

Eschatology

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Date: 10 October 2012

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[0:00] Some of our men who have been coming on Monday nights, in fact the first two Monday nights after we started what we affectionately call fat boys as we started back up.

! And it was a very good study. I think I found myself wishing that we'd had more time and maybe that was part of the impetus for me deciding to bring a lesson on that, to spend some time teaching on the subject on Wednesday nights.

Now, we're going to take some time and in fact this may at times kind of feel like a college course because we're going to get in depth on some things.

And though every one of us in this room probably have settled on a specific view concerning last things or end times, and I have certainly years ago through study have come to a conclusion about how I believe the Bible, what the Bible teaches on how things are going to take place and what's going to come first and then next and so forth.

And so I have a certain view on that and you do too, I'm sure. But in the course of our study, we're going to spend some time looking at all the major views on last things.

[1:54] And some of these you know about, you've heard about, maybe not have heard much about. We kind of have a tendency, we preachers, to present our view and that's all.

But we're going to look at all the major views and discuss what these views are based upon biblically. And then at the same time, I'm going to share with you from Scripture where I think all but one of them is wrong.

Okay? I mean, we're going to have to ultimately come to that place. But I would encourage you, even within the kind of traditional pre-millennial view, I'll just go ahead and put it that way right now, there are a number of different variations of that.

And so we're going to kind of get into those as well. And probably we'll introduce a dominant, well, I don't know about dominant, a growing perspective on last things that maybe you've not heard much about.

And we'll get into that as well. Now, all that I've said, especially that last part, we're not going to get to tonight. This is going to be kind of an overview, kind of an introduction. And we'll get to some of the views, but only to present what they are and not really spend any time talking about where they come from, you know, what the scriptural basis is, even any objections.

[3:29] We'll get into that in detail as we go along. All right. So, last things. Here's a big word. Eschatology. What is eschatology?

Well, let me explain it. The word eschatology, and I'm going to use that word a number of times, so that's why we need to define it here. And, hey, we all need to broaden our vocabularies, okay? And so, you know, maybe after tonight, sometime tomorrow, you'll be with friends or family, and you'll get to use that word eschatology. And they're going to think, you know, you really are a pretty smart person.

Now, a lot of you already know what it is, even if you don't know maybe some of the origin of the word. The word comes from, as I said, two Greek words. Now, the word eschatology doesn't appear in the Bible.

This word does. Eschatos. That's the first part of this word. And it means last. Who knew that? Here's an example.

[4:33] Acts 2.17. And in the last, there's the word eschatos in the Greek New Testament. In the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

So, this is going to happen in the last days, the eschatos. The other word is logos. Now, you've heard that word before. And logos means word.

It can also mean teaching, as it does in this case, or study. So, you put it together, eschatology. Eschatology, so what is it?

Here's a workable definition. Eschatology is the branch of Christian theology that deals with the biblical study of end times. End times prophecies and the events of the last days, including some of these.

And this is not an exhaustive list, but here's what eschatology would include. Rapture of the church, tribulation, second coming of Christ, millennial kingdom of Christ, resurrections, plural, because there are a number of them.

[5:44] Future judgments, plural also, because there are a series of judgments as a part of end times or last things.

So, it will include some of those and more. This is not all of it. And just how many issues or topics under the umbrella of eschatology that we'll get into.

I'm not quite sure yet, but I'm going to get into as many as I can. Why study it? Other than it being interesting, and it is, by the way, you know, a lot of people are studying eschatology these days, and I guess have for a number of years.

And I would even say some have, you know, kind of gone headlong into it where they don't really care about anything else. I mean, there are those who are so focused on end times that they don't pay much attention to present times in their Christian life.

But for the rest of us, you know, maybe we would question how important it is to study it. Why study eschatology?

[6:58] Let me give you some reasons. Here's the first one. For purity. That is, spiritual purity. Even moral purity. Your purity. Your holiness as a believer.

Here's this verse. 1 John 3.3 Beloved, now we are children of God. It has not appeared as yet what we will be. Looking out future. We don't know about that yet.

We know that when He appears, that's a reference to a second coming, we will be like Him. We'll be changed because we will see Him just as He is. And everyone who has this hope fixed on Him purifies himself just as He is pure.

