

## **Eschatology, Session 2: Prophecy Part 1; 6/25/2025**

Current Issues: Israel and Iran; Ted Cruz on Tucker Carlson... etc.

-Preview of study and calendar.

### **Session 3: Role of Prophecy Part 2; 7/9/25**

- Hermeneutics and types of language: apocalyptic, analogical and symbolic.
- Literal Interpretation not sufficient, grammatical historical and orthodoxical preferred.
- Multiple fulfillments

### **Session 4: Last Days According to Jesus; 7/16/25**

- Jesus predicted what would be done “soon” or “quickly.”
- Individual gospel accounts; examining them individually.

### **Session 5: Partial Preterism; 7/23/25**

- Most of what is considered future things was already fulfilled in 70AD with the destruction of the temple and associated siege and aftermath.
  - \*lay out evidence for the historical case from Josephus and others
- The exception is the bodily return of Christ and final judgement (the next thing on the eschatological calendar other than the continuing and expanding reign of Christ among the nations [postmill]).

### **Session 6: The Case for the Early Dating of Revelation; 7/30/25**

- Evidence
- Purpose: Divorce of Israel

### **Session 7: Millennial Issues Part 1 (Rev 20); 8/6/25**

- Premillennial (dispensationalism) and Historic
  - \*all tribulation and rapture issues/questions are a subset of this
  - \*Late Great Planet Earth and other nonsense
  - \*Israel and American Politics

### **Session 8: Millennial Issues Part 2; 8/13/25**

- Amillennial: now/not yet
- Postmillennial: hope of the nations

- The Resurrection of the Dead
- The Great White Throng Judgement
- The Judgement Seat of Christ
- The New Heavens and New Earth

TODAY:

## **I. Why Prophecy in relation to eschatology?**

Because God has foretold what is to come namely, the physical appearance of Christ, the resurrection of the dead, the judgement, and the eternal state of heaven and hell.

## **II. What is Prophecy?**

### **Definitions**

- **Foretelling:** Prophecy **predicting** future events, such as the coming of the Messiah (e.g., Isa 7:14), the Day of the Lord (e.g., Joel 2:1), or eschatological judgment (e.g., Matt 24:30–31). These often involve specific future outcomes, including the eschaton or final judgment.
- **Forth-telling:** Prophecy as **proclamation**, delivering God’s message to address present spiritual, moral, or social issues, often calling for repentance, obedience, or worship. Examples include warnings against sin (e.g., Amos 5:4–6, “Seek me and live”) or declarations of God’s character (e.g., Isa 1:16–18, urging righteousness).

### **Analysis**

#### **1. Role of Prophets:**

- **Old Testament:** Prophets like Isaiah, Jeremiah, and Amos primarily acted as God’s spokespersons, delivering His word to Israel, Judah, or other nations. Their role was predominantly forth-telling—calling people to covenant faithfulness, condemning idolatry, and urging justice (e.g., Mic 6:8). Scholars estimate that **70–80%** of prophetic content in books like Isaiah, Jeremiah, and the Minor Prophets focuses on forth-telling (moral exhortation, warnings, or praise), with foretelling (e.g., Messianic prophecies, Day of the Lord) comprising 20–30%. For example, in Jeremiah, most oracles address Judah’s current sins, while passages like Jer 31:31–34 (new covenant) predict future restoration.
- **New Testament:** Prophecy, as seen in John the Baptist (Matt 3:1–3), Jesus’ teachings (Matt 24–25), or apostolic writings (e.g., 1 Thess 5:2), includes both forth-telling (e.g., “Repent, for

the kingdom of heaven is at hand”) and foretelling (e.g., Christ’s return, Rev 1:7). The emphasis shifts slightly toward foretelling in apocalyptic texts like Revelation, but forth-telling remains significant (e.g., Rev 2–3, letters to churches).

