that the former is hardly known today” (McConnell 1988:184-5). The following describes Unity in greater detail, according to James Dillet Freeman (1978:14):

Unity, perhaps more than almost any other of the variant religious groups that sprang up on American soil was cofounded by a husband-wife team. “Charles and Myrtle Fillmore worked together to build Unity,” writes James Freeman. It was Myrtle Fillmore who first accepted the idea of divine healing; it was Charles Fillmore who edited the first magazine. It was Myrtle Fillmore who first led Silent Unity; it was Charles Fillmore who named the work Unity and developed it into the worldwide organization it is today. It was Myrtle Fillmore who led the people in meditation and prayer; it was Charles Fillmore who made speeches and wrote books. . . . She supplied the original impetus, while he supplied the greater part of the energy that carried it forward (Tucker 1989:177-9).

Unity was founded based on a dream received by Charles with a “supernatural presence,” telling him he “had a work to do” in Kansas City and that this presence would “aid you in the appointed work.” As a youth, Charles had “dabbled in spiritualism with a friend,” and in early adulthood “began studying Hinduism,

Buddhism, Rosicrucianism, and Theosophy” [emphasis added]. Unity was also founded based on Myrtle’s experience in 1886, while attending lectures by Dr. Weeks on “New Thought ideology.” There she received the revelation from a phrase she heard: “I am a child of God and therefore I do not inherit sickness” (Freeman 1978:44-5). The Unity School of Christianity, “which developed out of Myrtle Fillmore’s search for healing, unfolded naturally as an answer to her own personal problems and as the logical interpretation of Charles Fillmore’s dream.” In 1889, “Charles began publishing a magazine initially titled *Modern Thought*, then retitled *Christian Science Truth*, and finally became known as *Unity*.” In 1892, the “Fillmores signed a covenant that reflected their philosophy of a covenant religion—one that held God, the ‘Spirit of Truth,’ was responsible for their welfare.” In 1903, “the Unity Society of Practical Christianity was incorporated in Kansas City, and in 1914, the Unity School of Christianity was formed in Lee’s Summit Missouri” (Freeman 1978:70) - (Tucker 1989:180-2).

A brief description of some of the major Unity doctrines and beliefs follows, with an annotation of the conflict with orthodoxy included:

- Unity’s view of God is mostly pantheistic and animistic: “We believe that creative Mind, God, is masculine and feminine, and that these attributes of Being are fundamental in both natural and spiritual man . . . We believe that we live, move and have our being in God-Mind; also that God-Mind lives and moves, and has being in us to the extent of our consciousness” (*Unity’s Statement of Faith*, pts. 1, 16, and 17). According to Emilie H. Cady (1962:8-9), “Man is part of God as a drop of water is part of the sea . . . Indeed everything is part of Divine essence. Each rock, tree, animal, everything visible, is a manifestation of the one spirit—god—differing only in degree of manifestation.” *This conflicts with the view of the orthodox Trinitarian/Triune God of the Bible* [emphasis added].
- In deifying man, Fillmore at the same time humanized God in such a way as to use God to do his bidding. *This is the primary basis for Secular Humanism and rejects the need for salvation/atonement provided to humanity by Jesus Christ* [emphasis added].

- Jesus, according to Unity terminology, is an “inner Christ,” who resides in every individual. The difference between Him and us is not one of inherent spiritual capacity but a difference in demonstration of it. . . . Jesus attained a divine awareness and unfoldment without parallel in this period of the world’s history” (Turner n.d.:8-9). The resurrection of Jesus, according to Fillmore, “was not a unique event that would be above the power of any individual who through years of training learned to control the energy forces around and within.” *Orthodoxy states that Jesus is the Second Person of the Trinity, fully God and fully man, coequal and coeternal with God, the Father and God, the Holy Spirit* [emphasis added].
- “Reincarnation was viewed by Charles Fillmore as a positive answer to the negative notion of death.” The Unity Statement of Faith sets forth this conviction: “We believe that dissolution of spirit, soul and body, caused by death, is annulled by rebirth of the same spirit and soul in another body here on earth. We believe the repeated incarnations of man to be a merciful provision of our loving father to the end that all may have opportunity to attain immortality through regeneration, as did Jesus” (*Unity’s Statement of Faith*, pt. 22). *Orthodoxy teaches that “it is appointed for men to die once and after this comes judgment” (Heb 9:27) and the bodily resurrection* [emphasis added].
- “At the core of Unity teaching is that the mind has power over the body—particularly in regard to maintaining health and vigor. . . . Charles Fillmore was convinced that he would triumph over old age and death. . . . In his emphasis on health, Fillmore took a controversial position on sex and its effect on an individual’s constitution . . . Through the sins of the sex-life the body is robbed of its essential fluids and disintegrates . . . the result is called death, which is the last great enemy to be overcome by man” (Charles Fillmore, *Twelve Powers of Man*, quoted in Van Baalen, *The Chaos of Cults*, 136-7) [emphasis added] (Tucker 1989:184-189; Tsoukalas 1999:39-40, 170-3; Rhodes 2005:133-6, 222-5). *This conflicts with orthodoxy, which states that Jesus alone overcame death* (1 Cor 15:25-6).

Just like the other periods, when Satan flooded the world with revived Babylonian Mysteries cult religious heresy, God raised the standard of the Eschatological Gospel again. Consider Section 2.5 above and the following from the author’s research on premillennialism in opposition to Satan’s plan for the nineteenth century. After Darby and the dispensationalists split from the historicists (about 1840); there arose a division between Darby and Newton based on the secret Rapture occurring pretribulationally or in

conjunction with the Second Coming (posttribulation). On the rest of the futurist dispensational premillennial doctrine, they remained in agreement (Sandeen 1970:64-9). During this period of transition from Historicism to Futurism in Britain, Horatius Bonar started the *Quarterly Journal of Prophecy* in Scotland in 1849, which ran for twenty-five years. He penned articles that chronicled the struggles in ideology between futurists and historicists until the mid-1860s, when futurism completely overtook historicism as the predominant view. In 1867, during a three day Public Prophetic Conference, which was held in London, Darby's doctrine was considered "orthodox," while the historic perspective was relegated to a position of nearly "heretical" (Sandeen 1970:82-9).

During this same period of time in America, a similar pattern was unfolding. David Nevins Lord, his brother Eleazar and Joel Jones began publishing the *Theological and Literary Journal* in 1848, which ran till 1861. The purpose of this publication was to try and bring some order to the interpretation of prophecy in America after the collapse of the Millerites. David Lord admitted to being a historicist, but he was critical of every historicist of his time. He thereby opened the door in America for Darby's futurism to be taught (Sandeen 1970:90-1). This led to debates on premillennial versus postmillennial thought in the *Christian Intelligencer*, the weekly newspaper of the Dutch Reformed Church in the 1860's. This coincided with the outbreak of the Civil War and a time when America had just about forgotten the Millerite Movement. The pre- versus post- debate continued with John Terhune Demarest and Rev. W. R. Gordon defending premillennialism and Rev. William Fulton attacking their position as being overly literal in exegesis (while admitting that the Gospel lacked the power to convert the world to Christianity). This debate went on from 1863 – 1865 (Sandeen 1970:90-3).

From 1862 – 1875, Darby traveled extensively in Canada and the U. S. and drew many Baptists and Presbyterians toward his futurist beliefs. He strongly impacted Dwight L. Moody in Chicago, Adoniram Judson Gordon in Boston and James Hall Brookes in St. Louis (Sandeen 1970:71-3). This influx of premillennial thought generated other prophetic periodicals in America: *Prophetic Times* (1863-1874, 1875-8, 1879-81), published by the cross-denominational group of Rev. Seiss (Lutheran), Rev Newton (Episcopal) and Rev Duffield (Presbyterian); and *Waymarks in the Wilderness*, (1864-1872), published by James Inglis, David Inglis, and Charles Campbell (Sandeen 1970:93-102). About this same timeframe, the Princeton Reformed Theological Seminary (est. 1811) began to align itself with the biblical literalism and a strong belief in the inerrancy and infallibility of Scripture being taught by the millenarians. This alignment helped bring Protestantism through the late nineteenth century in America (Sandeen 1970:110-111, 130).

The next phase of the American movement was started by the men responsible for the publishing of *Waymarks in the Wilderness*; James Inglis, David Inglis, Charles Campbell, George S. Bishop, George O. Banes, Benjamin Douglas, L.C. Baker and George C. Needham. They got together and held an informal conference in New York City in 1868. Needham, a recent immigrant from Ireland, based the idea on the Powerscourt Conferences held there. Over the next few years, they held conferences in Philadelphia, St. Louis, and Galt, Ontario. They took a brief respite after some of the older members died and younger members took their place. They restarted again in 1875 in Chicago and then moved to Niagara on the Lake, Ontario from 1883 – 1897. It was from that location that the Conference was to derive its name—the Niagara Conference.

The founding father and controlling person of the newly founded Niagara Conference was Rev. James H. Brookes. Brookes was the principle speaker at the conference and started his own periodical *Truth* in 1875, which ran until 1897. Needham was also another principle speaker, drawing from his upbringing among the Plymouth Brethren in Ireland. The conference was run like a summer camp with periods of personal bible reading and reflection and then speakers conducting “Bible Readings,” which were teaching and preaching in an expository style on a certain passage of prophetic scripture. Through the Niagara Conferences, Darbyism was translated and transferred to America (Sandeem 1970:133-7).

Back in Britain, the Plymouth Brethren held a public conference in 1867, at which time Darbyism was proclaimed as the “orthodox” belief. Then, starting in 1878, they held the Mildmay Park Conferences (1879 and 1886 also). This conference was convened by William Freemantle, president of the “Prophecy Investigation Society,” Horatius Bonar, editor of the *Quarterly Journal of Prophecy*, and Plymouth Brethren preacher Joseph Denham Smith. This new idea of a public conference in Britain was again a pattern for the same thing happening in America. The first American Bible and Prophetic Conference was held at New York’s Holy Trinity Episcopal Church on October 30, 1878. The conference was convened by the Rector Stephen H. Tyng, Jr., author of *He Will Come* (1877). The intent of the conference was to publicize the Millenarian Movement to both believers and unbelievers alike. The conference was well attended by a cross-denominational group and was well publicized and well covered by the Press. The conference’s agenda was to acknowledge the contributions of British millenarians and scholars, to encourage multi-denominational contributions and participation, to denounce

the Millerite doctrine, and to support Darbyism. The second conference was held in November 1886 in Chicago. It was not covered as well by the Press as was New York. It was almost entirely dispensational in nature and focused on teaching those beliefs to the new converts. The third conference was held in Allegheny, Pennsylvania in December 1895 and had evolved into a “School of the Prophets” (Sandeen 1970:152-9).

Baptist millenarians, under the leadership of A. J. Gordon, organized the *Baptist Society of Bible Study* in 1890. They only had two meetings in 1890 and 1900, but designated the *Watchword* as their official periodical and voice. The Baptists received their primary support of millenarianism from the following: James M. Stifler, Professor of New Testament at Crozier Seminary (1882-1902); Edgar Y. Mullins, President of Southern Baptist Seminary (1899-1928) and James R. Graves, Editor of *Tennessee Baptist*. These men and their associated publications became imperative to the Baptist cause, especially after A. J. Gordon died in 1895.

By the end of the nineteenth century, all other denominational support had faded away for Darbyism, except from the Baptists and Presbyterians (Sandeen 1970:164-6). The Presbyterians were in better shape, since most of the original Niagara “prophets” were trained and supported by their denominational seminaries (Princeton and Xenia). Thus, this alignment between millenarianism, Princeton and conservative theology continued through Niagara and also through the Northfield (Massachusetts), Conferences convened by Dwight L. Moody in 1880. His goal was to expand millenarianism and holiness within Protestantism. At the first conference, A. J. Gordon, George C. Needham and George F. Pentecost (a friend of A. J. Gordon’s in Boston whom Moody had convinced to get into full time evangelism) spoke. Over the years, Moody also used the

Northfield Conferences to introduce British clergy, including Keswick Holiness and Sanctification preachers, to America (Sandein 1970:173-6). A second significant area that Moody contributed to the Millenarian Movement was the founding of Bible Institutes for training nondenominational laymen for ministry. A third contribution was the start of the Student Volunteer Movement (SVM) in 1886 (from one hundred student volunteers of the YMCA). From the SVM, grew other independent “Faith” Missions (e.g., China Inland Missions and Africa Inland Missions) – (Sandein 1970:180-3, 186). The last Niagara Conference was held in 1900 (Hebert 2004b:11-16).

To round out the nineteenth century and to put the entire Eschatological Gospel into perspective for that period, A. B. Simpson formed the Christian and Missionary Alliance in 1897. This newly formed church was based on the Fourfold Gospel of Jesus as Savior, Sanctifier, Healer, and Coming King as addressed in Section 2.6.1 above. Then, these cultic churches and false religions, established in the nineteenth century, led to the continued and increased intensity of the promulgation of cultic religions and heresies in the twentieth century. Specifically, the Baha’i and Unity faiths of the nineteenth century laid the foundation (and led the way) for the New Age Movement in the twentieth century.

3.7.3 Twentieth Century - Others

From the satanic cult religious activity of the nineteenth century (and continuing into the twentieth century with Baha’i and Unity), came the strengthening and even legitimizing of some older cults (e.g., Mormonism, Freemasonry and Illuminati), as well as the opposition of orthodox Christianity from another older cult (radical-terrorist Islam). All

of this was described above in the preceding sections. In addition to this, remained the explosion of new cults, heresies and false prophets/christs in the twentieth century.

Included in this twentieth century list are the following, as addressed in further detail by the specific authors noted: *The United Pentecostal Church (Oneness Pentecostalism or “Jesus Only” Pentecostals)* – (Tucker 1989:384-5; Tsoukalas 1999:11-2, 178-81; Rhodes 2005:150-4); *Edgar Cayce and the Association for Research and Enlightenment, INC. (A.R.E.)* – (Tucker 1989:359-60; Rhodes 2005:29-33); *Herbert W. Armstrong and the Worldwide Church of God* (Tucker 1989:191-216; Martin 2003:507-33); *L. Ron Hubbard and Scientology* (Tucker 1989:299-318; Martin 2003:351-68); *Transcendental Meditation (TM)* – (Tucker 1989:382-3; Martin 2003:402-3; Rhodes 2005:199-203); *Sun Myung Moon and The Unification Church* (Tucker 1989:245-66; Tsoukalas 1999:10-11, 41-2, 175-8; Martin 2003:371-87; Rhodes 2005:210-14); *Anton Szandor La Vey and the Church of Satan (Satanism)* (Tucker 1989:378-9; Rhodes 2005:171-6); *Hare Krishna, officially known as the International Society for Krishna Consciousness (ISKCON)* (Tucker 1989:267-84; Martin 2003:400-02; Rhodes 2005:89-93); *Victor Paul Wierwille and The Way International* (Tucker 1989:217-30; Tsoukalas 1999:10, 42; Rhodes 2005:227-31); and the *New Age Movement* (Groothuis 1986; Tucker 1989:319-55; Tsoukalas 1999:8-9, 40-1, 173-4; Martin 2003:405-33; Rhodes 2005:126-31) [emphasis added]. The specific points at which each of these cults/heresies deviate from or rejects orthodoxy are covered by the sections of the references noted above.

The New Age Movement became the culmination of Satan’s Babylonian Mysteries religious cult plan down through history. According to William Garrison, this

movement, coupled with the Illuminati, is laying the groundwork for a “New World Order,” which will be controlled by Antichrist (1985). A premature attempt at bringing the antichrist onto the world stage occurred in 1982. Using the name of “Lord Maitreya,” he was heralded by a full page advertisement in all the world’s major newspapers. Speaking of this Lord Maitreya, an excerpt from the article states, “. . . who would have been known by Christians as the *Christ*. And as Christians await the Second Coming, so the Jews await the *Messiah*, the Buddhists the fifth *Buddha*, the Moslims the *Imam Mahdi*, and the Hindus await *Krishna*. These are all names for one individual. **His presence in the world guarantees there will be no third World War**” (Garrison 1985:122-4; Tucker 1989:336-7). Whereas, in fact, “His presence” will be the very culmination of the nearly three thousand year old plan of the Babylonian Mysteries, Magi, Kabbalistic, Mithraic, Illuminati to bring about the coming of their messiah to institute their New World Order.

This most recent push of Satan’s plan of world domination in the twentieth century has increased in frequency and intensity (just like the labor pains of childbirth mentioned in Matthew 24:8 and Mark 13:8). In response to this, the proclamation of the Eschatological Gospel has also increased through the efforts of those like the aforementioned: A. B. Simpson and the Christian and Missionary Alliance; Dwight L. Moody and the Student Volunteer Movement; the Assemblies of God; C. I. Scofield and his Dispensational Bible; Aimee Semple McPherson and the International Church of the Foursquare Gospel; theologians George Eldon Ladd, John Walvoord, Charles Ryrie, and J. Dwight Pentecost; Dallas Theological Seminary; Hal Lindsey, Tim LaHaye and their books; the ministries of Billy Graham, Oral Roberts, Pat Robertson, Jerry Falwell, Jack

van Impe, John Hagee, and all of the associated missions organizations. However, in the last twenty years or so, there has been a marked decline in teaching and preaching the Eschatological Gospel of Both Comings of Jesus Christ from the pulpits of its foundational churches and a shift towards non-denominational TV evangelists and preacher/teachers focusing primarily on eschatology alone. Again, there are positive exceptions to this trend, such as the late Jerry Falwell and Lester Sumrall, Pat Robertson, John Hagee, and various others (e.g., Tim LaHaye, Edward H. Hindson, and Hilton Sutton) appearing on the Christian Broadcasting Network (CBN), Trinity Broadcasting Network (TBN), and LeSEA Broadcasting.