So my point here is that the study of last things, and it's in the Bible, is beneficial. That study is beneficial because it is meant to purify us so that we would have this desire to be pure, to be moral, as we fix, our hope is fixed upon His coming.

Alright? Number two, comfort. To be comforted. I guess we could add to that the word hope. To have hope. To have a hope-filled comfort.

[8:18] Here's a verse of Scripture. 1 Thessalonians 4.13-18 We're not going to give you the entire passage, but we do not want you to be uninformed, Paul said, brethren and sisters, I would add, about those who are asleep, so that you will not grieve as do the rest who have no hope.

Therefore, comfort one another with these words. Now, the part that I skipped there, some of the instructions, some of the events that are going to take place, and he's saying here's what's going to happen. I want you to be ignorant about these things.

And then he caps it off. Here's the reason why you need to know these things. So you can comfort one another with these truths. Third, vision.

Forward vision. 2 Corinthians 4.18 While we look not at the things which are seen, but at the things which are not seen. That's those things out ahead of us.

For the things which are seen are temporal. That means everything you see here, right now, everything a part of your experience here, your human experience, all that's temporary.

[9:25] It's just passing away. But the things which are not seen are what? Eternal. Eternal. And the context, within the context, we're talking about things not yet come.

Those things that are a part of eschatology, the last things. And then fourthly, and really, this is the last one I'm going to give you.

There are a number of other reasons why to study eschatology. I really got thinking on the back end of this, you know, number one ought to be because it's in the Bible. Maybe we ought to study it because it's in the Bible.

But then I thought, well, you already know that. So why add that to it? But number four, service. Or the motivation for service, to serve the Lord. 2 Timothy 4.7, I have fought the good fight, Paul said.

I've finished the course. I've kept the faith. In the future, there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award me on that day, future, and not only to me, but also to all who have loved His appearing.

[10:35] Now, think about that. It doesn't take a lot of imagination or thought to see the connection between motivation to service and the knowledge of last things because we love His appearing.

And so we're serving Him with all of that with the anticipation that He may come at any moment.

And what better way for Him to find us than faithful and serving Him?

And so we serve Him with that always in mind that He may come at any moment. Alright? So there's good reason why to study eschatology. Now, let's come to terms with eschatology.

And I don't mean by that let's settle this whole issue here. but I mean quote terms, the terminology.

And I could list a number of them and really as we go through the study we're going to deal with a lot of the specific terminology that is attached to this whole study of last things.

But here's some major ones that we need to consider first and foremost just kind of as a foundation.

Now, I've got up there the word rapture and if you've read on in your notes this is not the time I'm going to tell you when that's going to occur.

[12:02] The rapture is going to occur. We're going to get to that. But this is just kind of an overview of the term itself. Which by the way is not easy to define in a general sense because there are different views about just what the rapture means.

Is it literal or figurative or you know whatever. But here's just kind of some general thoughts or definitions of the word rapture. The word rapture and those who disagree with my view on the rapture are usually pretty quick to say but now wait a minute the word's not even in the Bible.

And that's usually one of the chief objections to it. And indeed that's true. The word rapture does not appear in the English translation of the Bible. Any English translation of the Bible is just not there.

It is a translation the word rapture is a translation of a Latin word. And it comes to us from the Latin.

It's rapio and that means to seize to snatch away. Alright? That's what the word rapio in Latin means and you are thinking well why is a Latin word a part of our study of eschatology?

[13:23] Why is that even a part of it? And it doesn't appear in the Bible? Well the word rapio appears in the Latin Vulgate Bible. So it's in the Bible in the Latin translation of the Bible.

And so we have rapio there and it appears there as a translation of the Greek word harpazo.

Harpazo and that is in the Bible. Its meaning is similar to the Latin.

It means to snatch out or away. And I add this part of the definition because this is part of it to take by force. So it is sometimes used the word is sometimes used to refer to a violent thing.

A sudden thing. Not necessarily violence in the sense of painful though it could. I mean just in general use of the word. but it means to snatch out or away to take by force non-eschatological uses of the word harpazo in the New Testament that serve a foreshadowing of the future.

Here's some non-eschatological uses of the word. That is it's used in the Bible not referring to last things but referring to some other events. And here are a couple of examples.

[14:42] Acts 8.39 when they came up out of the water the spirit of the Lord snatched Philip away. Remember this story. Well let me go on with the verse.