## 2. Prophetic Books:

- **Major Prophets (Isaiah, Jeremiah, Ezekiel, Daniel):** Isaiah contains significant forth-telling (e.g., Isa 1–5, condemning sin) but also foretelling (e.g., Isa 9:6–7, Messiah). Jeremiah and Ezekiel focus heavily on immediate judgment and repentance (forth-telling, ~75%), with future restoration or Messianic hope (foretelling, ~25%). Daniel is more foretelling (~60%), with visions of future kingdoms (Dan 7–12).
- **Minor Prophets:** Books like Amos, Hosea, and Micah emphasize forth-telling (e.g., Amos 5:18–20 warns against false hopes), with foretelling in passages like Joel 3:14 or Zech 14:1 (Day of the Lord). Roughly 70% forth-telling, 30% foretelling across these books.
- **New Testament:** Passages like Matt 24–25 or Revelation have some foretelling (e.g., Matt 24:30, Christ’s return), but epistles (e.g., 1 Cor 14:3–4) describe prophecy as edification and exhortation (forth-telling). Approximately 50–60% forth-telling in non-apocalyptic texts, 40–50% foretelling in eschatological contexts.

## 3. Scholarly Estimates:

- Theologians like Walter Kaiser and Gordon Fee suggest that prophecy is primarily forth-telling (~70–80% across the Bible), as prophets were God’s **covenant enforcers**, addressing immediate contexts. Foretelling, while prominent in Messianic and eschatological texts, is less frequent (~20–30%).
- Apocalyptic books (Daniel, Revelation) skew toward foretelling (~50–60%), but even here, forth-telling (e.g., calls to perseverance in Rev 2–3) is significant.

## Estimated Proportion

- **Overall Estimate:** Across the Bible, approximately **70–75% of prophecy is forth-telling** (proclaiming God’s truth for the present, e.g., repentance, justice, worship), and **25–30% is foretelling** (predicting future events, e.g., Messiah, eschaton, judgment). This varies by book:
  - **Historical/Narrative Contexts** (e.g., Samuel, Kings): ~80% forth-telling (prophets like Elijah confronting sin), ~20% foretelling (e.g., 2 Sam 7:12–16, Davidic covenant).
  - **Prophetic Books:** ~70% forth-telling, ~30% foretelling.
  - **New Testament:** ~60% forth-telling (exhortation, teaching), ~40% foretelling (eschatological focus in Gospels, Revelation).
- **Challenges:** Exact counts are difficult because:

- Some passages blend both (e.g., Isa 2:2–4 predicts a future while urging present obedience).
- Interpretations differ on whether passages are historical or eschatological (e.g., Isa 13:6, “day of the LORD” against Babylon, may typify future judgment).
- The Hebrew נָבִי (nābî’, “prophet”) and Greek προφήτης (prophētēs) emphasize speaking for God, prioritizing forth-telling, but foretelling is integral to certain contexts.