3.8 CONCLUSION

Since the beginning of humanity in the Garden of Eden, Satan has implemented his plan of deception, lies, heresy, and “scripture twisting” the words of God to steal, kill and destroy humanity’s relationship to its Creator—the Triune God of the Bible. This plan became formalized in the Babylonian Mysteries cult false religion of Nimrod and Semiramis. This plan then spread to all the people groups of the entire earth, often in slightly different versions, variations and names, yet, still retaining its idolatrous and heretical roots and nature. However, at every major push point in history, when Satan “came in like a flood” with his idolatrous heresies, God “raised up a standard” of the Holy Spirit-inspired, Word of God-based, Eschatological Gospel for “such a time as this.” This was in keeping with the prophetic understanding of the Parable of the Wheat and Tares/Weeds (as outlined above).

Since the rebirth of Israel as a nation in 1948, Satan has stepped up the intensity and frequency of his plan. This plan has exploded in intensity and frequency in the late-

twentieth and early-twenty-first centuries in direct opposition to the promulgation of the true Eschatological Gospel of Both Comings of Jesus Christ. This may be evidenced from the following articles: “Old Serpent, New Strategy” (Chang 1975); “A Comparative Study of Two New Religious Movements in the Republic of Korea: the Unification Church and the Full Gospel Central Church” (Choi 1986); “Satan’s Tactics in Building and Maintaining His Kingdom of Darkness” (Robb 1993); and “Kingdom of God and kingdoms of the world” (Bediako, et. al. 1999). In addition, the “Secular Apocalypse” (e.g., humanity destroying itself by war, pestilence, famine, and other social, economic, and environmental crises—Kyle 1998:165-184) and the “Doomsday” cultic events leading up to the year 2000 (e.g., 20,000 members of the “Dami sect in Korea” who believed Christ would return in 1992; David Koresh and the Branch Davidians in 1993; forty-eight members of the “apocalyptic Order of the Solar Temple” who committed suicide in Switzerland in 1994; “The Supreme Truth, a Japanese doomsday cult” who set off nerve gas in Tokyo in 1995; thirty-nine members of the UFO “Heaven’s Gate cult” who committed suicide in southern California in 1997—Kyle 1998:139, 158) have heightened this awareness. Add to this, the continued expanse of the Illuminati, the New Age Movement, and the meteoric rise of radical-terrorist Islam (as described above in detail), and there remains little doubt of the exponential increase of Satan’s activities in recent times.

While it appears that Satan’s plan is in full swing, on an exponential rise and coming in like a great flood, the preaching and teaching of the Eschatological Gospel appears to be on the decline. The promulgation of the Eschatological Gospel has kept up with this exponential increase until the recent years of Postmodernism, when the teaching

and preaching of the Eschatological Gospel of Both Comings of the Lord Jesus has declined drastically. In the past twenty years or so, there has been a major decline in teaching the Eschatological Gospel in its foundational churches (or in any church for that matter), much less sharing that Eschatological Gospel with the world at-large. There has been increased interest in eschatology and the Gospel separately, but not in concert as the complete and unified Eschatological Gospel. This decline appears to have an inverse relationship to the increase of Satan's promulgation of deceptive and heretical lies, doctrines and cults through the entire rapid, high-tech, mass-media communications system instantaneously available worldwide.

Hopefully, this Part of the thesis has helped the Christian academic reader better understand Satan's plan/false gospel (kingdom) for trying to usurp God's plan/Eschatological Gospel (kingdom) in the coexistent light of the Parable of the Wheat and Tares/Weeds. So that the Church may then join with the Holy Spirit to "raise up the standard" (Isa 59:19, KJV) of the Eschatological Gospel in this end of the End-time or last of the Last Days. Toward that end, Chapter 4 will now address conclusions and recommendations for reinstituting the teaching of the Eschatological Gospel of Both Comings of Jesus Christ.

PART 4

CONCLUSION AND RECOMMENDATIONS

4.1 ESCHATOLOGICAL CHRONOLOGY

Part 1 laid out the biblical and theological foundation for this study of the Eschatological Gospel of Both Comings of the Lord Jesus Christ by defining pertinent terms and concepts. Then both the Old and New Testaments' usage of the Eschatological Gospel and related concepts was addressed (e.g., kingdom of God/heaven, age or world to come, salvation history, *kairos* versus *chronos* time, *Parousia*/Second Coming of Jesus, etc.). This was done in light of the Parable of the Wheat and Tares/Weeds showing that both the kingdom of God (based on the orthodox Eschatological Gospel) and the kingdom of Satan (based on the heretical/"false" gospel) were to coexist on the earth until "the end of the age."

Part 2 then reviewed the historical foundation of the Eschatological Gospel throughout the Church Age. The firm and sure foundation laid by Jesus and His Apostles was the starting point, which was immediately followed by the Early Church Fathers, and then stretched well into the eighth century. There remained a small stream of Eschatological Gospel teaching spanning the rest of the Medieval Church Period, that led up to the Pre-Reformation Period and the beginning of the resurgence of the doctrine. This then continued to build through the Reformation and Post-Reformation periods well into the eighteenth century and culminated with the "birth" of Dispensationalism through Edward Irving and John Nelson Darby in the 1830s. This exploded throughout the rest of the nineteenth century and into the twentieth century; which in turn led to the founding of several churches, evangelical ministries and even one seminary upon the Eschatological

Gospel (e.g., Plymouth Brethren, Christian and Missionary Alliance, Assemblies of God, Dispensational Baptists, Church of the International Foursquare Gospel, Billy Graham's and Oral Roberts' ministries, and Dallas Theological Seminary).

All of this led to the melding of the Eschatological Gospel with aggressive dispensationalism, as evidenced by Hal Lindsey and *The Late Great Planet Earth*. This also coincided with the Charismatic Movement (or Renewal) of the late 1960s into the early 1980s, and which has continued in different forms and in different locations into the twenty-first century. However, gradually, the emphasis has shifted from the Eschatological Gospel to just eschatology or "eschatomania" (Erickson 1977:160 - Eschatomania refers to an intensive preoccupation with the prophetic passages or details of the Bible, eschatological charts, prophecy studies, end-times predictions and preaching, etc. See Millard Erickson, *Christian Theology* (Grand Rapids, MI: Baker Book House, 1985), 1152), as used by Douglas Matthews in his 1998 article "Approximating the Millennium: Premillennial Evangelicalism and Racial Reconciliation." Over the last twenty years or so (the Postmodern Era), there has been a steady decline specifically in teaching the Eschatological Gospel in the churches where it was a central founding doctrine (or critical core belief), and generally in teaching the doctrine throughout Christendom worldwide.

Part 3 then reviewed the history of Satan's development of false religions and heresies since the Garden of Eden, targeting specific "push points" in history when major false religions or cults were established. This culminated with the exponential increase in activity since the rebirth of Israel in 1948, leading up to the turn of the twenty-first century and the "Doomsday cults" and the meteoric rise of the Illuminati, New Age and

radical Islam. It was also noted that when and wherever Satan “came in like a flood,” God “raised up a standard” of the Holy Spirit’s empowering of the Eschatological Gospel for “such a time as this.”

Following in the next Section, are two charts (compiled by the author) depicting the chronology of the Eschatological Gospel and the chronology of Satan’s plan of heresy and cult religion. Please note, these charts are made in light of the tension surrounding Jesus’ words in Matthew 24:36, “But as to that day and that hour, no one knows, neither the angels of heaven, except the Father only” (The Interlinear Bible). However, they were created more in response to Jesus’ words in Matthew 24:4, “*See to it that no one misleads you,*” and verse 33, “*even so you too, when you see all these things, recognize that He is near, right at the door,*” and verses 42 and 44, “*Therefore, be on the alert, for you do not know which day your Lord is coming . . . For this reason you be ready too*” [emphasis added].

4.1.1 Chronology of the Eschatological Gospel

0(app. 4,000 BC) -- **4th day of Creation**— “signs, seasons, days, years,” **Time Begins** (Gen 1:14)
 -- 6th day of Creation Week--**Creation of Adam and Eve** in God’s image (Gen 1:26-28)
 -- Fall (Original Sin) of Adam and Eve and **promise of Messiah** (Gen 3:1-15)

987 (3,013 BC) -- **Enoch raptured/translated** to heaven (after 365 years on Earth) (Gen 5:24)

1,000 (3,000 BC)

1657 (2,343 BC) -- **God’s covenant with Noah/passed to Shem (Semites) as the chosen race** (Gen 9)
1945 (2,055 BC) -- **God’s covenant w/Abraham for land (Canaan)/seed (Hebrews)/blessing** (Gen 17)
1946 (2,054 BC) -- **Isaac (child of covenant)** born to Abraham (100 yrs.) & Sarah (90 yrs.) (Gen 21)

2000 (2000 BC)

2042 (1,958 BC) -- **God renews Abrahamic Covenant with Isaac** (Gen 26)
2083 (1,917 BC) -- **God renews Abrahamic Covenant with Jacob** (Gen 28)
2103 (1,897 BC) -- **God “wrestles” with Jacob and changes his name to Israel** (Gen 32)
2136 (1,864 BC) -- **Jacob/Israel goes to Egypt** (Gen 47)
2153 (1,847 BC) -- **Israel blesses Judah as King/Messiah** (Gen 49:8-12)
2566 (1,434 BC) -- **Israel (Nation) departs Egypt with Moses after 430 years** (Ex 12:40)
 -- **God establishes Mosaic Covenant with Israel at Mt. Sinai** (Ex 19-24)
 -- **God establishes 7 Feasts for Israel as prophetic timeline of Messiah** (Lev 23)

Chronology of the Eschatological Gospel (cont.)

- 2606 (1,394 BC)** -- **Moses dies/Joshua takes over** (Deut 34:5-9)
- 2611 (1,389 BC)** -- Hebron taken by Caleb at 85 yrs. old (Josh 14:6-15)
-- Period of **Judges**
- 2970 (1,030 BC)** -- **Saul, 1st King of Israel, anointed by Samuel (last judge/priest/prophet)** (1 Sam 10)
- 3,000 (1,000 BC)**
- 3002 (998 BC)** -- **David becomes King of Israel from tribe of Judah** (2 Sam 5)
- 3014 (app.)** -- **God establishes covenant with David** (2 Sam 7)
- 3042 (958 BC)** -- David dies/**Solomon becomes king** (1 Kings 2:1-12)
- 3046 (954 BC)** -- Solomon lays foundation of Temple - **480 years after the Exodus** (1 Kgs 6:1)
- 3086 (914 BC)** -- **Kingdom divided into Israel (Samaria) and Judah because of Solomon's sins**
- 3148 (app.)** -- **Elijah the Prophet raptured/translated** by chariot of fire/in whirlwind (2 Kings 2)
- 3396-3464 (app.)** -- Daniel's visions of **prophetic timelines for Gentiles and Israel** (Dan 2; 9; 10-12)
- 3414 (app.)** -- **Solomon's Temple/Jerusalem destroyed** by Nebuchadnezzar—**586 BC** (2 Kings 25:9)
- 3484 (app.)** -- **Second Temple built** in Jerusalem after 70 yrs by Zerubbabel/Yeshua (Ezra 6:15)
- 3555 (app.)** -- **Decree to restore/rebuild Jerusalem—445 BC** (Dan 9:25; Neh 2:5-8)
- **Silent Years Period**
- 3829-3835 (app.)** -- **Second Temple desecrated** by Antiochus Epiphanes (IV) of Syria (Dan 8:14)
(171 – 165 BC)
- 3996 (app. 4BC)** -- **Jesus' birth/Incarnation (First Coming) in Lineage of Judah and David**
- 4,000 (0 BC/AD)** -- (Gregorian calendar off by 4 – 6 years)
- 4030 (AD 30)** -- **Jesus' death/burial/resurrection/ascension fulfills first 3 OT Feasts of Lev 23 (Passover, Unleavened Bread & Firstfruits) & birth of Church fulfills the 4th OT Feast (Pentecost) & the 483 yrs of Israel's timeline (Dan 9:25-26) - Start of Church Age/Ephesus Church Period (Rev 2 & 3) & times of Gentiles (Luke 21; Rom 11)**
- 4070 (AD 70)** -- **Roman legions destroy 2nd Temple/Jerusalem** (3 yrs. earlier Christians fled to Pella)
- 4100 (AD 100)** -- Start of **Smyrna Church Period**
- 4313 (AD 313)** -- Start **Pergamum Church Period**
- 4325 (AD 325)** -- 1st Ecumenical Council @ Nicea
- 4451 (AD 451)** -- 4th Council at Chalcedon/Leo the Great (**first Pope**)
- 4500 (AD 500)** -- Start of **Thyatira Church Period**
- 4600-4750** -- Pope Gregory (540-604), Isidore of Seville (c.580-633), Julian of Toledo (c.652-90), and John of Damascus (650-c.750) **continue teaching the Eschatological Gospel**
(AD 600-750)
- 5,000 (AD 1,000)**
- 5054 (AD 1054)** -- Split East (Constantinople) & West (Rome) Churches/start of **Sardis Church Period**
- 5200-5400** -- Joachim of Fiore (c.1135-1202)/the Apostolics/John Wyclif (1324-1384), & John Huss (1371-1415) **continue teaching the Eschatological Gospel**
(AD 1200-1400)
- AD 5517 (1517)** -- Martin Luther's **Protestant Reformation**/start of **Philadelphia Church Period**, & Thomas Muntzer (c. 1488-1525) & Melchoir Hoffman (c. 1495-1543) **continue teaching the Eschatological Gospel**
- 5700-5830** -- Increase (1639-1723) & Cotton (1663-1728) Mather, Philipp Jakob Spener (d. 1705), Johann A. Bengel (d. 1752), Manuel Lacunza (1731-1801), Edward Irving (1792-1834), & J. N. Darby (1800-1882) **continue teaching the Eschatological Gospel**
(AD 1700-1830)
- 5830-5948** -- Darby & **Plymouth Brethren**, James H. Brookes & **Niagara Conferences**, Dwight L. Moody, C. I. Scofield, A. B. Simpson & **Fourfold Gospel, Assemblies of God**, Aimee Semple McPherson & **Foursquare Gospel**
(AD 1830-1948)

Chronology of the Eschatological Gospel (cont.)

- 5948 (AD 1948)** -- Israel becomes a nation again/**Oral Roberts & Billy Graham begin Eschatological Gospel Ministries**
- 5960 (AD 1960)** -- Start of **Laodecian Church Period** (last period before Rapture of Church--Rev 3:20)
- 5967 (AD 1967)** -- Jerusalem recaptured by Israel again/George Eldon Ladd, John F. Walvoord, Charles Ryrie & J. Dwight Pentecost **continue teaching the Eschatological Gospel**
- 5970 (AD 1970)** -- Hal Lindsey's ***The Late Great Planet Earth***
- 5980 (AD 1980)** -- Jerusalem renamed capital of Israel/Colin H. Deal, Salem Kirban, Pat Robertson, Jerry Falwell, Jack Van Impe, George Eldon Ladd, John F. Walvoord, Charles C. Ryrie, J. Dwight Pentecost, Oral Roberts, & Billy Graham **continue teaching the Eschatological Gospel**
- 5990-5999 (1990-1999)** -- Tim LaHaye establishes the **Pre-Trib Research Center**; Thomas Ice & Timothy Demy publish ***When the Trumpet Sounds***, Pat Robertson, Jerry Falwell, Jack Van Impe, George Eldon Ladd, John F. Walvoord, Charles C. Ryrie, J. Dwight Pentecost, Oral Roberts, Billy Graham, John Hagee, Norman Geisler, Lester Sumrall, & Hilton Sutton continue teaching the **Eschatological Gospel**
- 6,000 (AD 2000)** -- Tim LaHaye and Jerry Jenkins, ***Left Behind*** Series, Center of Theological Inquiry (**Eschatology Project**) convened and met, K. Neill Foster and David E. Fessenden publish ***Essays on Premillennialism for the CMA***, Pat Robertson, Jerry Falwell, Jack Van Impe, John Hagee, Norman Geisler, Lester Sumrall, Hilton Sutton & Edward E. Hindson continue teaching the **Eschatological Gospel**
- 5996-6030 (app.)** -- **End of Church Age/Times of the Gentiles/Rapture of the Church (Fifth OT Feast of Trumpets)/beginning of 7-year Tribulation/rebuild third Temple**
(AD 1996-2030)
- 6003-6037 (app.)** -- End of 7 year Tribulation/Jesus' second Coming (Sixth OT Feast of Atonement)/**Start of Millennium (Kingdom of Christ and Seventh OT Feast of Booths)**
(AD 2003-2037)
- 7,000 (AD 3000)**
7003-7037 (app.) -- End of Millennium/**End of Time—Beginning of Eternity**
(AD 3003-3037)

(app.) = approximate

4.1.2 Chronology of False Religions/Heresies of Satan

- 0(app. 4,000 BC)**
- 0 (app.)** -- **The Fall (Original Sin) of Humanity** in the Garden of Eden (Gen 3)
- 75 (app.)** -- **Cain murders Abel and is cursed** (Gen 4:1-16)
- 475 (app.)** -- **Lamech (descendent of Cain) murders 2 men** & from his two wives (**1st polygamist**) & 4 kids came "**human knowledge**" vs. godly knowledge (Gen 4:20-24)
- 1,000 (3,000 BC)**
- 1500 (app.)** -- **Angels marry women and procreate giants** (Gen 6:1-8)
- 1656 (2344 BC)** -- **Flood wipes out sinful man on earth** (only Noah & Family survive--Gen 7-8)
- 1757 (app.)** -- **Nimrod/Tower of Babel** (Gen 11)—Nimrod & wife, Semiramis (from **Ham**, **cursed son of Noah**), establish **Babylonian Mysteries Cults, Witchcraft/Pantheism**

(app.) = approximate

Chronology of False Religions/Heresies of Satan (cont.)