And the eunuch no longer saw him but went on his way rejoicing. This is when Philip baptized the Ethiopian eunuch. He baptizes him and in Acts it says that the Holy Spirit the spirit of the Lord snatched that's harpazo snatched Philip away violently suddenly.

We don't know exactly how. The Bible doesn't clarify just what that looked like. But it was a very quick sudden and it wasn't just something Philip decided to do.

He didn't just get back up on the road and start a foot race. I don't know. If it was a supernatural event I believe. Now it's not a snatching away in the sense of rapturing to heaven like one day will take place with believers.

But the word is used to give us an understanding of what it means. I think it's a foreshadowing though of the rapture of the church that will take place at the end of the age.

[15:52] And that we'll study later. Here's another example 2 Corinthians 12 2 I know a man in Christ who 14 years ago whether in the body I do not know or out of the body I do not know God knows such a man was and here's harpazo again caught up to the third heaven.

Now this man that Paul knows is himself he's writing obviously the letter to the Corinthians this second letter to the Corinthians and he's speaking of himself as a man in Christ 14 years ago he was not sure about the experience whether it was in the body out of the body but he says that this

man Paul was caught up snatched up to the third heaven and he goes on to describe well really not describe what he saw he said what I saw can't tell you can't tell you but here's another example and again I think a foreshadowing of the event the eschatological event the rapture of the church according to Charles Ryrie in his book Basic Theology the rapture refers both to the translation of living believers from earthly mortality to heavenly mortality immortality that means when the rapture occurs those who are alive all believers who are alive at that time who are mortal living in mortal bodies will be caught up be snatched up to heavenly mortal immortal bodies and it also refers he says to the resurrection of the corrupted bodies that means dead bodies of believers to heavenly incorruption

I separated the in from corruption sorry about that so we're talking about living believers at the time they're snatched up and dead believers in the grave wherever their bodies may be will be brought back together and caught up now I generally prefer to call one the rapture and the other the resurrection but it's going to happen at the same time now the dead will rise first the bible says and then those of us who remain will be caught up to be with them in the air to meet the lord in the air alright so there's there's a definition of the rapture what that rapture will include specific references to the future rapture of the church there's John 14 3 if I go and prepare a place for you I will come again and receive you to myself now the word harpazo is not there but this is the event that Jesus is referring to in my judgment receive you to myself that where

I am up here there you may be also and then this reference 1st Thessalonians 4:16 for the lord himself will descend from heaven and the dead in christ will rise first then we who are alive and remain will be caught up there's harpazo caught up together with them in the clouds to meet the lord in the air this is the rapture of the church second word or term second coming second coming this is a major major element of eschatology obviously as with the word rapture the phrase second coming that is that phrase those two words side by side in that order second coming does not appear anywhere in the New Testament not to worry the doctrine is there references to it are there what does appear is the

Greek word parousia maybe some of you have heard that word parousia the parousia of christ some in some denominations that word is preferred they'll speak of it and certainly in the scholarly field they'll speak of the parousia before they would use any other term but that's the word that appears in the New Testament the parousia in reference to Jesus Christ which means arrival coming presence I say I give you all those different meanings because it's used various ways in scripture sometimes it's used to speak of the presence of someone parousia but it's generally used in the sense of coming coming or arrival since these references to Christ coming and there are a number of them by the way since they appear after his first coming his incarnation and his ascension when he went back up to heaven since these references to the parousia appear after those events then the clear intent of scripture is to point forward to his return sometime in the future are those who have a certain view that the second coming has already taken place and that's going to be one view that I'll share with you a little bit later

[21 : 24] I'll tell you now it's not my view but alright key references to the parousia of Christ the second coming and here are a number of them I've just given those to you in your notes sometimes the word apocalypsis apocalypsis sometimes it's used in reference to the second coming of Christ translated generally translated most versions translated revelation rather than coming or appearing and it does mean that apocalypsis means revelation but when it's used in reference to Christ it's speaking of his second coming now later on when we get into the various views and especially the pre-millennial view pre-tribulation pre-rapture pre-millennial view then we're going to talk about how there is the coming of Christ to rapture the church and then after the tribulation there is the actual second coming or the revelation of Christ and so they make a distinction between those two we'll talk about that later