### III. What is the primary text the Prophets use? Deuteronomy

#### 1. Old Testament Forth-Telling:

- Role of Deuteronomy: Deuteronomy is the covenantal framework for Israel, emphasizing monotheism (Deut 6:4), obedience to God’s law (Deut 5–6), warnings against idolatry (Deut 4:15–31), and blessings/curses (Deut 28). Prophets like Isaiah, Jeremiah, and Hosea frequently forth-tell by calling Israel to return to this covenant.
- Explicit References:
  - Deut 6:4–5 (“Hear, O Israel: The LORD our God, the LORD is one”) is echoed in prophetic calls to worship God alone (e.g., Isa 44:6, Zech 14:9).
  - Deut 18:15–19 (promise of a prophet like Moses) is cited or alluded to in warnings about false prophets (e.g., Jer 23:16–22).
  - **Deut 28–30** (blessings and curses) underpins prophetic warnings of judgment for covenant unfaithfulness (e.g., Jer 11:1–8, Hos 4:1–3).
- Implicit References: Many forth-telling passages reflect Deuteronomy’s themes without direct quotation:
  - Calls to **repentance** (e.g., Isa 1:16–18, “Wash yourselves; make yourselves clean”) echo Deut 10:16 (“Circumcise your heart”).
  - Condemnations of idolatry (e.g., Jer 2:11–13) draw on Deut 4:15–19 and 32:16–21.
  - Social justice exhortations (e.g., Amos 5:24, “Let justice roll down”) reflect Deut 16:18–20.
- Estimate: Scholars (e.g., Sailhamer, *The Pentateuch as Narrative*) suggest that **~50–60%** of Old Testament forth-telling prophecy engages Deuteronomy’s themes, as the Law was the prophets’ standard for covenant fidelity. Major prophets (Isaiah, Jeremiah, Ezekiel) and Minor Prophets (e.g., Hosea, Amos) frequently ground their messages in Deuteronomy’s covenant framework. For example:
  - Jeremiah: ~70% of forth-telling (e.g., Jer 7:1–15, temple sermon) invokes Deuteronomy’s covenant curses (Deut 28) or calls to obey the Law (Deut 6).

- Hosea/Amos: ~60% of their forth-telling (e.g., Hos 4:1–3, Amos 5:4–6) reflects Deut 28's consequences for disobedience.
- Isaiah: ~50%, blending Deuteronomic calls to righteousness (Isa 1:16–20) with eschatological hope.

## 2. New Testament Forth-Telling and Deuteronomy:

- Prophetic Contexts: New Testament prophecy includes John the Baptizer's preaching (Matt 3:1–3), Jesus' teaching (e.g., Matt 5–7), and apostolic exhortations (e.g., 1 Cor 14:3–4). Deuteronomy is cited or alluded to frequently:
  - Deut 6:5 ("Love the Lord your God") is quoted by Jesus in Matt 22:37, Mark 12:30, Luke 10:27 as the greatest commandment, shaping forth-telling calls to love and obedience.
  - Deut 8:3 ("Man shall not live by bread alone") is cited by Jesus in Matt 4:4, emphasizing reliance on God's Word.
  - Deut 30:6 (heart circumcision) influences Paul's forth-telling in Rom 2:29.
- Estimate: Approximately 30–40% of New Testament forth-telling engages Deuteronomy, particularly in Jesus' and Paul's teachings. The lower percentage reflects the New Testament's focus on Christ's fulfillment of the Law (Matt 5:17), which shifts some forth-telling to **gospel-centered** exhortation.

## 3. Overall Estimate:

- Old Testament: ~50–60% of forth-telling prophecy references Deuteronomy explicitly (e.g., direct citations) or implicitly (e.g., covenant themes, blessings/curses, justice).
- New Testament: ~30–40% of forth-telling draws on Deuteronomy, due to the shift toward Christocentric proclamation.
- Combined Estimate: Since forth-telling is ~70–75% of all prophecy (as estimated previously), and considering Deuteronomy's pervasive influence in the Old Testament and moderate influence in the New Testament, approximately 45–55% of forth-telling prophecy across the Bible references Deuteronomy's themes or texts. This is a weighted average, given the Old Testament's larger prophetic corpus.

## Key Passages of Forth-Telling Referencing Deuteronomy

Below are key examples of forth-telling passages that explicitly or implicitly reference Deuteronomy, focusing on clear covenantal, moral, or repentance themes. These are not exhaustive but represent major instances:

- Isa 1:16–20: Calls for repentance and justice, echoing Deut 10:16, 16:18–20.