2000 (2000 BC)

2000 (app.) -- **Babylonian Mysteries Cult False Religion** begins to spread over the entire earth
(Becomes **Baal and Ishtar/Ashteroth** worship in Canaan)

2600-4400 -- **Persians, Indians, Greeks, and Romans** worship the **god Mithras**
(1400 BC-400 AD)

2980 (app.) -- **Sun god (Ra)** and **animal worship** in **Egypt** (Egypt descended from Ham)

3,000 (1,000 BC)

3000 (app.) -- **Sun worship** and **Animism** established in **India/Humanism** in **China**

3278 (722 BC) -- **Israel (Samaria) exiled to Assyria** (resettled by **Assyrian Mysteries cult/Judaism**
mixed races and religion, became the **Samaritans**)

3395 (605 BC) -- **Beginning of Judah to exile in Babylon**

3412 (588 BC) -- **Taoism** in **China/Zoroastrianism** in **Persia**

3414 (586 BC) -- **Solomon's Temple destroyed in Jerusalem** and **rest of Judah to Babylon**

3414-3484 (app) -- **Chaldean Magi cult refines Mithraism/incorporates Jewish Kabbalistic thought**

3500 (app.) -- **Confucism** in **China/Buddhism** in **India**

3517 (483 BC) -- Buddha dies, rise of **Hinduism/Tantrism** in **India**

3620 (380 BC) -- **Druids** established in Celtic area

3666-3669 -- **Alexander the Great** conquers/"Hellenizes" world/spreads **Kabbalistic thought**

(334-331 BC)

3829-3835 -- **Second Temple desecrated by Antiochus Epiphanes (IV) of Syria** (Dan 8:14)

(171 – 165 BC)

4,000 (0 BC/AD) -- (Gregorian calendar off by 4 – 6 years)

4040 (app.) -- **Simon Magus** from **Samaria** (sorcerer—**Babylonian Mysteries Cult**) tried to buy
Holy Spirit

4070 (AD 70) -- **Roman legions destroy second Temple** and **Jerusalem**

4120 (AD 120) -- **First Book of Kabbalah written/Rise of Gnosticism**

4185 (AD 185) -- Irenaeus vs. **Gnostic Heresy** and **Universalism** of Origen

4240 (AD 240) -- Mani spreads form of Gnosticism know as **Manichaeism**

4325 (AD 325) -- First Ecumenical Council @ Nicea (Athanasius vs. **Arian Heresy**)

-- Armenian localized version of Manichaeism, **Paulicianism**, began to spread

4381 (AD 381) -- Council @ Constantinople (Cappadocian Fathers vs. **Apollinarianism**--Nicene Creed)

4431 (AD 431) -- Council @ Ephesus (Cyril vs. **Nestorianism**)

4451 (AD 451) -- Council @ Chalcedon ("The Definition of Faith" vs. **Eutychianism**)

4610 (AD 610) -- **Muhammad** and birth of **Islam**

4632 (AD 632) -- Death of Muhammad—**Rise of Islam (Moslems) – Division 2 Sects; Shiah & Sunni**

4650 (app.) -- **Sabians** incorporate Kabbalism into Mystic Islamic teachings to form **Sufism**

4873 (AD 873) -- Shiah sect splits – Majority follow 12 Imams (Twelvers), Minority follow 7th Imam
Ismail (**Ismailis**); incorporate secret organization/destruction of Islam – **Precursor to Illuminati**

4970 (AD 970) -- 200,000 Armenian Paulicians sent to Europe (Balkans) to spread their form of heresy

-- became known as **Catharism** in S. France & **Bogomilism** in Bulgaria/Balkans

5,000 (1,000)

5054 (1054) -- **Christian Church Splits** – E. (Constantinople) & W. (Rome) & rise of **Moslem Latin**
Avveroism (Double Truth—true in Aristotle's philosophy/false in orthodox theology)

5094 (1094) -- Ismailis split – Majority (Egypt), Minority Nizari (Persia, by Caspian Sea); became
Assassins

5095 (1095) -- Start of **Crusades** to take Holy Land back from Moslems—8 Crusades until AD 1244

Chronology of False Religions/Heresies of Satan (cont.)

- 5118 (1118) -- **Knight Templars** founded
 5154 (1154) -- House of Plantagenet reinstitutes **Modern Witchcraft in Britain**
 5348 (1348) -- Edward III creates the **Order of the Garter** (to support Witchcraft)
 5400 (app.) -- Rise of **Humanism** and **Rosicrucians**
 5441 (1441) -- William Sinclair appointed Heredity Patron & Protector of **Scottish Masons**
 5570 (1570) -- Isaac Luria starts “**New Kabbalah**” or **Lurian Kabbalah**
 5666 (1666) -- Shabbetai Zevi proclaims himself Jewish Messiah/starts cult (**Shabbateans, Zoharists, Frankists, Illumined Ones**)
 5717 (1717) -- “Official” Birth of the **Freemasons**
 5776 (1776) -- Adam Weishaupt & “Official” Birth of the **Illuminati**
 -- Abdul Wahhab declares himself worldwide leader of Muslims/creates **Wahhabi Movement**
Early 5800s -- Rise of **cults in “burned over” area of upstate New York (Shakers, Universal Friends, Oneida Community, Christadelphians)**
 (Early 1800s)
 5820s (1820s) -- **Oxford Movement** plants seed in Egypt for **rebirth of Ismailis**
 5830 (1830) -- Joseph Smith and birth of **Mormonism in upstate New York**
 5844 (1844) -- **Seventh-day Adventism**, William Miller’s prediction of 2nd Coming of Christ in upstate New York /**Baha’i** founded in Iran
 5858 (1858) -- **Afghani** begins **Salafi** Islamic “Reform” Movement (patterned after Ismailis)
 5871 (1871) -- **Pike/Mazzini Plan for three Word Wars (WWI, WWII, WWII)**
 5875 (1875) -- Mary Baker Eddy founded **Christian Science** in **Boston**/Madame Blavatsky founded **Theosophical Society** in New York (**beginnings of New Age**)
 5880 (app.) -- Reuss & Yarker form **Ordo Templi Orientis (O.T.O.)**, **Order of Eastern Templars**
 5884 (1884) -- Charles Russell founded **Zion’s Watchtower and Tract Society—Jehovah’s Witnesses**
 5887 (1887) -- The **Golden Dawn** formed
 5903 (1903) -- Charles and Myrtle Fillmore form the **Unity Society of Practical Christianity (Unity)**
 5905 (1905) -- Mohammed Rashid Rida, leader of the **Salafis, combines with Wahhabis**
 5914-5918 -- **World War I (WWI)**
 (1914-1918)
 5919 (1919) -- **League of Nations** temporarily formed
 5920 (1920) -- **NAZI Party/Muslim Brotherhood** formed
 5927 (1927) -- Council of Foreign Relations (**CFR**) formed in America
 5931 (1931) -- **Edgar Cayce**/the “Sleeping Prophet” founded **Association for Research & Enlightenment (A.R.E.)**
 5932 (1932) -- Turkey becomes a republic, Saudi Arabia a nation
 5936 (1936) -- “**Seven Sisters**” **Oil cartel** formed with Saudis/Illuminati
 5939-5945 -- **World War II (WWII)**
 (1939-1945)
 5945 (1945) -- **Yalta Conference** gives E. Europe to Communists/**United Nations (UN)** formed
 5946 (1946) -- Herbert W. Armstrong established the **Worldwide Church of God**
 5950s (1950s) -- OSS/ **CIA** founded by Allen Dulles
 5954 (1954) -- Sun Myung Moon formed **Unification Church in Seoul, Korea**/L. Ron Hubbard formed **Church of Scientology**
 5955 (1955) -- Victor Paul Wierwille incorporated **The Way International**
 5959 (1959) -- **Transcendental Meditation (TM)** brought to the West
 5966 (1966) -- Int’l Society of Krishna Consciousness (ISKCON or **Hare Krishnas**) introduced to the West/Anton Szandor La Vey incorporated the **Church of Satan (Satanism)**
 5967 (1967) -- **Six Day War/Jerusalem retaken by Israel**
 5968 (1968) -- David “Moses” Berg started **Children of God**
 5971 (1971) -- Maharaj Ji brought **Divine Light Mission** to America
 5973 (1973) -- **Trilateral Commission** formed/**Yom Kippur War/Oil Crisis**
 5975 (1975) -- George H. W. **Bush** becomes head of the **CIA**
 5978 (1978) -- Over 900 followers of **Jim Jones/the People’s Temple** suicide in Jonestown, Guyana

Chronology of False Religions/Heresies of Satan (cont.)

- 5979 (1979)** -- Brzenski declares Central Asia “**Arc of Crisis**”/**Radical Islamic Terrorism begins**
 -- Shah of Iran deposed/**Ayatollah Khomeini** takes over - 1989 **Iran center of terrorism**
- 5980s (1980s)** -- War in Afghanistan/Muslim Freedom Fighters (**Osama bin Laden**) become **Al Qaeda**
- 5982 (1982)** -- Lord Maitreya (Christ, Messiah, 5th Buddha, Imam Mahdi, Krishna) **New Age Messiah** to bring **New World Order**, sponsored by **Lucis Foundation/Trust**
- 5990 (1990)** -- World Trade Center (**WTC**) **Bombing**, assassination of Jewish Defense League Chief
- 5992-5997 (1992-1997)** -- “**Doomsday**” **apocalyptic cults** abound as turn of millennium approaches (1992—**Dami sect** in Korea; 1993—David Koresh and the **Branch Davidians**; 1994—**Order of the Solar Temple** in Switzerland; 1995—**The Supreme Truth** in Japan; 1997—**Heaven’s Gate** in Southern California)
- 5998 (1998)** -- “**Blood Diamonds**” identified as being used **to fund Islamic Terrorism**
- 5999 (1999)** -- French Parliament issues report tying **BCCI, Saudis, CIA, and Bush family to money-laundering for Islamic Terrorism**
- 6,000 (2000)**
- 6000 (2000)** -- **PNAC plan for U.S. global domination to fight Islamic Terrorism exposed**
- 6001 (9/11/2001)** -- **Islamic Terrorist attack on WTC Twin Towers/the Pentagon/Washington D.C.**
 -- **Beginning of “Total War” of Islamic Terrorism**

(*app.*) = approximate

Next, all this information will be consolidated and addressed as the “Signs of the Times” are considered.

4.2 SIGNS OF THE TIMES

Most of the “signs of the times” have been singularly addressed by previous sections of this thesis. Therefore, this section is provided to gather them all together in one place.

This process should show the increasing number, frequency and intensity of these signs and “birth pains.” This should also hopefully show how close the Body of Christ may be to the “Blessed Hope” of the *Parousia* (the Rapture of the Church that precedes the Second Coming of the Lord Jesus Christ) and encourage believers to once again raise up the standard of the Eschatological Gospel. The two chronologies addressed above will be used as starting points to highlight various overarching prophetic signs or timelines established by God in Genesis and Daniel. Next, those prophetic signs which have been fulfilled to date will be explored. Then, other specific Old Testament prophetic signs,

related to these timelines that have been fulfilled, will be considered. Finally, the outline of the “birth pains” and signs addressed by Jesus Himself in the Apocalyptic Discourse (Matt 24; Mark 13 and Luke 17; 21), that have been fulfilled, are about to be fulfilled, or yet to be fulfilled, will be considered.

As alluded to in Section 1.1, and addressed at the beginning of Sections 1.3 and 2.2, it was a common understanding of the Early Church that God used the “Creation Week” in Genesis 1, coupled with the notion that “a day with the Lord is as a thousand years” (Ps 90:4; 2 Pet 3:8), as a pattern for a chronology of humanity’s lease on earth as six thousand years. This then will lead up to the seventh day or sabbath rest of one thousand years of the Millennial Kingdom. This being the overarching premise of all the prophetic signs to come demanded a beginning point for the timeline. As addressed by Sections 1.2.3 and 1.2.4 above, theologians believe that the year AD 2009 translates to anywhere from the year 5769 to 6013 since the time when God created Adam and Eve. This thesis used Michael Rood’s newly discovered *Astronomically and Agriculturally Corrected Biblical Hebrew Calendar* (2007) as the basis for saying the year AD 2009 translates to 6009-6010. The above two charts were constructed based on this premise.

This overarching timeline may then be broken down into the following subtimelines: 1) the seven Old Testament Feasts and their prophetic fulfillments; 2) Israel’s timeline from Daniel 9 and 12, and Hosea 5-6; and 3) the Gentile’s timeline from Daniel 2, 7, 8, and 10-11. All these subtimelines contain a “gap,” that represents the “Church Age” or “Times of the Gentiles” (John 4:34-8; 21:22-3; Rev 2-3; Luke 21:24; Rom 11:25; and Rev 11:2). The Church Age/Times of the Gentiles begins with Jesus’

ascension (Rapture) and ends with the corresponding Rapture of the Church (Body of Christ). These subtimelines will now be addressed one by one.

The seven Old Testament Feasts (Passover, Unleavened Bread, Firstfruits, Weeks/Pentecost, Trumpets, Atonement, and Booths/Tabernacles), which are addressed in Sections 1.3.1 and 1.3.3 above, were established by God in concert with the Mosaic Covenant (which included the sabbath day of rest to honor God for His creation and provision). They were to be annual, recurring, covenant Sabbaths in remembrance of His faithfulness, grace and provision to His people (Lev 23). Additionally, God instituted a “Sabbatical Year/Jubilee” concept (which marked off seven, seven-year cycles culminating with the fiftieth year being the Year of Jubilee) to remind His chosen people that the earth/land was His and that He made it (Lev 25).

Passover, Unleavened Bread, Firstfruits, and Weeks/Pentecost occurred in the spring. Separated by approximately four months, Trumpets, Atonement and Booths/Tabernacles occurred in the fall. Of these seven feasts, God required the males of Israel to appear before Him at the Tabernacle (or later, the Temple) three times: Unleavened Bread, Weeks/Pentecost, and Booths/Tabernacles; at the beginning, middle and end of the year (Deut 16:16). In addition to reminding Israel of their relationship/covenant with God, these feasts also served to prophetically foreshadow future events on God’s timeline for His chosen people. The first three feasts were fulfilled by *Yeshua HaMashiach*’s (Jesus Christ’s) death, burial, and resurrection (Passover—Matt 26:2/John 19:14/1 Cor 5:7; Unleavened Bread—Mark 14:22/John 6:51/1 Cor 10:16; and Firstfruits—Mark 16:1-6/John 20:1, 19-23/1 Cor 15:20-3). The Feast of Weeks/Pentecost was fulfilled by the birth/empowerment of the Church,

addressed in Acts 1:1-5; 2:1-4. This was then followed by the “gap” in the timelines (the Church Age/Times of the Gentiles). The Feast of Trumpets should be fulfilled at the end of the Church Age/Times of the Gentiles by the Rapture of the Church (Luke 21:36; 1 Thess 4:16-17; Rev 4:1; 7:9-18; 12:5). Following this “Blessed Hope” of the Church (Body of Christ) remains the Feast of Atonement, which should be fulfilled when God judges humanity and the earth for their sins at the Second Coming of Jesus Christ (Matt 24:9-22; Rev 5-19) and the Feast of Booths/Tabernacles, which should be fulfilled during the millennial reign of King Jesus (Isa 9:6-7; Ezek 40-8; Joel 3:18-21; Zeph 3:8-20; Zach 14:4-21; Mic 4:1-5; Rev 20:2-4).

Israel’s timeline, as mentioned in Daniel 9:24-27; 12, and in Section 1.3.2 above, and confirmed by Hosea 5:14 – 6:3, consists of seventy weeks of years (70 x 7, or 490 years; from the “sabbatical year” concept). The purposes of these sabbath years were to: 1) finish the transgression (fulfilled at Messiah’s First Coming); 2) make an end of sin (fulfilled at Messiah’s First Coming); 3) make atonement for iniquity (fulfilled at Messiah’s First Coming); 4) bring in everlasting righteousness (to be completely fulfilled at Messiah’s Second Coming); 5) seal up vision and prophecy (to be fulfilled at Messiah’s Second Coming); and 6) anoint the Most Holy Place (to be completely fulfilled at Messiah’s Second Coming).

Of these 490 years, 483 years were to be from the decree issued to restore and rebuild Jerusalem until “Messiah the Prince is cut off.” This was literally fulfilled from the decree of Artaxerxes in 444-5 BC (Neh 2:1-10) to *Yeshua HaMashiach*’s death on the cross in AD 30/31 (factoring in the Gregorian calendar being off by four to six years and the transition from BC to AD). Next, “the prince who is to come” was to destroy

Jerusalem and the Temple; this was fulfilled by the Roman legions in AD 70. Then, there remains the “gap” of the “Times of the Gentiles,” until “he” (Antichrist) will make a covenant with the many for the remaining week or seven years (to be fulfilled after the Times of the Gentiles come to a close and the Rapture of the Church occurs).

Interwoven in this Israeli timeline remains an interesting prophecy contained in Hosea 5:14 – 6:3. This prophecy speaks of the Jews being “torn away” from *Yahweh* and of Him “going away” and returning to His “place.” Next, it gives encouragement in verse 6:1: “Come, let us return to the Lord. For He has torn us, but He will heal us; He has wounded us, but He will bandage us” (speaking of Messiah’s First Coming). Then, comes the interesting part of the prophecy, contained in verse 2 (and using the “day with the Lord = 1,000 years” analogy): “He will revive us after two days (two thousand years); He will raise us up on the third day (third 1,000 years) That we may live before Him.”

Interpreting it this way from a prophetic perspective, addresses the two thousand years of the Times of the Gentiles/Church Age, followed by the Millennium. This prophetic scripture has also been interpreted to speak of Messiah’s being resurrected on the third day. It could have multiple fulfillments. However, contextually, it appears to be speaking of the nation of Israel and their relationship to *Yahweh*. Therefore, the first prophetic interpretation appears to be the more valid one.