Paul used this word apocalypsis in 1 Corinthians 1:7 awaiting awaiting eagerly the revelation of our Lord Jesus Christ alright so here he's clearly speaking of the second coming and he uses apocalypsis the revelation of our Lord Jesus Christ and you'll find the same thing in 2 Thessalonians 1:7 it was a favorite word of Peter's or at least in his first letter when he wrote of the second coming of Christ in 1 Peter 1:13 fix your hope and this is just one example fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ it's a reference to his second coming and you see those other two references in 1 Peter where he uses apocalypsis for the second coming third term is tribulation tribulation that's a pretty important word in eschatology

the word tribulation philipsis appears numerous times in the New Testament alright so this is a word you'll find many many times in scripture and it's Hebrew counterpart you'll find it in Hebrews as well in the Hebrew Bible the Old Testament there are two uses of the word though and it's important that we're not going to get into this right now but it's important to know the distinction that is when tribulation is used in one sense in the Bible and when it is used in another sense because there are two uses of the word tribulation and as soon as I've shared this with you you're going to say well yeah that makes sense it's used generally very generally to refer to the normal human experience especially for those who are followers of Christ that is in this world there will be tribulation here's an example John 16 33 these things I've spoken to you so that in me you may have peace in the world you have tribulation philipsis you'll have tribulation but take courage

I've overcome the world now no one in this room could or should deny that in this life in our journey as humans as believers especially we experience tribulation it's promised we're going to suffer these things so that's a very general use of the word you'll find that many many times in scripture used specifically though to refer to a period of time a specific period of time on God's eschatological calendar or end times calendar his schedule it's used specifically and Matthew 24 21 is probably one of the best examples of that there will be Jesus is speaking there will be a great tribulation specific time of tribulation such as has not occurred since the beginning of the world until now nor ever will that is when this happens it will be a brand new thing not anything you and I have experienced not yet no matter how tough your tribulations may have been your tribulation will never equal the great tribulation

Jesus refers to now in my view we never will experience that but we'll get to that a little bit later in the study so this is a very specific use of the word isn't it there are a number of other terms used in the bible to refer to the tribulation and we I think it would be good to consider those the day of the Lord may be a reference to the tribulation though in some views it is a designation for a larger period of time but the day of the Lord I think is clearly used at least in some places to speak of the tribulation first that's only in five two and three for you yourselves know full well that the day of the Lord will come just like a thief in the night while they are saying peace and safety then destruction will come upon them suddenly that's a reference to the tribulation a specific period of time [27 : 22] Joel 2 31 the sun will be turned into darkness and the moon into blood before the great and awesome day of the Lord and it's a time of judgment this is I think a reference to the tribulation another term used for the tribulation is Daniel 70th week now not everyone would agree with this and we'll speak a lot more of this when we get into the pre dispensational pre millennial view of end times but here is just kind of basic understanding of it Daniel 70th week and Daniel 9 24 Daniel prophecy reads this way 70 weeks have been decreed for your people and your holy city that's Israel and Jerusalem 70 weeks now even liberal scholars even scholars who would not share my view of eschatology most scholars agree that when the

Bible says weeks the reference here is to seven years not seven days seven years so Daniel says 70 weeks and if a week is 70 years and we're talking about 70 times 7 or 490 years I'll be later when we get into the significance of Daniel's 70th week I'll show you the math to kind of see how all this plays out but 70 weeks is 70 times 7 alright so he's saying 70 weeks have been decreed for your people to finish the transgression to make an end of sin to make atonement for iniquity to bring an everlasting righteousness to seal up vision and prophecy and to anoint the most holy place so he's listing a lot of things these are all last things that are going to take place kind of a culmination of history and so Daniel or God is saying to us through the prophet Daniel that 70 weeks have very next verse from the issuing of a decree to restore and rebuild

Jerusalem that's a very set thing that's a historical thing we can map that out pinpoint that so he's saying from the rebuilding of Jerusalem until Messiah the prince that's Jesus there will be 7 weeks and 62 weeks that means 69 weeks alright there will be 69 weeks up to Christ verse 26 and 7 then after the 62 weeks that means a total of 69 weeks the 7 and the 62 after the 69 weeks the Messiah will be cut off what's that it's a reference to the crucifixion he'll be cut off he'll be killed crucified so after that 69 weeks the prince who is to come the antichrist will make a firm covenant with the many for one week alright one week so we've had 69 weeks and now we have a mention of one week or seven years total that's 70 alright you say now

