

Dear Reader,

Attached is my bible study notes on the eschatological events leading up to and including the second coming of Jesus. This includes the events of tribulation, the wrath of God, the rapture of the church, and the first resurrection. I think it beneficial to give an overview on the study methodology used.

### **STUDY OUTLINE: Tools**

This is an independent bible study using two bible software programs, the OnLine Bible v8.11.01.04 and PC Study Bible v3.0. There are 25 translations of the bible contained in these two software programs:

1901 American Standard	1769 Authorized Version	1998 Interlinear Greek NT
1965 Bible in Basic English	21st Century King James	Green's Literal Translation
1889 Darby Translation	Modern King James Ver.	1898 Young's Literal Trans.
1947 Revised Standard Ver	1982 New King James	1550 Stephanus Greek
1833 Webster Bible	1984 New International-US	1982 Shuar New Test.
1995 Revised Webster	1984 New International-BR	LXX Septuagint
1912 Weymouth NT	1881 Wescott-Hort Greek	Jerome's Latin Vulgate
Ben Asher Hebrew Text	Ben Asher Morph. Hebrew	1991 Byzantine Maj. Greek
Jewish Publication Society Old Testament		

### **Other tools include:**

Strong's Greek and Hebrew Lexicon, OnLine Bible Greek and Hebrew Lexicon, Easton's Revised Bible Dictionary and *Christian Theology* 2nd Edition, by Erickson.

### **METHODOLOGY**

This study engages a two step exegetical process of biblical interpretation. The first step, Section A performs a thorough exegetical eschatological search of the non-prophetical books to understand the end time events culminating with the second coming of Jesus. Section B will evaluate the prophetical books of the bible in the Old Testament and Revelation in the context of eschatological events leading up to and including the second coming Jesus. All prophesy dealing with the first advent of Jesus and millennium and post-millennial prophesies will not be examined in depth. All relevant scripture concerning these events are included in the Appendixes.

#### **A. Exegesis of Non Prophetical Books**

The first step is to analyze all relevant eschatological scripture in the non-prophetical books of the bible to determine their appropriate usage in light of the overall intent of the letters, who they were written to with full understanding of the variances of language and contextual nuances in meaning. It is inappropriate to have an absolute and overly strict interpretation of language apart from the social norms of the day concerning

meaning and usage. While I believe there are many good translations of the bible, many of which are used for this study, emphasis is placed on the inspired languages (Greek, Hebrew and Aramaic) to ascertain the specific intended meaning of the inspired texts.

It is essential to have a clear *exegetical* understanding of all scripture including prophetic scripture. Due to the difficult and varied interpretations of prophetic symbols, a sound exegetical understanding of non-symbolic text is essential for evaluating appropriate prophetic interpretation. The reason for this is clear, for to do otherwise may result in an *eisegetical* interpretation, a reading into scriptures. Eisegesis often results in false conclusions and misinterpretations. This methodology must be avoided to the extreme.

## **B. Exegesis of Prophetic Books and Interpretation**

Only after a clear understanding on the non-prophetic books concerning the complex of events surrounding the second coming of Jesus is obtained, should one embark upon a prophetic interpretation of scripture. One is duty bound by integrity and the authority of God and scripture to not postulate a prophetic interpretation that contradicts or undermines that which can be clearly understood exegetically. Prophecy is the expression of actual, literal events yet to occur. No prophetic interpretation may alter the meaning or context of exegetical understanding.

Prophetic interpretation may be accepted *only* if it complements or expounds upon exegetical understanding. A prophetic interpretation must be filtered through exegetically understood scriptures without the need to alter or otherwise modify its exegetical meaning. Prophecy may take the form of a symbolic representation of the literal event, a metaphor, a simile or a strict literal meaning of the actual event. The text itself will usually determine the appropriate manner of interpretation.

There is a strong tendency to interpret unfulfilled prophecy in light of current reality, circumstances and events. That tendency must be rejected to the extent it is humanly possible. To do otherwise is to interpret eisegetically, i.e. reading into scripture, based upon current understanding and realities that may or may not exist at the time the prophecy becomes reality.

Another important principle to understand is that of *anthropomorphism*.

Anthropomorphism is an attempt to express the *truth* about God or about the spiritual realm through human analogies. God is an infinite being and humans are finite beings. An infinite God is required to communicate with his human finite creation in a manner and way that a finite creation is capable of understanding. This presumes of course that God's purpose in communicating with His human finite creation is to be understood by humans.

Therefore, when the bible attributes physical human features to God such as hands or feet, we must interpret this anthropomorphically. God is spirit and does not have the

limitations associated with a physical body. God has appeared in physical form, especially in the Old Testament. These appearances should be understood as *Theophanous*. A Theophany is a temporary manifestation of God. It therefore seems appropriate to interpret clear statements about the spiritual and invisible aspects of God's nature literally and to interpret the physical manifestations as anthropomorphism's and theophanies.

The final but most important principle is to view the bible as the infallible Word of God. The bible does not contradict itself. Apparent contradictions rest in our understanding or interpretation of the scripture, not in the scripture itself. This is especially true concerning the subject of eschatology. Prophetic interpretation must not contradict in any way that which is clearly taught in scripture. Any prophetic interpretation that alters or conflicts with clearly stated scripture is an incorrect interpretation and must be rejected on that basis.

It is my hope and prayer that this study may bless you as it has blessed me. I welcome any discussion and questions concerning this study as long as it serves to glorify our living God and deepen our understanding of His word.

Your Berean in Christ,

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