The Gentiles’ timeline, mentioned in Daniel 2 and 7 and Section 1.3.2 above, and more specifically broken down by Daniel 8, 10 and 11, is represented by Nebuchadnezzar’s statue made of different materials and by the four beasts to arise out of the earth. Each metal (in decreasing order of value) and beast represents a kingdom that will rule over Israel. The “head of gold” and “lion with wings of an eagle” represent

Nebuchadnezzar's Babylonian Empire (Dan 2:38; 7:4). The "breast and arms of silver," "bear raised up on one side with three ribs in its mouth" and "ram with two horns" represent the Medio-Persian Empire (Dan 2:39; 5:28; 7:5; 8:3-4, 20). The "belly and thighs of bronze," "leopard with four wings like a bird and four heads," and "shaggy goat with a conspicuous horn broken off and replaced with four horns" represent the Grecian Empire of Alexander the Great broken into the four kingdoms of his four generals (Dan 2:39; 7:6; 8:5-8, 21-2; 10:20; 11:2-3). The "legs of iron" and "fourth beast which was terrifying, extremely strong, and had large iron teeth" represent the Roman Empire (Dan 2:40; 7:7, 23), which eventually was divided into the East (Constantinople) and West (Rome) by Constantine, who declared Christianity to be the religion of the Empire. Then, there remains the Church Age "gap."

This "gap" remains until the Rapture of the Church at its terminus and the rise of the antichrist. At that time, the fifth and final kingdom made up of "the feet and toes of iron mixed with clay" and "ten horns on the fourth beast," which represent a ten-nation confederacy from the confines of the Old Roman Empire, will arise, as addressed in Daniel 2:44; 7:7b-8, 24. Most dispensationalist theologians (including C. I. Scofield, Arno Gaebelein, J. Vernon McGee, Hal Lindsey, Jack Van Impe, Tim LaHaye, Pat Robertson, and Noah W. Hutchings) believe this to be ten nations from the European Economic Community/Union (old Common Market) (Kyle 1998:128-9). (See Section 1.3.2 above, Biederwolf 1985:202-204, 208 and Kyle 1998:126-129 for further documentation). However, recent studies by Deal and Church believe it to be an Arab/Moslem ten-nation confederacy based on those nations described as enemies of Israel and seeking to destroy it as a nation, as outlined by Psalm 83. These ten Old

Testament nations (Edom, the Ishmaelites, Moab, the Hagrites/Hagarenes, Gebal, Ammon, Amalek, Philistia/the Philistines, Tyre, and Assyria/Assur) make up parts of, or all, of the following modern Arab countries that surround Israel: Jordan, Saudi Arabia, Kuwait, Iraq, Egypt, Lebanon, the Palestinians (PLO), Syria, Iran, and Turkey (Deal 1983; 1995:9-74; Church 1986:225-6). Most parts of these modern nations fall within the confines of the Old Roman Empire (www.roman-empire.net). And, all but Iran and Turkey are part of the Arab League (founded in 1945, whose explicit, first and foremost, goal is the destruction of Israel - en.wikipedia.org/wiki/Arab_League). In light of this study's information and the world events occurring in the Middle East, since the close of WWII, it appears that the ten-nation Arab Confederacy (from Psalm 83) is the more likely choice for fulfillment of Daniel's fifth kingdom made partly of iron and partly of clay.

In Daniel 8, this Gentile timeline has additional specific prophecies pertaining to the partitioning of the Grecian Empire after Alexander the Great's death (at a young age) into "four horns" by his top four generals. Then, "out of one of them came forth a rather small horn," representing "a king [who] will arise . . . in the latter period of their rule," who will desecrate "the holy place" (second Temple) and stop the "regular sacrifice . . . for 2,300 evenings and mornings." Then in Daniel 11, the "four horns" of Daniel 8 are further clarified to be "parceled out toward the four points of the compass" (north, east, south and west). The Northern Kingdom (the Seleucids of Syria) and the Southern Kingdom (the Ptolemies of Egypt) then engage in many battles and wars in a struggle for power. This ends with a Syrian king fulfilling the prophecy in Daniel 8 about the "small horn." This is further clarified to be when he sets "up the abomination of desolation" in

the “sanctuary.” This specific prophecy was fulfilled by Antiochus IV (Epiphanes) during his reign, 175-164 BC (most probably 171-165 BC). Then, the prophecy in *Daniel 11*, goes on to speak of “*the end time*” when one like Antiochus Epiphanes [emphasis added] will “enter the Beautiful Land, and many countries will fall . . . But he will gain control over the hidden treasures of gold and silver . . . he will go forth with great wrath to destroy and annihilate many . . . And he will pitch the tents of his royal pavilion between the seas and the beautiful Holy Mountain; yet he will come to his end and no one will help him” (speaking of the antichrist, who will arise at the time of the ten-nation confederacy).

Continuing with Daniel 12, “Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time” (the Great Tribulation). This Tribulation will last for 3 ½ years; “from the time that the regular sacrifice is abolished and the abomination of desolation is set up, there will be 1,290 days.” This is the same 3 ½ years spoken of in Dan 9:27, where it states, “in the middle of the week he will put a stop to sacrifice . . .”). *Daniel 12 also speaks of the resurrection of the Old Testament Saints (and possible Rapture)* [emphasis added]; “and at that time your people, everyone who is found written in the book, will be rescued. And many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt.”

Next, those additional specific prophecies from the Old Testament that support these subtimelines will be explored. These prophecies are in addition to all the previously mentioned Old Testament prophecies about both the First and Second Comings of *Yeshua*

HaMashiach, which were addressed in Sections 1.2.4, 1.2.6, 1.2.7, 1.3.1, and 1.3.3.1 above. Isaiah and Jeremiah speak of the city of Babylon, which will “never [be] inhabited again”—Isa 13:19-22; Jer 50:39-40; 51:37-43 (Saddam Hussein tried to rebuild it in the 1980s/90s, but failed). Jeremiah 51:7 and Zechariah 5 speak of the “spirit of Babylon” or “Babylon the Harlot” (mentioned in Revelation 17 and 18 and indicative of the Babylonian Mysteries cult false religious spirit present throughout history until the end).

The following prophecies speak of the regathering or rebirth of the nation of Israel: Isaiah 66:7-8 (specifically addresses Israel being “born in a single day”—May 14, 1948); Amos 9:15 (Israel “will no more be uprooted from their Land”); Ezekiel 11:13-20; 20:33-44; 36 – 37 (Israel restored as “one nation again,” specifically 37:15-28); Hosea 3:4-5; and Isaiah 27:6 (Israel to “take root and blossom and fill the earth with fruit”). Isaiah 19:18-20 speaks of five Egyptian cities speaking Hebrew and there being a “sign” in Egypt (fulfilled in 1967 and the sign being the Great Pyramid of Giza).

Ezekiel, in his visions contained in 1:4-28 and 10:1-22, mentions the “Cherubim,” who equate to the “four living creatures” of Revelation 4. Zechariah 6:1-8 mentions the “four horsemen of the Apocalypse” from Revelation 6. Zechariah 4 mentions the “two olive trees that stand before the Lord,” which equate to the “two witnesses” of Revelation 11.

Section 1.3.3.2 above addresses the day of the Lord (*Yahweh*)/Jacob’s Trouble prophecies that speak of the “Tribulation.” However, the following citations deal specifically with the “Battle of Armageddon” (mentioned specifically by name in Rev 16:16), which will occur at the end of the Tribulation and just prior to the Second Coming of Jesus: Ezekiel 38-9; Micah 4:11-13; Zechariah 14:1-6, 12-15 (14:4

specifically states that “His feet” (“the Lord’s,” from verse 3) will physically “stand on the Mount of Olives”). Section 1.3.3.3 above addresses the millennial kingdom prophecies.

Next, the New Testament “signs of the times” will be explored. The primary and overarching “sign” from the New Testament has been the outline of the Church Age; broken into seven periods based on the names of the churches described in Revelation 2 and 3, broken down as follows: 1) Ephesus—the Birth of the Church to the destruction of the Jerusalem/the Temple and the Apostolic Fathers—approximately AD 100; 2) Smyrna—Period of Persecution—AD 100 to approximately AD 313; 3) Pergamum—Rise of Heresies and Controversies—AD 313 to approximately AD 500; 4) Thyatira—First Pope/Rise of Islam/Church Split (East and West)—AD 500 to approximately AD 1054; 5) Sardis—Rise of Moslem Latin Avveroism, Scholasticism, Monasticism, Crusades, Middle Ages—AD 1054 to approximately AD 1517; 6) Philadelphia—Protestant Reformation, Bible type-printed and translated, Revivals, Great Awakenings, Missionaries—AD 1517 to approximately AD 1960; and 7) Laodicea—Lukewarm, rich, with no need of anything (but really wretched, poor, blind, and naked), Love grows cold, Falling away, deceiving spirits (Jude 11-13, 18-19; 1 Tim 4:1; 2 Tim 3:1; 2 Thess 2:3-4; Rev 3:20), last period before the end of the Church Age and Jesus, who is standing at the door, returns for His Body—1960 to the Rapture of the Church (This breakdown of the Periods of the Church Age is a compilation of the following theologians on the matter: Darby 1950:561-3; Scofield 1945:1332-4; Hains n.d.:11; Lindsay 1961:17-8; Johnson 1978:15-6; and Gregg 1997:62-3). Then, there remains the Apocalyptic Discourse of Jesus.

The first prophetic sign mentioned by Jesus Christ (the Living Word of God) in Matthew 24:2, Mark 13:2, and primarily Luke 21:5-6, 20-24, signaling the beginning of the Last Days and the “Times of the Gentiles,” was the destruction of Jerusalem and the Temple (fulfilled some forty years later, in AD 70). Next, Jesus spoke of the persecution of the Early Church in Luke 21:12-19, which started under Nero (in AD 64) and lasted until Constantine (in AD 313).

Jesus then spoke of the following signs that would be like “the beginning of birth pangs,” which would increase in frequency and intensity until the time of birth (Matt 24:4-8): 1) “false Christs” who would come and “mislead many” (this started in the Early Church, shortly after Jesus’ ascension, has continued through Church Age, has dramatically increased since 1948, and will conclude with Antichrist—of which the false proclamation of Lord Maitreya in 1982 was the first attempt of Satan to bring him to the forefront); 2) “wars and rumors of wars” (they have happened with increased frequency—especially the “rumors of wars” part, since the end of WWII, the second “war to end all wars,” followed by the Six Day War in 1967, the *Yom Kippur* War in 1973, the First Gulf War in 1990-91, and the Second Gulf War in 2003—and will continue until the Battle of Armageddon); 3) “nation against nation” and “kingdom against kingdom” (again, this has happened with increased frequency since WWII, not just in war, but financially, politically and socially—prime examples are the fall of Communism and the “Iron Curtain,” and the resulting realignment/renaming of nations in Europe and Asia and Africa) and the solidifying of the Arab League against Israel as a nation; and 4) “famines and earthquakes in various places” (again, increasing in frequency and intensity since recorded history in the thirteenth century, especially with

the exponential world population increase/recent natural disasters that often accompany earthquakes; such as droughts, floods, volcanic eruptions, tsunamis, and hurricanes).

After these have occurred, Jesus said in verses 9-10, “they will deliver you to tribulation and will kill you, and you will be hated by all nations on account of My name. And many will fall away and will deliver up one another” (this happened initially during the persecution of the Early Church, was repeated in extreme measure to the Jews (God’s chosen people) during the “Holocaust” of WWII, and recently in the era of Postmodernism, has begun to happen to Christianity (especially related to “on account of My name”)). Next, Jesus said in verses 10-11: “And many false prophets will arise, and will mislead many. And because lawlessness is increased, most people’s love will grow cold” (again, this has exponentially increased starting with the proliferation of cults and cultic personalities in the 1950s-60s and leading to the postmodern, selfish era of New Ageism/Radical Islamism).

Then Jesus said in Luke 21:25, “And there will be signs in sun and moon and stars, and upon the earth dismay among nations, in perplexity at the roaring of the sea and the waves, men fainting from fear and the expectation of the things which are coming upon the world; for the powers of the heavens will be shaken” (in 1982, all planets in the earth’s solar system aligned on the same side of the sun, which coincided with the eleven-year sunspot cycle; holes in the ozone layer have increased UV rays from the sun; in 1986, Haley’s Comet returned with other comets, Meteor showers and increased UFO sightings; and the recent tsunamis, hurricanes and terrorist attacks of the twenty-first century).

The final sign mentioned by Jesus that will occur before the appearance of the antichrist, “Abomination of Desolation” and the Great Tribulation is mentioned in Matthew 24:14, “And this gospel of the kingdom shall be preached in the whole world for a witness to all the nations, and then the end shall come” (***It is important to note that the Eschatological Gospel of the Kingdom being preached in the whole world for a witness is the last sign to be fulfilled before the end***) [emphasis added]. According to many missions’ organizations, approximately 99% of the world’s nations have heard the Eschatological Gospel of Both Comings (Joshua Project 2007). According to Wycliffe Bible Translators, approximately 96% of the world has the Bible translated into their language, or it is in the process of being translated. Their vision, as an organization, is to have the task completed by the year 2025 (Wycliffe 2006). This then remains the final “sign of the times” as the world approaches the end of the Last Days and the completion of the Times of the Gentiles/the Church Age.

4.3 CONCLUSION

Keeping in mind that the preaching/teaching of the Eschatological Gospel of Both Comings of the Lord Jesus Christ (or fulfillment of the Great Commission issued nearly two thousand years ago by Jesus Himself) is the last sign to be fulfilled before the Rapture of the Church and the progress toward that end outlined above, this journey of the Eschatological Gospel down through history compared to Satan’s plan of deceit, heresy and false religions (in light of the Parable of the Wheat and Tares/Weeds) has led the Body of Christ to “such a time as this” (at the beginning of the twenty-first century). As stated and outlined above, the Church’s focus has shifted in the past twenty years or so from teaching/preaching Jesus’ *Parousia* as an integral part of the Eschatological

Gospel to focusing only on the apocalyptic eschatological aspect of the end of the world. In relation to this phenomena, there has been a major decline, up to the point of a near void, in teaching the Eschatological Gospel in most of its foundational churches (or in any church for that matter), much less sharing that Eschatological Gospel with a lost and dying world. This void is prevalent in most of the Western Church pulpits (even in the denominations/churches where the Eschatological Gospel was a central doctrine in their genesis) and, consequently, also in the layperson's presentation of the Gospel to the people he/she meets in everyday life. This seems to be confirmed by the vision Oral Roberts received from the Lord in 2004 (cited above).

As the signs and birth pangs signaling the Lord Jesus Christ's *Parousia* increase in frequency and intensity, and as the world approaches the completion of the final sign to be completed before the Rapture of the Church, there should be a commensurate, increased sense of urgency to teach and preach the Eschatological Gospel. However, this noticeable decline in teaching and preaching the Eschatological Gospel appears to have an inverse relationship to the increase of Satan's promulgation of deceptive and heretical lies, doctrines, and cults (the primary ones being the Illuminati, the New Age Movement and the meteoric resurgence of radical Islam). Satan is accomplishing this through the various forms of rapid, high-tech, satellite and internet instantaneously available worldwide in this Postmodern Age of communications and mass-media.

In light of the pervasiveness and exponential increase of Satan's Last Days' deceptive heresies and false doctrine (which are being propagated as truth), and as the Church moves toward the completion of the Church Age and the *Parousia* of Jesus, the author sees this void as a chink in the armor of the Body of Christ in fulfilling the last

sign or Great Commission to teach and preach the Eschatological Gospel of Both Comings of Jesus in all the world (Matt 28:19-20; Mark 16:15). If there ever was “such a time as this” to reinstitute the teaching and preaching of the Eschatological Gospel to all nations, it is now, in order to fulfill Matthew 24:14, Mark 13:10, Luke 24:47, and Romans 16:26. With that thought in mind, the author provides the following practical recommendations for how this may be accomplished.

4.4 RECOMMENDATIONS FOR TEACHING THE ESCHATOLOGICAL GOSPEL IN THE TWENTY-FIRST CENTURY

Science and technology have placed global, instantaneous communication at one’s fingertips, yet the spirit of humanity in this Postmodern Age is in constant turmoil and looking for a global solution to its age-old problem of peace (*shalom*) with God in the form of a quick-fix, cure-all answer. This remains fertile ground for Satan to sow his seeds of lies, deception and heresy, but also more importantly, for the Church to sow the seeds of faith, hope and love of the full Eschatological Gospel of Both Comings of the Lord Jesus Christ. Instead of using the positive message of the “already-not yet” Eschatological Gospel of the kingdom of God, the Church (which is definitely in the Laodecian Church Period and relying more on “ministries” than on the local Church Body of Christ) has opted, for the most part, to use apocalypticism or “eschatomania” as a negative motivator to scare lost humanity into the kingdom.

Also in the infancy of this twenty-first century, the American Church specifically has received several clarion wake-up calls: the terrorist attack on America’s east coast (New York and Washington, D.C.) of 9/11/01, Oral Roberts’ vision of August 2004, the devastation of Hurricane Katrina in the summer of 2005, a prophetic word from Pat

Robertson about possible “very serious terrorist attacks by evil men” and “chaos is going to rule” in the latter part of 2007 (Robertson January 2007), the unprecedented, rapidly increasing price of oil in 2008, and the economic downturn in the latter portion of 2008 and into 2009.

If the Church is to fight this vicious, onslaught from Satan (the enemy of its soul) and heed these clarion calls from God (especially as the Church sees the day of Jesus’ *Parousia* approaching), then the Church must take advantage of the same high-tech tools to spread the Eschatological Gospel of the Savior and Lord Jesus Christ. This is presently being done to varying degrees/extents through the efforts of such organizations and venues as the following: 1) Oral Roberts’ Evangelistic Association, Golden Eagle Broadcasting, and Oral Roberts University; 2) Billy Graham’s Evangelistic Association, Samaritan’s Purse and Wheaton University; 3) Pat Robertson’s Christian Broadcasting Network (CBN), 700 Club, Operation Blessing, and Regents University; 4) Paul Crouch’s Trinity Broadcasting Network (TBN); 5) Lester Sumrall’s LeSEA Broadcasting; 6) Jerry Falwell’s Moral Majority and Liberty University; 7) Dallas Theological Seminary and many of its esteemed graduates; 8) Tim LaHaye and his Pre-Trib Research Center and *Left Behind* series; 9) Jack Van Impe Ministries International; 10) Hilton Sutton and his World Ministries; 11) John Hagee Ministries and Christians United for Israel; 12) the Christian and Missionary Alliance through their *Alliance Academic Review* (since 1995) and *Essays on Premillennialism* (2002); 13) Jack Hayford and his Living Way Ministries, The King’s College and Seminary (ministries of the Foursquare Church); and most recently by the Empowered 21: Global Congress on Holy

Spirit Empowerment in the 21st Century (scheduled to be held in Tulsa, OK, April 8-10, 2010).

