

## Eschatology Terms and Bible Verses by Pastor Eric Douma

**The broad day of the Lord:** This is the time period in which God saves His people finally and forever while He pours out His wrath upon those who reject Jesus Christ. This broad day of the Lord begins with the inception of Daniel's 70<sup>th</sup> week and extends unto eternity. There are no signs that precede the beginning of the broad day of the Lord (Isaiah 13:6-16; 1 Thess. 5:1-6; 2 Peter 3:10-13).

**The narrow day of the Lord:** This is the unique single day (24-hour period) that occurs at the very end of Daniel's 70<sup>th</sup> week in which Jesus Christ descends to Jerusalem with His people to destroy the nations attacking Jerusalem. This day is within the broad day of the Lord and is preceded by various signs (Joel 2:28-3:17; Zech. 14:1-8; Malachi 4:5-6; Matthew 24:29-31; Revelation 19:11-19).

**Daniel's 70<sup>th</sup> week:** This is often referred to as the "seven-year tribulation period." The first 3½ years contain widespread warfare throughout the Gentile world while Israel is relatively secure as a result of Antichrist's false covenant. Antichrist will break the covenant at the 3½-year mark at which time he will initiate the worst persecution Israel has ever experienced. This seven-year time period begins with the rapture of believers as Christ comes for His people, and it ends with Christ coming with His people to establish His Millennial Kingdom (Daniel 7:15-28; 9:24-27; Jer. 30:7; Matthew 24:4-35; 1 Thess. 5:1-6; Revelation 6-19).

**Pretribulation Rapture:** The belief that Jesus returns to rapture the church at the very beginning of Daniel's 70<sup>th</sup> week before God pours His wrath upon the unregenerate world. In my opinion, this view makes the most sense in light of the biblical data that teaches believers are removed prior to God's wrath being poured out (Isaiah 26:17-21; Luke 17:24-30; Matthew 24:37-41; Romans 5:9; 1 Thess. 4:13-18; 1 Thess. 5:9; Revelation 3:10).

**Posttribulation Rapture:** The belief that Jesus returns to rapture the church at the end of Daniel's 70<sup>th</sup> week. This view maintains that believers will be *preserved through* God's wrath and not *removed prior* to God's wrath as pretribulation proponents claim. In my opinion, this view is untenable due to the fact that believers would know when Christ is returning and would also be subject to His wrath. The posttribulation view also suffers from being unable to explain how Christ's coming and the day of the Lord can both come "like a thief" if seven years of signs occur first. The posttribulation assertions are therefore contrary to the clear teaching of Scripture (Luke 17:24-30; Matthew 24:36-50; 1 Thess. 5:2-3; 2 Peter 3:10).

**Midtribulation Rapture:** The belief that Jesus returns to rapture the church at the midpoint of Daniel's 70<sup>th</sup> week (the 3½-year mark). The claim by these proponents is that God's wrath does not begin until the last half of Daniel's 70<sup>th</sup> week, and therefore the church would not be raptured until that time. The problem with this view is that it fails to explain how the beginning of the 70<sup>th</sup> week is not God's wrath in light of the teaching of Scripture (Isaiah 10:5-6; Ezekiel 14:19-21; Revelation 6:1-17; Matthew 24:4-8).

**Prewrath Rapture:** This view maintains that Jesus comes to rapture the church sometime in the last 3½ years of Daniel's 70<sup>th</sup> week. They maintain that God's wrath is not present until after the 6<sup>th</sup> seal. This view suffers from the same problem as midtribulation does as it fails to recognize the entire 70<sup>th</sup> week as being a period of God's wrath. It also falsely claims that the Great Tribulation (last 3½ years) is "cut short" to be less than the full 3½ years (Daniel 7:25; 9:27; Revelation 11:2; 13:5).

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**Parousia:** The Greek term that serves as a technical term for Christ's second coming. This term refers to a complex event in which there are many days associated with Christ's return. The *Parousia of Christ* should be conceived of as being synonymous with Daniel's 70<sup>th</sup> week. The Parousia (70<sup>th</sup> week) is bracketed by Christ's personal, bodily return. Christ first returns for the church (rapture), and then He returns at the end of the 70<sup>th</sup> week with His church. Proof that the "Parousia" is a plurality of days can be proven by comparing Matthew 24:37 and Luke 17:26 (Note: Realize the term "coming" in Matthew 24:37 is the Greek term "Parousia").

**Millennial Kingdom:** This is a 1,000-year period in which Jesus Christ will reign over the world with His headquarters in Jerusalem. In this period, Christ will ensure all of the promises God made to the patriarchs come to fruition. This time period will be characterized by universal peace, great prosperity, a partial restoration of the fallen creation, and a universal knowledge of the God of Israel (Isaiah 2:2-4; 11:1-16; Micah 4:1-8; Zech. 14:16-21; Revelation 20:4-6).

**Premillennial View:** Proponents of this view believe that Jesus Christ bodily returns to earth and establishes His 1,000-year reign from Jerusalem. This view takes the promises given in both the Old and New Testaments about Christ reigning over a reestablished Israel literally (Revelation 20:4-6).

**Amillennial View:** Proponents of this view believe there is no literal 1,000-year reign of Christ. Most proponents of this view believe that the literal promises of Messiah reigning in Israel are now to be understood figuratively as referring to Christ ruling spiritually through the church. This view, in my opinion, is untenable due to its poor exegesis of Revelation 20:4-6 as well as the other passages that clearly teach a literal 1,000-year reign and a reestablished Israel. (Ezek. 36:24-37:28; Zech. 12:10-14; Romans 11:25-28).

**Postmillennial View:** Proponents of this view believe that Christ returns after a 1,000-year period of peace brought about by a near universal conversion of people on the planet. In this view, Christians are so successful at evangelism that Christ merely returns to receive the keys to a kingdom that we have created for Him. This view is untenable due to the fact that Christ predicts widespread warfare, death, and persecution of His people prior to the establishment of His kingdom rather than peace (Matthew 24:21-22; Luke 18:8; Revelation 6-19).

**White Throne Judgment:** This is a judgment strictly for unbelievers who are all sentenced to the lake of fire as a result of their sin. This judgment occurs after the Millennial Kingdom and prior to the establishment of the Eternal State (Revelation 20:11-15).

**Eternal State:** This is the time period in which God creates a new heavens, a new earth, and a New Jerusalem. It is a time period in which all unbelievers reside in the lake of fire, while all believers are enjoying their God and His new creation prepared for them (Revelation 21-22).