I don't know if I understand well let me put it all together 69 weeks have been completed 69 weeks from the prophecy or the rebuilding of the temple up to the cutting off of Christ crucifixion 69 weeks

that's already taking place now Daniel said there would be 70 weeks so what happened to that last week the 70th week in my view is the seven years of tribulation you say well what happened to it hasn't happened yet that's right it hasn't happened yet it is yet to occur so why the gap between the two well the time between the 69th and 70th weeks is the church age which is a mystery in the Old Testament did you know that the church age the age of the church is a mystery in the Old Testament now there are allusions to it allusions to it in the Old Testament I think we can clearly find that but the church itself is a mystery and its duration the duration of the church age is not prophesied there's no set number of years now there is in the heart and mind of God there's a set number of years that the church age will last we don't know what it is we're in it right now this is the age of grace the church age and there's no set years to that as far as prophecy is concerned so there's a gap between an interruption between the two in this view 69 weeks have been accomplished Christ been cut off and now we have the church age but eventually God's going to get us back to that 70th week and the 70th week or the seven years of tribulation that make sense might not agree with it but maybe it makes sense here's another term the wrath of [33:07] God or really the word wrath and by the way before I give you this verse the word wrath found a lot of places in the Bible doesn't always refer to the tribulation or a specific time period but in 1 Thessalonians 5:2, 4 and 9 I believe the reference is to the tribulation for you yourselves know full well that the day of the Lord that reference tribulation we already talked about that so you know he is talking about!

it will come just like a thief it is not going to come upon you unexpected for God has not destined us for wrath the context the subject is the tribulation we have not been destined for that or appointed to that if I might use the King James version we have not been appointed to wrath we that is the church so wrath is a reference to the tribulation but we but for obtaining salvation through our Lord Jesus Christ and I think salvation in that sense is being saved from that judgment another term would be the time of Jacob's trouble now that has appeared a number of times in the Bible in fact it appears only in the Old Testament Jeremiah 35 and 7 for thus says the Lord I have heard a sound of terror of dread and there is no peace alas for that day is great that day what day a specific day there is none like it it's kind of like what

Jesus said never been anything like it before or ever will be and it is what the time of Jacob's distress or Jacob's trouble King James version but he will be saved from it now this is a reference I think to the tribulation and since in my view the church isn't going to be here it's not the time of the church it's the time of Jacob's trouble who's Jacob that's that's reference to the Jews the Jews will be here that is unbelieving Jews but many of them in fact all those who at some point who are alive will be saved there are other references in the Bible about that so I think that's what it's meant by but he will be saved from it Jacob will be saved from it and then I added this one even though the word tribulation is part of it there is the great tribulation the great tribulation and that's not a different time but possibly a part of the time of that time of tribulation

Daniel 12:11 though the word doesn't appear here but this kind of sets us up for passage in Matthew! From the time sacrifice is abolished and the abomination of desolation is set up we'll get into that what that is later but there will be 1290 days or three and a half years three and a half years and then I think Jesus is referencing not only that passage in Daniel but another one in Daniel therefore when you see the abomination of desolation which was spoken of through Daniel the prophet standing in the holy place the abomination standing in the holy place that is in the holy of holies in the temple when you see that let the reader understand for then there will be a great tribulation such as has not occurred since the beginning of the world until now nor ever will now reference that last part of that verse back when I was talking about the tribulation here there seems to be a distinction though

I will make too much of this but a distinction between the tribulation in the sense of the seven year period and the great tribulation that may be a reference to the intensification of the tribulations at the midway point in the tribulation in the seven years when the desolation of abomination abomination of desolation takes place right in the middle of the seven years from then on there will be the great tribulation and that is you know most of what the Bible describes in Revelation the judgments I believe will take place in that latter half of the tribulation period alright those are some terms I need to wrap this up here is one other millennium millennium is an important term in our study of eschatology the word millennium guess what also does not appear in the