Notice should be taken that the vast majority of these organizations listed above are not churches, but ministries! While this remains a great way to impact this postmodern generation with the Eschatological Gospel of Jesus Christ (and while the Church should encourage, support and pray for these efforts) the primary medium through which the Eschatological Gospel should be taught and shared on a daily basis is through the arms, legs and voice of the local church (Body of Christ) around the world (especially from those church bodies which were established with the Eschatological Gospel as a primary doctrine). And as Romans 10:14 asks, “How then shall they call upon Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher” (*teacher—added by the author*)?

So, this remains the task ahead of the Church: to “reinstitute” the teaching and preaching of the Eschatological Gospel of Both Comings of the Lord Jesus Christ—first through its foundational churches (Plymouth Brethren, Dispensational Baptist, Christian and Missionary Alliance, Assemblies of God, and the Foursquare Church) and the corresponding seminaries that produce their preachers/teachers—and then in the remaining orthodox Christian denominations and their corresponding seminaries (starting with those whose roots intertwine with formation of the foundational churches listed above; such as other Pentecostal denominations, Methodists, other Baptists, Presbyterians, Anglicans/Episcopalians, and Lutherans). As mentioned above, this process has already started in the CMA and at Dallas Theological Seminary (and to a

lesser degree at The King's College and Seminary). In fact, it is to one of the 1998 articles of the *Alliance Academic Review* that the author now turns to further outline practical recommendations on how to accomplish this monumental task.

Douglas Matthews in his 1998 article "Approximating the Millennium: Premillennial Evangelicalism and Racial Reconciliation" provides sound recommendations for a plan to accomplish his proposed thesis, which is albeit a very narrowly focused slice of the author's proposed thesis, though, still very germane to the recommendations at hand. His focus was to call or encourage the dispensational-oriented "premillennial Church," as it approached the turn of the twenty-first century, toward what he terms "Approximational Pre-Utopianism" and which he defines as follows:

Approximationism views the kingdom of God, a present rule with a future concretized global manifestation, as a central eschato-biblical concept, and the central teaching of the King . . . replaces pretribulational escapism with posttribulational social responsibility. . . avoids both triumphalism and separatism. It avoids both naïve utopianism and cynical pessimism. It is, fundamentally, a shrewd expression of neighbor-love.

The present premillennial understanding of the purpose of eschatology often is as follows: it serves as ammunition for opportunistic, lifeboat evangelism; or it serves as a means for the opportunistic marketing of books that plot the end of the world. In contrast, Approximationism views eschatology as a call to change and abandon idolatries such as racism. The purpose of biblical eschatology is not merely to understand, predict and interpret the future, in various ways; the point of eschatology is to change the present in the presence of the future (Matthews 1998:92-3).

Therefore, with this understanding of the new term approximationism, Matthews sees the Church "as an eschatological community that proclaims, celebrates, models, anticipates, and mediates the millennial *telos* of racial unity in an approximational fashion" (Matthews 1998:93). From this point, Matthews makes the following recommendations for the Church (*of which the germane points were taken in form from his article and translated to the issue at hand*) [emphasis added]:

- 1) The present Church needs to revive (and its seminaries need to teach) the fervent social action *and charismatic life portions of the Eschatological Gospel*;
- 2) “Churches should clearly condemn overt and covert” idolatry *and the heresies, lies and deceptions of Satan*;
- 3) The “writing, teaching, publishing and purchasing . . . of sensational dispensational books should be discouraged;”
- 4) The writings of theologians, *such as George Eldon Ladd, J. Dwight Pentecost, Billy Graham, John F. Walvoord, Charles Ryrie, William J. Dumbrell, Bart D. Ehrman, Norman Geisler, Gerhard Sauter; and the authors of Essays on Premillennialism (especially those who focused on current and future considerations; K. Neill Foster, Keith M. Bailey, Eldon Woodcock, Joel Van Hoogen, William R. Goetz, Donald A. Wiggins, and Matthew A. Cook)* can help to steer the Church and its seminaries back to the central focus *of the Eschatological Gospel*;
- 5) “The writings and stories of” *Eschatological Gospel teachers and preachers of church history* “should be read and discussed” in our churches and seminaries;
- 6) “Worship and hymnody in the local church” should focus more on “eschatopraxis” (or putting “hands and feet” to the Eschatological Gospel) *and strike a balance with being the only* “goal of true worship and praise”;
- 7) “The implications of the theology of the millennium need to be explored and heralded” *(and the author would add; taught and preached in churches by means of Bible Study and Sunday School curriculums and seminaries by means of courses based on the content of this thesis)*;
- 8) “Biblical social praxis should be viewed as a secondary test of the” *proclamation of the Eschatological Gospel*; and
- 9) The Church should refocus all ministerial attempts on proclaiming the *faith, hope and love of the Eschatological Gospel of Both Comings of Jesus Christ through the wisdom (discernment), insight (revelation), power (dunamis), and authority (exousia) of the Holy Spirit* [emphasis added] (Matthews 1998:93-7).

With this as an action plan, it is the author’s hope that the Church will move closer toward becoming the “peaceful (*shalom*), pure and spotless” Body of Christ (Eph 5:27; Phil 2:15; 1 Thess 5:23; 1 Tim 6:14; James 1:27; and 2 Pet 3:14-15) that fulfills the Great Commission just prior to the Blessed Hope of the soon-coming Rapture of the Church.

In retrospect, this study should have accomplished the following purposes: 1) to encourage the ministries, churches and seminaries addressed above, which are already trying to put this into practice, to continue “fighting the good fight”; 2) to encourage those local churches (and their seminaries) of the foundational Eschatological Gospel to

reinstitute, if they are not doing so already, the teaching and preaching of the Eschatological Gospel of Both Comings; and 3) to encourage the other orthodox Christian churches (and their seminaries) to institute (or reinstitute as the case may be) the teaching and preaching of the Eschatological Gospel of Both Comings to fulfill the “last sign” and the Great Commission of proclaiming the good news of faith, hope and love of the Eschatological Gospel of Both Comings to a lost and dying world. While endeavoring to accomplish the “last sign,” these churches should also be vigorously fighting against the insidiously deceptive schemes of Satan in this twenty-first century Postmodern Era (Laodecian Church Period), especially as the Day of the *Parousia* of the Lord Jesus Christ rapidly approaches. And in final conclusion, the author would like to end with a phrase or two from the Church’s two Eschatological Gospel Founding Fathers, the Apostles Paul and John, speaking of the soon coming Blessed Hope (the Rapture of the Church): “For I am confident of this very thing that He who began a good work in you will perfect it until the day of Christ Jesus”; “Maranatha”; and “Amen. Come, Lord Jesus. The grace of the Lord Jesus be with all. Amen.”

WORKS CONSULTED

Primary Sources

Augustine. *The Writings Against the Manichaeans and Against the Donatists*. In 4 of *The Nicene and Post Nicene Fathers (NPNF)*, no. 1. Edited by Philip Schaff and Henry Wace, 1887. Reprint, Peabody: Hendrickson, 1995.

_____. *Contents of Christian Doctrine: Containing a General View of the Subjects Treated in Holy Scripture Book I: 15, 19*. In 2 of *The Nicene and Post Nicene Fathers (NPNF)*, no. 1. Edited by Philip Schaff and Henry Wace, 1887. Reprint, Peabody: Hendrickson, 1995.

Allison, Dale C. Jr. "The Eschatology of Jesus," in *The Continuum History of Apocalypticism*, eds., Bernard McGinn, John J. Collins, and Stephen J. Stein, 139-165. New York, London: Continuum, 2003.

Alomia, Merling. "The Psalm of the 'Blessed Hope': Comments on Psalm 126." *To Understand the Scriptures: Essays in Honor of William H. Shea*. Berrien Springs, MI: Institute of Archaeology; Siegfried H. Horn Archaeological Museum Andrews University, 1997: 45-56.

Bald, Hans. "Eschatological or Theocentric Ethics?" in *The Kingdom of God in the Teaching of Jesus*, 5 in the *Issues in Religion and Theology Series*, ed. Bruce Chilton, 133-157. Philadelphia: Fortress Press, 1984.

Barnes, Robin. "Images of Hope and Despair: Western Apocalypticism ca. 1500-1800," in *The Continuum History of Apocalypticism*, eds., Bernard McGinn, John J. Collins, and Stephen J. Stein, 323-351. New York, London: Continuum, 2003.

Bauckham, Richard and Trevor Hart. "The Shape of Time," in *The Future as God's Gift: Explorations in Christian Eschatology*, eds. David Fergusson and Marcel Sarot, 41-72. Edinburgh: T & T Clark, 2000.

Beker, J. Christiaan. *Paul's Apocalyptic Gospel: The Coming Triumph of God*. Philadelphia: Fortress Press, 1982.

Bell, Jr., William Everett. "A Critical Evaluation of the Pretribulation Rapture Doctrine in Christian Eschatology." Ph.D. diss., New York University, School of Education, 1967.

Biederwolf, William E. *The Second Coming Bible Commentary*. Grand Rapids: Baker, 1924. Reprint, 1985.

- Blomberg, Craig L. and Stephen E. Robinson. *How Wide the Divide? A Mormon and an Evangelical in Conversation*. Downers Grove, IL: InterVarsity Press, 1997.
- Blumhofer, Edith L. "Canada's Gift to the Sawdust Trail': The Canadian Face of Aimee Semple McPherson," in *Aspects of the Canadian Evangelical Experience*, ed. G. A. Rawlyk, 387-402. Montreal and Kingston: McGill-Queen's University Press, 1997.
- Braaten, Carl E. and Robert W. Jenson, eds. *The Last Things: Biblical and Theological Perspectives on Eschatology*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 2002.
- Brandon, S. G. F., ed. *A Dictionary of Comparative Religion*. New York: Charles Scribner's Sons, 1970.
- Brenton, Lancelot C. L. *The Septuagint with Apocrypha: Greek and English*. London: Samuel Bagster and Sons, Ltd., 1851. Reprint, Peabody, MA: Hendrickson, 1986.
- Brotzman, Ellis R. *Old Testament Textual Criticism: A Practical Introduction*. Grand Rapids: Baker Academic, 1994. Twelfth printing, 2007.
- Brown, Francis, ed. *The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon: with an appendix containing the Biblical Aramaic*. Peabody, MA: Hendrickson, 1979.
- Butt, John J. *The Greenwood Dictionary of World History*. Westport, CT: Greenwood Press, 2006.
- Buttrick, George A. *The Parables of Jesus*. New York: Harper and Row, 1928.
- Collins, John J. "From Prophecy to Apocalypticism: The Expectation of the End," in *The Continuum History of Apocalypticism*, eds. Bernard McGinn, John J. Collins, and Stephen J. Stein, 64-88. New York, London: Continuum, 2003.
- Commodianus. *Instructions of Commodianus 35*. In 4 of *The Ante Nicene Fathers (ANF)*. Edited by Alexander Roberts and James Donaldson, 1885. Reprint, Peabody: Hendrickson, 1995.
- Cooper, David L. *Messiah: His Glorious Appearance Imminent*. Los Angeles: Biblical Research Society, 1961.
- Daley, Brian E. *The Hope of the Church: A Handbook of Patristic Eschatology*. Cambridge: Cambridge University Press, 1991. Reprint, Peabody: Hendrickson, 2003.

- Dalferth, Ingolf U. "The Eschatological Roots of the Doctrine of the Trinity," *Trinitarian Theology Today: Essays on Divine Being and Act*. Christopher Schwöbel, ed. Edinburgh, Scotland: T & T Clark Ltd., 1995.
- Darby, J. N. *Synopsis of the Books of the Bible. Vol. 3: Colossians – Revelation*. Second Edition. New York: Loizeaux Brothers, INC., 1950.
- Deal, Colin H. *End Time News* (Prophecy Monthly Newsletter). P. O. Box 455, Rutherford College, NC 28671.
- _____. *Will Christ Return by 1988? 101 Reasons Why*. P. O. Box 455, Rutherford College, NC: Colin H. Deal, 1979.
- _____. *The Day and Hour Jesus will Return*. P. O. Box 455, Rutherford College, NC: Colin H. Deal, 1981.
- _____. *The Beast and the Arabs*. P. O. Box 455, Rutherford College, NC: Colin H. Deal, 1983.
- _____. *Revelation of the Beast*. P. O. Box 455, Rutherford College, NC: Colin H. Deal, 1995.
- de Boer, M. C. "Paul and Apocalyptic Eschatology," in *The Continuum History of Apocalypticism*, eds., Bernard McGinn, John J. Collins, and Stephen J. Stein, 166-194. New York, London: Continuum, 2003.
- Demy, Timothy J. and Thomas D. Ice. "The Rapture and an Early Medieval Citation." *Bibliotheca Sacra* 152 (1995): 306-17.
- Dodd, C. H. *History and the Gospel*. New York: Charles Scribner's Sons, 1938.
- _____. *The Apostolic Preaching and its Developments: Three Lectures with an Appendix on Eschatology and History*. Edinburgh: R. & R. Clark, Ltd., 1936. Reprint/second edition, New York: Harper and Brothers, 1944.
- _____. *The Parables of the Kingdom*. New York: Charles Scribner's Sons, 1936. Revised edition, 1961.
- Dorries, David W. *Our Christian Roots*. Vol.1. Coweta, OK: Kairos Ministries International, 2002.
- _____. *Spirit-Filled Christology: Merging Theology and Power*. San Diego: Aventine Press, 2006.
- Dumbrell, William J. *The Search for Order: Biblical Eschatology in Focus*. Grand Rapids: Baker Books, 1994.

- Edersheim, Alfred. *The Life and Times of Jesus the Messiah*. Peabody, MA: Hendrickson, 1993.
- Eliade, Mircea, ed. *The Encyclopedia of Religion*. 16 vols. New York: Macmillan Pub. Co., 1987.
- Ellwood, Robert S. *The Encyclopedia of World Religions*. New York: Facts on File, 1998.
- Elwell, Walter A and Robert W. Yarbrough. *Encountering the New Testament: A Historical and Theological Survey*. Grand Rapids: Baker, 1998.
- _____. *Evangelical Dictionary of Theology*. Revised edition. Grand Rapids: Baker, 2001.
- Encyclopaedia Britannica Online*. 2007. <http://www.britannica.com/eb/article-9037605;260468/Billy-Graham> (12 June 2007).
- Erickson, Millard J. *Christian Theology*. Second edition. Grand Rapids: Baker Books, 1998.
- Ervin, Howard M. *Conversion-Initiation and the Baptism in the Holy Spirit: A Critique of James D. G. Dunn, Baptism in the Holy Spirit*. Peabody, MA: Hendrickson, 1984.
- _____. *Spirit Baptism: A Biblical Investigation*. Peabody: Hendrickson, 2002.
- Esses, Michael. *Jesus in Genesis*. Plainfield, NJ: Logos International, 1974.
- Eusebius. *The Church history of Eusebius, Books, 3, 5, 6, and 7*. In 1 of *The Nicene and Post Nicene Fathers (NPNF)*, no. 2. Edited by Philip Schaff and Henry Wace, 1890. Reprint, Peabody: Hendrickson, 1995.
- Falls, Thomas B. *The Writings of Saint Justin Martyr, Dialogue with Trypho*. Washington, DC: The Catholic University of America Press, 1948. Reprint, 1965.
- Farrow, Douglas. "Eucharist, Eschatology and Ethics," in *The Future as God's Gift: Explorations in Christian Eschatology*, eds. David Fergusson and Marcel Sarot, 199-215. Edinburgh: T & T Clark, 2000.
- Fee, Gordon D. and Douglas Stuart. *How to Read the Bible for All Its Worth*. Third Edition. Grand Rapids, Zondervan, 2003.
- Feinberg, Paul D. "2 Thessalonians 2 and the Rapture," in *When the Trumpet Sounds*, ed. Thomas Ice and Timothy Demy, 297-311. Eugene, OR: Harvest House Publishers, 1995.

- Flegg, Columbia Graham. *Gathered Under Apostles, A Study of the Catholic Apostolic Church*. Oxford: Clarendon Press, 1992.
- Foster, K. Neill. "Premillennialism, the Scriptures and Convergent Issues," in *Essays on Premillennialism*, eds. K. Neil Foster and David E. Fessenden, 59-73. Camp Hill, PA: Christian Publications Inc., 2002.
- Froom, Le Roy Edwin. *The Prophetic Faith of our Fathers, The Historical Development of Prophetic Interpretation. 2, Pre-Reformation and Reformation Restoration, and Second Departure*. Washington D.C.: Review and Herald, 1948.
- _____. *The Prophetic Faith of our Fathers, The Historical Development of Prophetic Interpretation. 1, Early Church Exposition, Subsequent Deflections, and Medieval Revival*. Washington D.C.: Review and Herald, 1950.
- Gangel, Kenneth O. and Stephen J. Bramer. *Holman Old Testament Commentary, Genesis*. Nashville: Broadman and Holman Publishing, 2002.
- Garrison, William. *Holocaust II: The Truth about the New Age Plan*. Tulsa: End-Time Ministries, 1985.
- Geisler, Norman. *Systematic theology. 4, Church/Last Things*. Minneapolis: Bethany House, 2005.
- Gomes, Alan W. *Unmasking the Cults*. Grand Rapids: Zondervan, 1995.
- Graham, Billy. *World Aflame*. Garden City, NJ: Doubleday and Co., Inc., 1965.
- _____. *Till Armageddon: A Perspective on Suffering*. Waco, TX: World Books, 1981.
- _____. *Approaching Hoofbeats and the Four Horsemen of the Apocalypse*. Minneapolis: Grason, 1983.
- _____. *Storm Warning*. Dallas: Word Publishing, 1992.
- Grasser, Erich. "On Understanding the Kingdom of God," in *The Kingdom of God in the Teaching of Jesus*, 5 in the *Issues in Religion and Theology Series*, ed. Bruce Chilton, 52-71. Philadelphia: Fortress Press, 1984.
- Gray, James M., ed. "John Wesley a Premillenarian." *The Christian Workers Magazine* (September 1916): 96-101.
- Green, Arthur. *These are the Words: A Vocabulary of Jewish Spiritual Life*. Woodstock, VT: Jewish Light Publishing, 1999.

- Gregg, Steve, ed. *Revelation: Four Views, A Parallel Commentary*. Nashville: Thomas Nelson Pub., 1997.
- Gregory Thaumaturgus. *A Sectional Confession of Faith VI, XV, XVII*. In Vol. 6 of *The Ante Nicene Fathers (ANF)*. Edited by Alexander Roberts and James Donaldson, 1886. Reprint, Peabody: Hendrickson, 1995.
- Griffin, Des. *Fourth Reich of the Rich*. Clackamas, OR: Emissary Publications, 1976. Revised edition, 1993.
- Groothuis, Douglas R. *Unmasking the New Age*. Downers Grove, IL: InterVarsity Press, 1986.
- Gumerlock, Francis. "A Rapture Citation in the Fourteenth Century." *Bibliotheca Sacra* 159 (2002): 349-62.
- Hagglund, Bengt. *History of Theology*. Translated by Gene J. Lund. St. Louis: Concordia Publishing House, 1968.
- Hains, Edmont. *Seven Churches of Revelation*. Winona Lake, IN, n.d.
- Hamilton, Victor P. *The New International Commentary of the Old Testament, The Book of Genesis, Chapters 1-17*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1990.
- Harris, Jack. *Freemasonry*. New Kensington, PA: Whitaker House, 1983.
- Hart, Larry D. *Truth Aflame: A Balanced Theology for Evangelicals and Charismatics*. Nashville: Thomas Nelson Publishers, 1999.
- Hauerwas, Stanley M. and William H. Willimon. "Your Kingdom come . . . : when we pray the Lord's Prayer, we are relinquishing our allegiance to the kingdoms of this world." *Sojourners* 25 (May-June 1996): 30-3.
- Hegesippus. *Remains of the Second and Third Centuries: Hegesippus, 1*. In 8 of *The Ante Nicene Fathers (ANF)*. Edited by Alexander Roberts and James Donaldson, 1886. Reprint, Peabody: Hendrickson, 1995.
- Hindson, Edward E. "The Rapture and the Return: Two Aspects of Christ's Coming," in *When the Trumpet Sounds*, ed. Thomas Ice and Timothy Demy, 151-162. Eugene, OR: Harvest House Publishers, 1995.
- Hippolytus. *Appendix to the Works of Hippolytus, I, II, XXI*. In Vol. 5 of *The Ante Nicene Fathers (ANF)*. Edited by Alexander Roberts and James Donaldson, 1886. Reprint, Peabody: Hendrickson, 1995.

- Hislop, Alexander. *The Two Babylons or The Papal Worship Proved to be the Worship of Nimrod and his Wife*. London: S. W. Partridge & Co., 1916. Fourth Edition, 1929
- Hobbs, Herschel H. "The Gospel of the Blessed Hope." *Christianity Today* 2 (Dec. 23 1957):13-16.
- Holmes, C. Raymond. "The Preaching of the Gospel of the Parousia." M.Th. Thesis, Andrews University, Seventh Day Adventist Theological Seminary, 1972.
- House, H. Wayne. *Chronological and Background Charts of the New Testament*. Grand Rapids: Zondervan, 1981.
- . "Apostasia in 2 Thessalonians 2:3: Apostasy or Rapture?" in *When the Trumpet Sounds*, ed. Thomas Ice and Timothy Demy, 261-296. Eugene, OR: Harvest House Publishers, 1995.
- Hulgren, Arland J. *The Parables of Jesus, A Commentary*. Grand Rapids: Eerdmans, 2000.
- Hunter, A. M. *The Parables for Today*. London: SCM Press Ltd., 1983.
- In the Last Days; An Early History of the Assemblies of God*. Springfield, MO: Assembly of God Headquarters, 1962.
- Jeffrey, Grant R. "A Pretrib Rapture Statement in the Early Medieval Church," in *When the Trumpet Sounds*, eds. Thomas Ice and Timothy Demy, 105-125. Eugene, OR: Harvest House Publishers, 1995.
- Jeremias, Joachim. *The Parables of Jesus*. Second revised edition. Upper Saddle River, NJ: Prentice-Hall, 1972.
- Johns. I. N. *The Reference Passage Bible New Testament, with Old Testament References*. Plainfield, NJ: Logos International, 1978.
- Johnson, Albert Edmund. *God's Unveiling of the Future: A Chronological Approach to the Book of Revelation for Laymen, Bible Students and Ministers*. 1978.
- Joshua Project: Bringing Definition to the Unfinished Task. A Ministry of the U. S. Center for World Mission. 25 October 2007. <http://www.joshuaproject.net/global-progress-scale.php> (16 November 2007).
- Julius Africanus. *The Extant Writings of Julius Africanus 3:18:4*. In Vol. 6 of *The Ante Nicene Fathers (ANF)*. Edited by Alexander Roberts and James Donaldson, 1886. Reprint, Peabody: Hendrickson, 1995.

- Karkkainen, Veli-Matti. *Christology: A Global Introduction*. Grand Rapids: Baker Academic, 2003.
- Kay, Peter. "The Pentecostal Missionary Union and the Fourfold Gospel with Baptism in the Holy Spirit and Speaking in Tongues: A New Power for Missions?" *Journal of the European Pentecostal Theological Association* 19 (1999): 89-104.
- Keeley, Robin, ed. *Eerdmans Handbook to Christian Belief*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1982.
- Keil, C. F. and F. Delitzsch. *Biblical Commentary on the Old Testament*. 1, The Pentateuch. Translated by James Martin. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949.
- King, Paul L. "Premillennialism and the Early Church," in *Essays on Premillennialism*, eds. K. Neil Foster and David E. Fessenden, 1-12. Camp Hill, PA: Christian Publications Inc., 2002.
- _____. *Genuine gold: the cautiously charismatic story of the early Christian and Missionary Alliance*. Tulsa: Word and Spirit, 2006.
- Kinman, Brent. "Parousia, Jesus' 'A-Triumphal' Entry, and the Fate of Jerusalem." *Journal of Biblical Literature* 118 (Summer 1999): 279-94.
- Kirban, Salem. *Satan's Angels Exposed*. Chattanooga, TN: AMG Publishers, 1980.
- Kistemaker, Simon J. *The Parables of Jesus*. Grand Rapids: Baker, 1980.
- Kittel, Gerhard and Gerhard Friedrich, eds. *Theological Dictionary of the New Testament*. 10 vols. Translated by Geoffrey W. Bromiley. Grand Rapids: Eerdmans, 1964-1976.
- _____. *Theological Dictionary of the New Testament*. Abridged in One Volume. Translated by Geoffrey W. Bromiley. Grand Rapids: Eerdmans, 1985.
- Klein, William W., Craig L. Blomberg, and Robert L. Hubbard, Jr. *Introduction to Biblical Interpretation*. Nashville: Thomas Nelson, 1993.
- Kummel, Werner Georg. "Eschatological Expectation in the Proclamation of Jesus," in *The Kingdom of God in the Teaching of Jesus*, 5 in the *Issues in Religion and Theology Series*, ed. Bruce Chilton, 36-51. Philadelphia: Fortress Press, 1984.
- Kyle, Richard. *The Last Days Are Here Again: A History of the End Times*. Grand Rapids: Baker Books, 1998.

- Lactantius. *The Divine Institutes*. In Vol. 7 of *The Ante Nicene Fathers (ANF)*. Edited by Alexander Roberts and James Donaldson, 1886. Reprint, Peabody: Hendrickson, 1995.
- Ladaria, Luis F. "Eschatology." *Dictionary of Fundamental Theology*. Edited by Rene Latourelle and Rino Fisichella. New York: The Crossroad Publishing Company, 1994.
- Ladd, George Eldon. *Crucial Questions about the Kingdom of God*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1952.
- _____. *The Blessed Hope*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956.
- _____. *A Theology of the New Testament*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1974.
- _____. *The Last Things, An Eschatology for Laymen*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1978.
- Lamorte, Andre. "The Concept of Time in Prophecy." *Christianity Today* 2 (Dec. 23 1957): 11-12.
- LaSor, William Sanford, David Allan Hubbard and Frederic Wm. Bush. *Old Testament Survey: The Message, Form, and Background of the Old Testament*. Second edition. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1996.
- Lattke, Michael. "On the Jewish Background of the Synoptic Concept 'The Kingdom of God'," in *The Kingdom of God in the Teaching of Jesus*, 5 in the *Issues in Religion and Theology Series*, ed. Bruce Chilton, 72-91. Philadelphia: Fortress Press, 1984.
- Leith, John H., ed. *Creeds of the Churches: A Reader in Christian Doctrine from the Bible to the Present*. Third edition. Louisville: John Knox Press, 1982.
- Levinson, David. *Religion: A Cross Cultural Encyclopedia*. New York; Oxford: Oxford University Press, 1996.
- Lindsay, Gordon. *The Book of Revelation Made Easy – The Seven Churches of Prophecy*. Dallas: The Voice of Healing Publishing CO., 1961.
- Livingstone, David. *Terrorism and the Illuminati: A Three Thousand Year History*. Charleston, SC: BookSurge LLC, 2007.
- Lockyer, Herbert. *All the Parables of the Bible*. Grand Rapids: Zondervan, 1963.

- Lust, J., E. Eynikel, and K. Hauspie. *A Greek-English Lexicon of the Septuagint*. Part 1. Stuttgart: Deutsche Bibelgesellschaft, 1992.
- . *A Greek-English Lexicon of the Septuagint*. Part 2. Stuttgart: Deutsche Bibelgesellschaft, 1996.
- Mansoor, Menahem. *The Dead Sea Scrolls: A Textbook and Study Guide*. Second edition. Grand Rapids: Baker Book House, 1983.
- Martin, Walter. *The Kingdom of the Cults*. Minneapolis: Bethany House Publishers, 1965. Revised, updated and expanded edition, 2003.
- Martinez, Florentino Garcia. "Apocalypticism in the Dead Sea Scrolls," in *The Continuum History of Apocalypticism*, eds. Bernard McGinn, John J. Collins, and Stephen J. Stein, 89-111. New York, London: Continuum, 2003.
- Matthews, Douglas. "Approximating the Millennium: Premillennial Evangelicalism and Racial Reconciliation." *Alliance Academic Review* (1998): 71-106.
- McDonald, William Valentine. Manuscript for book entitled, *A Hebrew Text in Greek Dress: A Comparison and Contrast Between Jewish and Hellenistic Thought*, Chapter 3, Kingdom of Heaven in its Historical Setting, 2007. Oral Roberts University, School of Theology and Missions, Dr. McDonald's office.
- McDowell, Josh and John Gilchrist. *The Islam Debate*. San Bernadino, CA: Here's Life Publishers, INC., 1983.
- McGinn, Bernard. "Apocalypticism and Church Reform: 1100-1500," in *The Continuum History of Apocalypticism*, eds. Bernard McGinn, John J. Collins, and Stephen J. Stein, 273-298. New York, London: Continuum, 2003.
- McPherson, Aimee Semple. *The Foursquare Gospel*. Echo Park Evangelistic Association, Los Angeles: B. N. Robertson Printing Co., 1946.
- . *Aimee Semple McPherson: The Story of My Life*. Echo Park Evangelistic Association, Los Angeles: International Correspondents Publishers, 1951.
- Melito the Philosopher. *Remains of the Second and Third Centuries: Melito the Philosopher*. In Vol. 8 of *The Ante Nicene Fathers (ANF)*. Edited by Alexander Roberts and James Donaldson, 1886. Reprint, Peabody: Hendrickson, 1995.
- Metzger, Bruce. *A Textual Commentary on the Greek New Testament*. Revised edition. New York: United Bible Societies, 1975.

- Milhou, Alain. "Apocalypticism in Central and South American Colonialism," translated from the French by Nikita Harwich, in *The Continuum History of Apocalypticism*, eds., Bernard McGinn, John J. Collins, and Stephen J. Stein, 417-440. New York, London: Continuum, 2003.
- Miner, Paul S. *The Kingdom and the Power: An Exposition of the New Testament Gospel*. Philadelphia: The Westminster Press, 1950.
- Morrish, George. *A Concordance of the Septuagint*. London: Samuel Bagster and Sons, Ltd., n.d. Reprint, Grand Rapids: Zondervan, 1976.
- Mozley, E. N. *The Theology of Albert Schweitzer for Christian Inquiries; with an Epilogue by Albert Schweitzer*. New York: The Macmillan Co., 1951.
- Nienkirchen, Charles W. *A. B. Simpson and the Pentecostal Movement*. Peabody: Hendrickson, 1992.
- Olster, David. "Byzantine Apocalypses," in *The Continuum History of Apocalypticism*, eds. Bernard McGinn, John J. Collins, and Stephen J. Stein, 254-272. New York, London: Continuum, 2003.
- Origen. *Origen Against Celsus, 2:29*. In 4 of *The Ante Nicene Fathers (ANF)*. Edited by Alexander Roberts and James Donaldson, 1885. Reprint, Peabody: Hendrickson, 1995.
- Otto, Rudolf. "The Kingdom of God Expels the Kingdom of Satan," in *The Kingdom of God in the Teaching of Jesus*, 5 in the *Issues in Religion and Theology Series*, ed. Bruce Chilton, 27-35. Philadelphia: Fortress Press, 1984.
- Outler, Albert C. *John Wesley*. New York: Oxford University Press, 1964. Reprint in paperback form, 1980.
- Papias. *Fragments of Papias VI*. In Vol. 1 of *The Ante Nicene Fathers (ANF)*. Edited by Alexander Roberts and James Donaldson, 1885. Reprint, Peabody: Hendrickson, 1995.
- Payson, Seth. *Proof of the Illuminati*. Charlestown, MA: Samuel Etheridge, 1802. Reprint, Woodbridge, VA: The Invisible College Press, LLC, 2003.
- Pentecost, J. Dwight. *Things to Come: A Study in Biblical Eschatology*. Findlay, OH: Dunham Publishing Co., 1958. Reprint, Grand Rapids: Zondervan, 1980.
- _____. *The Parables of Jesus*. Grand Rapids: Baker, Zondervan, 1982.
- Pink, Arthur W. *Satan and His Gospel*. Swengel, PA: Reiner Publications, n.d.

- Polkinghorne, John. *The God of Hope and the End of the World*. New Haven, CT and London: Yale University Press, 2002.
- Potesta, Gian Luca. "Radical Apocalyptic Movements in the Late Middle Ages," in *The Continuum History of Apocalypticism*, eds. Bernard McGinn, John J. Collins, and Stephen J. Stein, 299-322. Translated by Armando Maggi. New York, London: Continuum, 2003.
- Price, J. Randall. "Old Testament Tribulation Terms," in *When the Trumpet Sounds*, eds. Thomas Ice and Timothy Demy, 57-83. Eugene, OR: Harvest House Publishers, 1995.
- Pseudo-Clementine Literature. *Recognitions of Clement Book I, LXIX*. In Vol. 8 of *The Ante Nicene Fathers (ANF)*. Edited by Alexander Roberts and James Donaldson, 1886. Reprint, Peabody: Hendrickson, 1995.
- Raabe, Paul R. "Eagerly Waiting for the Blessed Hope." *Concordia Journal* 25 (1999): 238.
- Rea, John. "The Rapture of the Church and The Chronological Relation to the Great Tribulation." M.Th. thesis, Grace Theological Seminary, 1954.
- Reid, Darrel R. "Towards a Fourfold Gospel: A. B. Simpson, John Salmon, and the Christian and Missionary Alliance in Canada," in *Aspects of the Canadian Evangelical Experience*, ed. G. A. Rawlyk, 271-88. Montreal and Kingston: McGill-Queen's University Press, 1997.
- Rhodes, Ron. *Find It Quick Handbook on Cults & New Religions*. Eugene, OR: Harvest House Publishers, 2005.
- Roberts, Oral. *The Second Coming of Christ and Other Sermons by Oral Roberts*. Tulsa: Oral Roberts Evangelistic Association, 1967.
- _____. *God's Timetable for the End of Time*. Tulsa: Heliotrope Publications, 1969.
- _____. *Christ in Every Book*. Tulsa: Oral Roberts Evangelistic Association, 1975.
- _____. *Expect a Miracle: My Life and Ministry, Oral Roberts An Autobiography*. Nashville: Thomas Nelson Publishers, 1995.
- _____. Interview by Benny Hinn on *This is Your Day*, 20 August 2004, transcript OR542, Oral Roberts Ministries, 7777 South Lewis Ave., Tulsa, OK.
- Robertson, Pat. "Pat Robertson's Comments on the Year Ahead," January 2007. http://www.patrobertson.com/pressreleases/2007Comments_PatRobertson.asp/ (18 January 2007).

Rosenthal, Marvin. *The Pre-Wrath Rapture of the Church*. Nashville: Thomas Nelson Publishers, 1990.

Ryrie, Charles C. *The Ryrie Study Bible*. Chicago: Moody Press, 1978.

Sandeen, Ernest R. *The Roots of Fundamentalism: British and American Millenarianism 1800-1930*. Chicago: University of Chicago Press, 1970.