[37:58] Bible Old or New Testament that is the English word well really more Latin than English the word millennium it is Latin and it means a thousand years and they're the two Latin words that come together to give meaning a thousand years millennium means a thousand years just plain and simple regardless of what a person believes about it or whether a person thinks it's anything of significance theologically the word millennium means a thousand years in eschatology though the millennium refers to the thousand year reign of Christ explicitly detailed in Revelation 20 and verse 2 now when I say it that way I'm tipping my hand because there are those who have the view that the millennium is not a literal thing it's figurative and it's not confined to a thousand years and they would point to those the Bible says that to the Lord days as a thousand years as a day to the

Lord so it's just symbolic it's not really an exact thousand years but there is a reference to it in Revelation 20 and verse 2 and following and he laid hold of the dragon the serpent of old who is the devil and Satan and bound him for a thousand years a thousand years that's a then I saw thrones and they sat on them and judgment was given to them and I saw the souls of those who had been beheaded because of their testimony of Jesus because of the word of God and those who had not worshipped the beast or his image and had not received a mark on their forehead and their hand and they came to life and reigned with Christ for how long a thousand years that seems to be pretty clear if you take a and we'll also discuss this probably next time in regard to a person's approach to the study do you take the

Bible literally or figuratively I take it literally where it means to be literal and so when it says a thousand years I think it means a thousand years there are other scriptures that infer the millennium though the word even thousand years is not there and here here's the Isaiah I think Isaiah 2 1 to 5 passage now it will come about that in the last days the mountain of the house of the Lord will be established as the chief of the mountains I believe this is their Jerusalem and will be raised above the hills and all the nations will stream to it that is the throne of government and rule on the planet during the thousand years will be Jerusalem and who's going to be sitting on the throne King Jesus and all nations will come to him for judgment and he will judge between the nations and will render decisions for many peoples and they will hammer their swords into plowshares and their spears into pruning hooks!

That's not going to happen in our lifetime here. I know there are those who think we could reach that in our world but there will always be wars and rumors of wars and weapons but in the millennium no need for weapons the wars will be over because King Jesus will be in charge he'll be ruling and there will be no anarchy against his rule during the millennium.

Nation will not lift up sword against nation and never again will they learn war come house of Jacob let us walk in the light of the Lord I think it's reference to the millennium and then there are these other verses in that in that you saw the iron mixed with common clay now this is kind of the close of Daniel's vision Daniel I may have pulled this off of the wrong one yeah this is the Daniel reference the statue and the legs and the feet and even iron he says but they will not adhere to one another this is talking about a divided world many different nations even as iron does not combine with pottery 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!

[42:34] people! it will crush and put an end to all these kingdoms but it will itself endure forever this is the reign of Christ this is the millennial kingdom and then there are these other passages all right here a couple of views on the millennial just an overview amillennialism let's begin there various millennial views views about the millennium are identified by their respective prefixes so there's ah and pre and post ah I know you know this but ah in amillennial is a negative prefix!

and it means not or without although most amillennials do not believe there is no millennium they just believe it's not literal many of them it's not a literal thousand year reign of Christ and his church often amillennialism is called now millennialism that means we're in the millennium now alright now here's a kind of presented graphically on kind of a timeline not really time but in their view you have the first advent that's Christ's birth then you have Christ's death and resurrection and satan is bound at that point hard to believe that's the case and then you have the millennium present age and we're in that right now millennium in that sense or in their understanding of millennium then at some point satan is released then you have the second advent the second coming of

Christ kind of simultaneously and by the way at that point you'll have the general resurrection of all saved and unsaved final judgment and then the new heaven and new earth pretty simple in fact some say you know that this is a good view because it is simple well post millennialism let me just

give you an overview of that one and then we'll end with that tonight timeline begins with Christ's death and resurrection and a millennium but not a non I mean it's a non-literal millennium they would call it the church age very much like the amillennialists though the amillennialists don't like to even talk about a millennium by the way at the beginning of this there are various views about the start of the millennium it may start very abruptly or maybe gradually may have started with the birth of the church or maybe gradually thereafter or it will begin with the conversion of Israel the binding of Satan to the death of Antichrist just when all those things are going to occur different different views about that confused short time of apostasy then you have the rapture of the church you meet the lord of the air and immediately come back to the earth with him it's kind of go up to get him and let's go down all right that's basically the view and then you have the new heaven and the new earth skip one is that the second coming that you have general resurrection and the final judgment you