Sauter, Gerhard. *Eschatological Rationality, Theological Issues in Focus*. Grand Rapids: Baker Books, 1996.

———. *What Dare We Hope? Reconsidering Eschatology*. Harrisburg, PA: Trinity Press Int'l, 1999.

Schaff, Philip. *History of the Christian Church*. 1, *Apostolic Christianity: From the Birth of Christ to the Death of St. John, AD 1-100*. Originally published, 1858. Reprint, Peabody: Hendrickson, 2002.

———. *History of the Christian Church*. 2, *Ante-Nicene Christianity: From the Death of John the Apostle to Constantine the Great, AD 100-325*. Originally published, 1858. Reprint, Peabody: Hendrickson, 2002.

———. *History of the Christian Church*. 3, *Nicene and Post-Nicene Christianity: From Constantine the Great to Gregory the Great, AD 311-590*. Originally published, 1867. Reprint, Peabody: Hendrickson, 2002.

———. *The Creeds of Christendom with a History and Critical Notes*. Vol. 1, *The History of Creeds*. New York: Harper and Row, 1931. Reprint, Grand Rapids: Baker Books, 1993.

———. *The Creeds of Christendom with a History and Critical Notes*. Vol. 2, *The Greek and Latin Creeds*. New York: Harper and Row, 1931. Reprint, Grand Rapids: Baker Books, 1993.

———. *The Creeds of Christendom with a History and Critical Notes*. Vol. 3, *The Evangelical Protestant Creeds*. New York: Harper and Row, 1931. Reprint, Grand Rapids: Baker Books, 1993.

Schwöbel, Christoph. "Last Things First?," in *The Future as God's Gift: Explorations in Christian Eschatology*, eds. David Fergusson and Marcel Sarot, 217-241. Edinburgh: T & T Clark, 2000.

Scofield, C. I., ed. *The Scofield Reference Bible*. New York and Oxford: Oxford Press, 1945.

———. *The New Scofield Reference Bible*. New York and Oxford: Oxford Press, 1967.

- Shelly, Harold. "Premillennialism in the Medieval and Reformation Times," in *Essays on Premillennialism*, eds. K. Neil Foster and David E. Fessenden, 16-31. Camp Hill, PA: Christian Publications Inc., 2002.
- Silver, Jesse Forest. *The Lord's Return: Seen in History and in Scripture as Premillennial and Imminent*. Revised edition. New York: Fleming H. Revell, 1914.
- Simpson, A. B. *The Coming One*. New York: Christian Alliance Publishing, 1912.
- _____. *The Four-Fold Gospel*. Harrisburg, PA: Christian Publications, Inc., 1925.
- Sire, James W. *Scripture Twisting: 20 Ways the Cults Misread the Bible*. Downers Grove: InterVarsity Press, 1980.
- Smalley, Stephen S. "Delay of the Parousia." *Journal of Biblical Literature* 83, no. 1 (Mar. 1964): 41-54.
- Spangler, Ann and Lois Tverberg. *Sitting at the Feet of Rabbi Jesus*. Grand Rapids: Zondervan, 2009.
- Stein, Robert H. *An Introduction to the Parables of Jesus*. Philadelphia: The Westminster Press, 1981.
- _____. *A Basic Guide to Interpreting the Bible: Playing by the Rules*. Eighth printing. Grand Rapids: Baker Books, 2004.
- Stoesz, Samuel J. "Premillennialism, A. B. Simpson, Sanctification and the C&MA," in *Essays on Premillennialism*, eds. K. Neil Foster and David E. Fessenden, 47-56. Camp Hill, PA: Christian Publications Inc., 2002.
- Strawson, William. "Wesley's Doctrine of the Last Things." *The London Quarterly and Holborn Review* 184 (July 1959): 240-9.
- Tertullian. *Part First: The Apology* 48. In Vol. 3 of *The Ante Nicene Fathers (ANF)*. Edited by Alexander Roberts and James Donaldson, 1885. Reprint, Peabody: Hendrickson, 1995.
- _____. *The Five Books Against Marcion, 3:7*. In Vol. 3 of *The Ante Nicene Fathers (ANF)*. Edited by Alexander Roberts and James Donaldson, 1885. Reprint, Peabody: Hendrickson, 1995.
- The Apostolic Fathers, The Letter of Barnabus*. Translated by Francis X. Glimm, Joseph M. F. Marique, and Gerald G. Walsh. Washington, DC: The Catholic University of America Press, 1962.

- The Didache: The Teaching of the 12 Apostles*. In Vol. 7 of *The Ante Nicene Fathers* (ANF). Edited by Alexander Roberts and James Donaldson, 1886. Reprint, Peabody: Hendrickson, 1995.
- The Epistle of Barnabas*. In vol.1 of *The Ante Nicene Fathers* (ANF). Edited by Alexander Roberts and James Donaldson, 1885. Reprint, Peabody: Hendrickson, 1995.
- The Fathers of the Church, The Didache: Teaching of the 12 Apostles*. Translated by Francis X. Glimm, Joseph M. F. Marique, and Gerald G. Walsh. Washington, DC: The Catholic University of America Press, 1962.
- The Interlinear Bible; Hebrew-Greek-English*. Second edition. Jay P. Green, gen. ed. and translator. Peabody: Hendrickson, 1986.
- The New Testament Greek-English Dictionary*. Vol. 14. Denis W. Vinyard, ed. Springfield, MO: The Complete Bible Library, 1990.
- The New Testament in Hebrew and English*. Edgware, Middlesex, UK: The Society of Distributing the Holy Scriptures to the Jews, 1981.
- The Timechart of Biblical History*. Chippenham, England: Third Millennium Press Ltd., 2002.
- The World Book Encyclopedia*. Chicago: World Book, Inc., 2001.
- Torrey, R. A. *The Return of the Lord Jesus*. Bible Institute of Los Angeles: Registered in Stationers Hall, London, 1913.
- Toussaint, Stanley D. "Are the Church and the Rapture in Matthew 24?" in *When the Trumpet Sounds*, eds. Thomas Ice and Timothy Demy, 235-50. Eugene, OR: Harvest House Publishers, 1995.
- Tsoukalas, Steven. *Knowing Christ in the Challenge of Heresy: A Christology of the Cults: A Christology of the Bible*. Lanham, MD: University Press of America, Inc., 1999.
- Tucker, Ruth A. *Another Gospel: Cults, Alternative Religions, and The New Age Movement*. Grand Rapids: Zondervan, 1989.
- Turner, H. E. W. *The Pattern of Christian Truth: A Study in the Relations between Orthodoxy and Heresy in the Early Church*. London: A. R. Mowbray and Co., LTD., 1954. Reprint, New York: AMS Press, Inc., 1978.

- Van den Brom, Luco J. "Eschatology and Time: Reversal of the Time Direction?" in *The Future as God's Gift: Explorations in Christian Eschatology*, eds. David Fergusson and Marcel Sarot, 159-167. Edinburgh: T & T Clark, 2000.
- VanderKam, James C. "Messianism and Apocalypticism," in *The Continuum History of Apocalypticism*, eds. Bernard McGinn, John J. Collins, and Stephen J. Stein, 112-138. New York, London: Continuum, 2003.
- Van Gemeren, Willem A., ed. *New International Dictionary of Old Testament Theology and Exegesis*. Vol. 2. Grand Rapids: Zondervan, 1997.
- _____. *New International Dictionary of Old Testament Theology and Exegesis*. Vol. 3. Grand Rapids: Zondervan, 1997.
- _____. *New International Dictionary of Old Testament Theology and Exegesis*. Vol. 4. Grand Rapids: Zondervan, 1997.
- Van Hoogen, Joel. "Premillennialism and the Alliance Distinctives," in *Essays on Premillennialism*, eds. K. Neil Foster and David E. Fessenden, 113-137. Camp Hill, PA: Christian Publications Inc., 2002.
- Vincent, Marvin R. *Word Studies in the New Testament*. Vol. 1. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1946. Reprint, Peabody, MA: Hendrickson, 1991.
- _____. *Word Studies in the New Testament*. Vol. 2. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1946. Reprint, Peabody, MA: Hendrickson, 1991.
- _____. *Word Studies in the New Testament*. Vol. 3. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1946. Reprint, Peabody, MA: Hendrickson, 1991.
- _____. *Word Studies in the New Testament*. Vol. 4. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1946. Reprint, Peabody, MA: Hendrickson, 1991.
- Verbrugge, Verlyn D., ed. *The NIV Theological Dictionary of New Testament Words*. Grand Rapids: Zondervan, 2000.
- Von Rad, Gerhard. "Promise and fulfillment in the Bible." New Haven, CT: Paul Vieth Christian Education Service, Yale Divinity School, 1961. Sound recording, 50 min.
- Watts, James W. "Psalm 2 in the Context of Biblical Theology." *Horizons in Biblical Theology* 12, no. 1 (1990): 73-91.
- Weber, Timothy P. *Living in the Shadow of the Second Coming, American Premillennialism 1875-1925*. New York City, Oxford: Oxford University Press, 1979.

- Weiss, Johannes. *Jesus' Proclamation of the Kingdom of God*. Translated and edited by Richard Hyde Hiers and David Larrimore Holland. Philadelphia: Fortress Press, 1971.
- Wenham, David. *The Parables of Jesus*. Downers Grove, IL: InterVarsity Press, 1989.
- West, Alan Hugh. "An Exegesis of Revelation 11:15." *Faith and Mission* 16, no. 3 (Summer 1999): 14-21.
- Wilson, William. *Old Testament Word Studies*. Grand Rapids: Kregel Publications, 1978.
- Wigram, George V. *The New Englishman's Hebrew Concordance*. Peabody, MA: Hendrickson, 1984.
- Winehouse, Irwin. *The Assemblies of God; A Popular Survey*. New York: Vantage Press, 1959.
- Wisdom, Thurman. "The Valley of Decision (Joel 3)." *Biblical Viewpoint* 29 (1995): 35-41.
- Wycliffe Bible Translators. 2006. <http://www.wycliffe.org> (16 November 2007).
- Yeager, Randolph O. *The Renaissance New Testament*. Vol. 15. Gretna, LA: Pelican Publishing Co., Inc., 1998.
- Young, Brad H. *The Parables: Jewish Tradition and Christian Interpretation*. Peabody: Hendrickson, 1998.
- Zodhiates, Spiros, ed. *The Complete Word Study Dictionary, New Testament, KJV*. Chattanooga, TN: AMG Publishers, 1991.
- _____. *The Complete Word Study Dictionary, New Testament*. Chattanooga, TN: AMG Publishers, 1992.

WORKS CONSULTED

Secondary Sources

- About European History*. Robert Wilde, 2007.
<http://europeanhistory.about.com/od/referenceencyclopedia/g/glad> (10 April 2007).
- Antelman, Marvin S. *To Eliminate the Opiate*. New York: Zahavia LTD., 1974.
- _____. *To Eliminate the Opiate*. N.d. http://www.geocities.com/cliff_shack/eliminateopiate1ch10.html (12 Aug 2009).
- Binion, Carla. "Nazis and Bush family history: Government investigated Bush family's financing of Hitler." <http://www.rememberjohn.com/Nazis.html>.
- Blayney, Keith. "King Arthur, the Red Dragon and improbable Blayney links." 14 July 2009. [http:// www.keithblayney.com/Blayney/KingArthur.html](http://www.keithblayney.com/Blayney/KingArthur.html) (12 August 2009).
- Boa, Kenneth. *Cults, World Religions, and You*. Wheaton, IL: Victor, 1986.
- Allen, Jamie. "Jamie Allen's Family Tree, Constantine 'the Great' of ROME." N.d. <http://freepages.genealogy.rootsweb.com/~jamesdow/s020/f000004.htm> (12 August 2009).
- Ammianus Marcellinus. Paris, 1681.
- Anderson, Roberts D. *Inside the Mind of Joseph Smith: Psychobiography and the Book of Mormon*. Utah: Signature Books, 1999.
- Bailey, Keith M. "Premillennialism, Jesus Christ and the Church," in *Essays on Premillennialism*, eds. K. Neil Foster and David E. Fessenden, 75-90. Camp Hill, PA: Christian Publications Inc., 2002.
- Bauckham, Richard. *God will be All in All: The Eschatology of Jürgen Moltmann*. Minneapolis: Fortress Press, 2001.
- Bediako, Kwame, Vinay Samuel, Ronald J. Sider, and Rene C. Padilla, eds. "King of God and kingdoms of the world." *Transformation* 16 (Jan – Mar 1999):1-41.
- Bock, Darrell L. "Charting Dispensationalism." *Christianity Today* (12 September 1994):26-29.
- Brooks, Patricia O. *The Return of the Puritans*. Fletcher, NC: New Puritan Library, Inc., 1976. Fourth edition, 1983.

- Bryant. *Bryant's Mythology*. London, 1807.
- Bullinger, Ethelbert William. *Ten Sermons on the Second Advent*. Revised fourth edition. London: Eyre and Spottiswoode, printed by Moor Lane Printing Works, 1901.
- _____. *Commentary on Revelation*. New York: F. H. Revell, 1909.
- Bultmann, Rudolf. *The Presence of Eternity: History and Eschatology*. New York: Harper and Brothers, 1957.
- Cady, Emilie H. *Lessons in Truth*. Lee's Summit, MO: Unity School of Christianity, 1962.
- Capp, Bernard. "The Fifth Monarchists and Popular Millenarianism," in *Radical Religion in the English Revolution*, ed. J. F. McGregor and B. Reay, 176-8, 185-6. New York: Oxford University Press, 1984.
- Cadoux, A. T. *The Parables of Jesus: Their Art and Use*. London: J. Clarke, 1930.
- Chamish, Barry. *Deutsch Devils*. 31 December 2003. <http://www.redmoonrising.com/chamish/Dec03.htm> (13 August 2009).
- Chang, Lit-Sen. "Old Serpent, New Strategy." *Christianity Today* 19 (May 23, 1975):17-18, 20.
- Chilton, Bruce, ed. *The Kingdom of God in the Teaching of Jesus*. 5 in the *Issues in Religion and Theology Series*. Philadelphia: Fortress Press, 1984.
- Choi, Syn-duk. "A Comparative Study of Two New Religious Movements in the Republic of Korea: the Unification Church and the Full Gospel Central Church," in *New Religious Movements and Rapid Social Change*, 113-145. Paris, 1986.
- Christadelphian website. "Doctrines to be Rejected." <http://www.christadelphian.org>.
- Chronicon Paschale*. Bonn, 1832.
- Church, J. R. *Hidden Prophecies in the Psalms*. Oklahoma City: Prophecy Publications, 1986.
- Church of the Nazarene – Visitor Center. March 2006. <http://www.nazarene.org/ministries/administration/visitorcenter/display.aspx> (12 June 2007).
- Clouse, Robert G., ed. *The Meaning of the Millennium: Four Views*. Downers Grove: InterVarsity, 1977.

- Cohn, Norman. *Pursuit of the Millennium*. Revised edition. New York: Oxford University Press, 1974.
- Consiglio, Christopher. "The Sons of God and the Deluge: The Connection between Genesis 6:1-4 and the Biblical Flood Narrative," for THE 217 Seminar on Theological Research, ORU, 2007.
- Cook, Matthew A. "Premillennialism and Worship in the Millennium," in *Essays on Premillennialism*, eds. K. Neil Foster and David E. Fessenden, 181-195. Camp Hill, PA: Christian Publications Inc., 2002.
- Creeds, Confessions, and Catechisms*. 2001. <http://www.spurgeon.org/~phil/creeds> (22 February 2007).
- Creeds of the Evangelical Protestant Churches*. 2005. <http://www.ccel.org/ccel/schaff/creeds3.toc> (22 February 2007).
- Cyprian. *Ad Fort, praef. 2*.
- _____. *De Mort 2*.
- _____. *De Hab Virg 22; cf. Ep 37.2*.
- Daley, Brian E. "Apocalypticism in Early Christian Theology," in *The Continuum History of Apocalypticism*, eds., Bernard McGinn, John J. Collins, and Stephen J. Stein, 221-253. New York, London: Continuum, 2003.
- Dictionary of Fundamental Theology*. Edited by Rene Latourelle and Rino Fisichella. New York: The Crossroad Publishing Company, 1994.
- Dodd, C. H. *The Parables of the Kingdom*. New York: Charles Scribner's Sons, 1936.
- Dresser, Horatio W. *History of the New Thought Movement*. New York: Crowell, 1919.
- Dreyfuss, Robert and Thierry LeMarc. *Hostage to Khomeini*. New York: New Benjamin Franklin House, 1980.
- Eichrodt, Walther. *Theology of the Old Testament*, translated by J. A. Baker. 1. Philadelphia: Westminster Press, 1961.
- _____. *Theology of the Old Testament*, translated by J. A. Baker. 2. Philadelphia: Westminster Press, 1967.
- Ehrman, Bart D. *Jesus: Apocalyptic Prophet of the New Millennium*. New York: Oxford University Press, 1999.

- Ellwood, Robert S., Jr. *Alternative Altars: Unconventional and Eastern Spirituality in America*. Chicago: University of Chicago Press, 1979.
- Emmerson, Richard K. *Antichrist in the Middle Ages*. Seattle: University of Washington Press, 1981.
- Erickson, Millard. *Contemporary Opinions in Eschatology: A Study of the Millennium*. Grand Rapids: Baker Book House, 1977.
- Esslemont, J. E. *Baha'u'llah and the New Era*. Wilmette, IL: Baha'i Publishing Trust, 1980.
- Eusebius. *Chronicle*. Venice, 1818, Basle, 1529.
- Fagon, Myron. "Council on Foreign Relations." March 2000. <http://www.hiddenmysteries.org/themagazine/vol111/articles/fagan3.html> (13 August 2009).
- Fergusson, David and Marcel Sarot, eds. *The Future as God's Gift: Explorations in Christian Eschatology*. Edinburgh: T & T Clark, 2000.
- Fillmore, Charles. *Christian Healing*. Lee's Summit, MO: Unity School of Christianity, 1954.
- Foster, K. Neil. "Premillennialism, the Scriptures and Convergent Issues," in *Essays on Premillennialism*, eds. K. Neil Foster and David E. Fessenden, 59-73. Camp Hill, PA: Christian Publications Inc., 2002.
- _____ and David E. Fessenden, eds. *Essays on Premillennialism*. Camp Hill, PA: Christian Publications Inc., 2002.
- Freeman, James Dillet. *The Story of Unity*. Unity Village, MO: Unity Books, 1978.
- Froom, Le Roy Edwin. *The Prophetic Faith of our Fathers, The Historical Development of Prophetic Interpretation*. 3, Pt. 1, *Colonial and Early National American Exposition*, Pt. 2, *Old World Nineteenth Century Advent Awakening*. Washington D.C.: Review and Herald, 1946.
- Fuller, Robert C. *Naming the Antichrist*. New York: Oxford University Press, 1995.
- Garrett, Clarke. *Spirit Possession and Popular Religion: From the Camisards to the Shakers*. Baltimore: Johns Hopkins University press, 1987.
- Goetz, William R. "Premillennialism, Imminence, the Tribulation and Prophetic Preaching," in *Essays on Premillennialism*, eds. K. Neil Foster and David E. Fessenden, 141-151. Camp Hill, PA: Christian Publications Inc., 2002.

Hall, Manly Palmer. *Lost Keys of Freemasonry*. New York: Jeremy P. Tarcher, 1923.
Reprint New York: Penguin, 2006.

_____. *The Secret Teachings of All Ages: an encyclopedic outline of Masonic, Hermetic, Qabbalistic, and Rosicrucian symbolical philosophy: being an interpretation of the secret teachings concealed within the rituals, allegories, and mysteries of the ages*. Los Angeles: Philosophical Research Society, 1928.

Harrison, Irvine John. "A History of the Assemblies of God." Th.D. diss., Berkeley Baptist Divinity School, 1954.

Harrison, J. F. C. *The Second Coming: Popular Millenarianism, 1780-1850*. New Brunswick, NJ: Rutgers University Press, 1979.

Hartzfeld, David F. and Charles Nienkirchen, eds. *The Birth of a Vision*. Beaverlodge, Alberta: Buena Books, 1986.

Hastings, James, John A. Selbie and John C. Lambert. *Dictionary of the Apostolic Church*. Vol. 1. Edinburgh: T & T Clark, 1915-1918.

_____. *Dictionary of the Apostolic Church*. Vol. 2. New York: C. Scribner's sons, 1916-1922.

Hatcher, William S. and J. Douglas Martin. *The Baha'i Faith: The Emerging Global Religion*. New York: Harper and Row, 1984.

Hebert, David K. "A Primary Source Response Paper on Justin Martyr," a paper presented for GTHE 571 Church History I, Oral Roberts University (ORU), 2004a.

_____. "A Theological Issue Paper on The History of Premillennialism," a paper presented for GTHE 681, Historical Theology, ORU, 2004b.

_____. "A Course Synthesis Paper on The Parable of the Sheep and the Goats (Matthew 25:31-46)," a paper presented for GBIB 583, The Parables of Jesus in their Jewish Context, ORU, 2005a.

_____. "A Theological Research Paper on Eschatological Christology," a paper presented for GTHE 760, Christology, ORU, 2005b.

_____. "A Theological Issue Paper on Wesley's Eschatology," for GTHE 686, Theology of John Wesley, ORU, 2005c.

_____. "A Theological Research Paper on the Illuminati," for GTHE 638, Contemporary Religious Cults, ORU, 2006a.

Hebert, David K. "An Apologetical Analysis Paper on the Illuminati," for GTHE 624, Christian Apologetics, ORU, 2006b.

_____. "The Rapture of the Church: A Doctrine of the Early Church or a Recent Development of the Dispensational Movement?" M.Th. thesis, Oral Roberts University, 2006c.

Hebrew Date Converter. Michael J. Radwin. 2007. <http://www.hebcal.com/converter> (10 April 2007).

Hesiodus. *Theogonia*. Oxford, 1737.

Hill, Donna. *Joseph Smith: The First Mormon*. Garden City, NY: Doubleday, 1977.

Hinckley, Gordon B. *Truth Restored*. Utah: Deseret Book Company, 1979.

Hippolytus. *Commentary on Daniel 4.23*.

History of Macedonia. 2003. <http://www.historyofMacedonia.org/RomanMacedonia/SlavstoOttoman.html> (12 August 2009).

Hitchcock, Mark and Thomas Ice. *The Truth Behind Left Behind*. Sisters, OR: Multnomah Publishers, 2004.

Hoekma, Anthony A. *Seventh-day Adventism*. Grand Rapids: Eerdmans, 1972.

Hollins, L. H. "The Anglo-Saxon People, Part 2." N.d. <http://www.ensignmessage.com/archives/anglo2.html>.

House, Edward M. *The Intimate Papers of Colonel House, Vol. 1, Behind the Political Curtain: 1912-1915*. Edited by Charles Seymour. London: Benn, 1926.

Hyginus. *Hygini Fabulae*. Leipzig, 1856.

Ice, Thomas and Timothy Demy, eds. *When the Trumpet Sounds*. Eugene, OR: Harvest House Publishers, 1995.

Irenaeus. *Against Heresies, Book V: Chaps. III, V – VIII, XII – XVI, XXI – XXXVI*.

Jeremias, Joachim. *New Testament Theology: The Proclamation of Jesus*. New York: Charles Scribner's Sons, 1971.

Justinus. *Justini Hist. (Hist. Rom. Script.)*. Aurelii, Allobrog, 1609.

Koester, Helmut. "The Structure and Criteria of Early Christian Beliefs," in *Trajectories through Early Christianity*, eds. James M Robinson and Helmut Koester. Philadelphia: Fortress, 1971.

- Lambert, Malcolm. *Medieval Heresy*. New York: Holmes and Meier, 1977.
- Lee, Martin A. "The CIA & The Muslim Brotherhood: How the CIA set the stage for the September 11 attacks." *Razor Magazine* (Sept 2004).
- Lindsey, Hal. *The Late Great Planet Earth*. Grand Rapids: Zondervan Publishing House, 1970.
- Mack, Solomon. "A Narrative of Solomon." <http://olivercowdery.com/texts/1811Mack.htm>.
- Marquardt, Michael H. and Wesley P. Walters. *Inventing Mormonism: Tradition and the Historical Record*. Utah: Signature Books, 1998.
- McConnell, D. R. *A Different Gospel: A Historical and Biblical Analysis of the Modern Faith Movement*. Peabody, MA: Hendrickson, 1988.
- Martin, Ernest L. *The Birth of Christ Recalculated*. Second edition. Pasadena, CA: Foundation for Biblical Research, 1980.
- Martin, Michael. "The Dangers of the Eschatological Gospel," *Answers in Action*. 1995. http://answers.org/theology/eschasto_gospel.html/ (8 December 2006).
- McGinn, Bernard. *Visions of the End*. New York: Columbia University Press, 1979.
- _____, John J. Collins, and Stephen J. Stein, eds. *The Continuum History of Apocalypticism*. New York, London: Continuum, 2003.
- McClain, Alva J. *The Greatness of the Kingdom*. Winona Lake, IN: BHM, 1974.
- Methodius of Olympus. *Symposium 9.I*.
- _____. *De Resurrectione I.55.I*.
- Middlekauff, Robert. *The Mathers: Three Generations of Puritan Intellectuals, 1596-1728*. New York: Oxford University Press, 1976.
- Miller, Elliot. "Cabala." Fact Sheet, Christian Research Institute, Rancho Santa Margarita, CA.
- Moltmann, Jürgen. *Theology of Hope: On the ground and the Implications of a Christian Eschatology*. New York: Harper and Row, 1967.
- _____. *The Way of Jesus Christ: Christology in Messianic Dimensions*. Translated by Margaret Kohl. Minneapolis: Fortress Press, 1993.

- Moltmann, Jürgen. *The Coming of God: Christian Eschatology*. Translated by Margaret Kohl. Minneapolis: Fortress Press, 1996.
- Morgan, Brent. "A Research Paper on The Orthodox Christians Response to the Church of Jesus Christ of Latter-day Saints Attempts to be accepted as a Mainstream Christian Denomination," a paper presented for THE 499 Senior Paper, Oral Roberts University (ORU), April 2006.
- Pannenberg, Wolfhart. *Jesus – God and Man*. Second edition. Translated by Lewis L. Wilkins and Duane A. Priebe. Philadelphia: The Westminster Press, 1977.
- Pausanias. Leipzig, 1696.
- Pink, Arthur W. *Redeemer's Return*. Swengel, PA: Bible Truth Depot, 1918.
- Polkinghorne, John and Michael Welker, eds. *The End of the World and the Ends of God; Science and Theology on Eschatology*. Harrisburg, PA: Trinity Press International, 2000.
- Pratt, Orson. *Doctrine and Covenants: Pearl of Great Price*. Utah: The Church of Jesus Christ of Latter-day Saints, 1949.
- Quebedeaux, Richard. *By What Authority: The Rise of Personality Cults in American Christianity*. San Francisco: Harper and Row, 1982.
- Queensborough, Edith Star Miller Paget. *Occult Theocracy*. California: Christian Book Club of America, 1931.
- _____. *Occult Theocracy*. Abbeville, France: Imprimerie F. Paillart, 1933.
- Quigley, Carroll. *Tragedy and Hope: A History of the World in our Time*. New York: Macmillan, 1966.
- Rawlyk, G. A., ed. *Aspects of the Canadian Evangelical Experience*. Montreal and Kingston: McGill-Queen's University Press, 1997.
- Robb, John. "Satan's Tactics in Building and Maintaining His Kingdom of Darkness." *International Journal of Frontier Missions* 10, no. 4 (Oct 1993):173-184.
- Robertson, Pat. *The New World Order*, Dallas: Word Publishing, 1991.
- Robinson, W. H. *The Parables of Jesus in Their Relation to His Ministry*. Chicago: University of Chicago Press, 1928.

- Robison, John. *Proofs of a Conspiracy Against All the Religions and Governments of Europe, Carried on in the Secret Meetings of Free Masons, Illuminati, and Reading Societies*. London: William Creech, T. Cadell, Jr. and W. Davies, 1797.
- “Roman Empire.” <http://www.roman-empire.net/> (30 September 2006).
- Rood, Michael. “Biblical Hebrew Calendar” http://www.michaelrood.com/hebrew_calendar.htm/ (20 March 2007).
- Rosenthal, Herman and S. M. Dubnow. “Frank, Jacob, and the Frankists.” *Jewish Encyclopedia*.
- Rubinsky, Yuri and Ian Wiseman. *A History of the End of the World*. New York: Morrow, 1982.
- Ryrie, Charles C. *Dispensationalism*. Revised and expanded edition. Chicago: Moody Press, 1995.
- St. Clair, Michael J. *Millenarian Movements*. New York: Garland, 1992.
- Scott, Michael. *Hear Then the Parable: A Commentary on the Parables of Jesus*. Minneapolis: Fortress, 1989.
- Scholem, Gershom. *Kabbalah*. Jerusalem: Keter Publishing House, 1974.
- Simpson, A. B. “How I was Led to Believe in Premillenarianism.” *Christian Alliance and Missionary Weekly* 7 (November 13, 1891): 298.
- _____. “The Work of the Christian and Missionary Alliance.” *The Alliance Weekly* 46 (May 1916):107.
- Smith, Joseph Fielding. *Essentials in Church History*. Utah: Deseret Book Company, 1973.
- Smith, William and Henry Wace. *A Dictionary of Christian Biography, Literature, Sects and Doctrines: being a continuation of “The Dictionary of the Bible.”* 4 vols. New York: AMS Press, 1967.
- Smolinski, Reiner. “Apocalypticism in Colonial North America,” in *The Continuum History of Apocalypticism*, eds., Bernard McGinn, John J. Collins, and Stephen J. Stein, 441-466. New York, London: Continuum, 2003.
- Starhawk. *The Spiritual Dance*. New York: Harper & Row, 1989.
- Statius. Leyden, 1671.

- Stitzinger, James F. "The Rapture in Twenty Centuries of Biblical Interpretation." *The Master's Seminary Journal* 13 (2002): 153-56.
- Strawson, William. "The Second Coming of Christ and the Future Life." *The London Quarterly and Holborn Review* 185 (1960): 176-81.
- Sulpicius Severus. *Chron I.2.I; 2.3.7*.
- Taxil, Leo. *Le Diable au XIX Siecle*. Paris: Delhomme, 1896.
- Tennant, Harry. *Christadelphians: What They Believe and Preach*. Birmingham: The Christadelphian, 1986.
- The Abbe Barruel. *Memoirs Illustrating the History of Jacobinism*. Translated by Robert Clifford. London: T. Burton, 1798.
- The Catholic Encyclopedia*. "Paulicians." 2009. <http://www.newadvent.org/cathen/11583b.htm> (12 August 2009).
- The Christadelphian Messenger* No. 46, "The Word Made Flesh."
- The Complete Bible Library*. Springfield, MO: The Complete Bible Library, 1990.
- "The Descent from Adam to the Tilghman (Tillman) and Whitten Families through the Royal Houses of Scythia, Ireland, and Scotland." N.d. <http://dreamwater.org/whittenword/sovrealm/gaels.htm> (12 August 2009).
- The Foursquare Church – About Us. 2007. http://www.foursquare.org/landing_pages/html (12 June 2007).
- The Online Greek Bible*. 2004. <http://greekbible.com> (31 October 2005).
- The Yngling Saga*. 2008. <http://www.sacred-texts.com/neu/heim/02ynglga.htm> (12 August 2009).
- Theophilus of Antioch. *To Autolycus* 2:24.
- Trainor, Joseph. "Adam Weishaupt," 11 May 2002. <http://www.thetruthseeker.co.uk/article.asp?ID+41/> (24 March 2006).
- Turner, Elizabeth Sand. *What Unity Teaches*. Lee's Summit, MO: Unity School of Christianity, n.d.
- Unity's Statement of Faith*. Lee's Summit, MO: Unity School of Christianity, n.d.
- Vermaat, Robert. "The Draco, the Late Roman military standard." 2008. <http://www.fectio.org.uk/articles/draco.htm> (12 August 2009).

Victorinus of Pettau. *Commentary On The Apocalypse Of The Blessed John 20 and 21*.

_____. *De Fabrica Mundi*.

_____. *Commentary on Matthew 24, 11 – 13*.

Walvoord, John F. *The Rapture Question*. Findlay, OH: Dunham Publishing Co., 1957.
Reprint, Grand Rapids: Zondervan, 1979.

Watch Unto Prayer. “The Rhodes-Milner Roundtable.” March 2009. <http://watch.pair.com/roundtable.html> (13 August 2009).

Webster, Nesta. *Secret Societies*. California: Christian Book Club of America, 1924.

Wesley’s *Quadrilateral: The Checks and Balances of Theological Method*. 1999.
<http://www.indwes.edu/quadrilateral/checks.html> (29 July 2009).

Wesleyan *Quadrilateral*. 2006-2009. <http://archives.umc.org/interior.asp?mid=258&GID=312&GMOD=VWD&GCAT=W> (29 July 2009).

_____. 11 June 2007. http://www.theopedia.com/Wesleyan_Quadrilateral (29 July 2009).

_____. 2009. http://www.absoluteastronomy.com/topics/Wesleyan_Quadrilateral (29 July 2009).

Westermann, Claus. *A Thousand Years and a Day: Our Time in the Old Testament*.
Translated by Stanley Rudman. Philadelphia: Fortress Press, 1962.

Wiggins, Donald A. “Premillennialism, the Tribulation and the Millennium,” in *Essays on Premillennialism*, eds. K. Neil Foster and David E. Fessenden, 167-179. Camp Hill, PA: Christian Publications Inc., 2002.

Woodcock, Eldon. “Premillennialism, and the Kingdom of God,” in *Essays on Premillennialism*, eds. K. Neil Foster and David E. Fessenden, 91-111. Camp Hill, PA: Christian Publications Inc., 2002.

Wikipedia, *The Free Encyclopedia*. 2006. 2007. <http://en.wikipedia.org/wiki> (27 September 2006; 10 April, 12 June 2007).

Young, Brad H. *Jesus and His Jewish Parables*. Mahwah, NJ: Paulist, 1989.

_____. *Jesus the Jewish Theologian*. Peabody, MA: Hendrickson, 1995.

VITA

David K. Hebert was born at the U. S. Air Force Hospital, Keesler AFB, Biloxi, Mississippi, on April 19, 1956, the son of Elizabeth Tobey Hebert and Ivy Joseph Hebert. After completing his work at Suitland Senior High School, Suitland, Maryland, in 1974, he entered the United States Coast Guard Academy at New London, Connecticut. In May of 1978, he graduated with a Bachelor of Science in Mathematical Sciences, with honors, and a commission as an Ensign in the United States Coast Guard. On September 22, 1979, he married the former Mickey Snook of Minneapolis, Minnesota, who gave birth to Gabriel John Hebert on June 30, 1981 and to Elizabeth Ann Hebert on August 11, 1983. For the next twenty years, he served honorably at eight separate Coast Guard units (including being Executive Officer of two ships and Commanding Officer of two shore units). After retiring from the Coast Guard in New Orleans, Louisiana in June of 1998, he enrolled in the Alternate Certification Teachers Program at Southeastern Louisiana University at Hammond, Louisiana and began teaching and coaching at Northlake Christian High School in Covington, Louisiana. By the summer of 2000, he had completed all the course work for Alternate Certification (21 Hours, 12 of which were Masters). In May of 2004, he entered the Graduate School of Theology and Missions (Seminary) of Oral Roberts University. In May of 2006, he graduated with a Master of Arts in Theological and Historical Studies, with honors. Since the fall of 2007, he has been teaching theology at Oral Roberts University, as an Adjunct Instructor.

Permanent address: 8923 E. 100th Place
Tulsa, Oklahoma