- Isa 44:6: Affirms God's uniqueness, reflecting Deut 6:4.
- Jer 2:11–13: Condemns idolatry, drawing on Deut 4:15–19, 32:16–21.
- Jer 7:1–15: Temple sermon warns of judgment, citing Deut 28's curses.
- Jer 11:1–8: Urges obedience to the covenant, directly referencing Deut 28–30.
- Hos 4:1–3: Charges Israel with covenant unfaithfulness, echoing Deut 28:15–68.
- Amos 5:4–6, 5:24: Calls to seek God and pursue justice, reflecting Deut 4:29, 16:18–20.
- Mic 6:8: Demands justice and mercy, echoing Deut 10:12–13.
- Zech 1:3–4: Calls for return to God, reflecting Deut 30:1–3.
- Matt 4:4: Jesus cites Deut 8:3 against Satan's temptation, urging reliance on God's Word.
- Matt 22:37; Mark 12:30; Luke 10:27: Jesus quotes Deut 6:5, calling for love of God.
- Rom 2:29: Paul's teaching on heart circumcision echoes Deut 30:6.
- 1 Cor 14:3–4: Prophecy as edification aligns with Deut 6's call to teach God's ways.

#### IV. What is the “**Day of the LORD**” or “that day” and the eschaton?

##### Analysis and Count

- **Old Testament:**
  - **"Day of the LORD" (יום יהוה):** Appears **19** times in contexts tied to a future eschatological judgment or divine intervention:
    - Isaiah: 6 times (Isa 2:12, 13:6, 13:9, 34:8, 61:2, 63:4)
    - Jeremiah: 1 time (Jer 46:10)
    - Ezekiel: 3 times (Ezek 13:5, 30:3, 39:13)
    - Joel: 4 times (Joel 1:15, 2:1, 2:11, 3:14)
    - Amos: 2 times (Amos 5:18, 5:20)
    - Obadiah: 1 time (Obad 15)
    - Zephaniah: 1 time (Zeph 1:14)
    - Zechariah: 1 time (Zech 14:1)
    - Malachi: 1 time (Mal 4:5)

- **"That day" (הַיּוֹם הַהוּא or similar):** Appears approximately **40** times in eschatological contexts, often overlapping with "day of the LORD" themes or referring to a future divine act:
  - Isaiah: 14 times (e.g., Isa 2:11, 2:17, 4:2, 11:10–11, 12:1, 12:4, 24:21, 25:9, 26:1, 27:1–2, 27:12–13, 28:5, 29:18, 30:23)
  - Jeremiah: 3 times (Jer 30:8, 31:31, 33:15–16)
  - Ezekiel: 2 times (Ezek 38:14, 39:11)
  - Hosea: 2 times (Hos 2:16, 2:18)
  - Joel: 1 time (Joel 3:18)
  - Amos: 1 time (Amos 9:11)
  - Micah: 3 times (Mic 4:6, 5:10, 7:11–12)
  - Zephaniah: 3 times (Zeph 1:15, 3:11, 3:16)
  - Zechariah: 9 times (e.g., Zech 2:11, 3:10, 9:16, 12:3–11, 13:1–2, 14:4–9)
  - Malachi: 2 times (Mal 3:17, 4:1)
- **"Day" (alone):** Appears 7 times in clear eschatological judgment contexts:
  - Isaiah: 2 times (Isa 10:20, 27:6)
  - Daniel: 1 time (Dan 12:11)
  - Hosea: 1 time (Hos 1:5)
  - Micah: 1 time (Mic 4:1)
  - Zechariah: 2 times (Zech 13:4, 14:20)
- **Old Testament Total:** Approximately **66** occurrences (19 "day of the LORD" + 40 "that day" + 7 "day"), after excluding non-eschatological uses (e.g., Isa 7:18 referring to historical events).
- **New Testament:**
  - **"Day of the Lord" (ἡμέρα κυρίου):** Appears 4 times in eschatological contexts:
    - Acts 2:20; 1 Cor 5:5; 1 Thess 5:2; 2 Pet 3:10
  - **"That day" (ἐκείνη τῇ ἡμέρᾳ or similar):** Appears 7 times in eschatological judgment contexts:
    - Matt 7:22; Luke 10:12, 17:31; John 6:39–40, 11:24; 2 Thess 1:10; 2 Tim 4:8

- **"Day" (ἡμέρα alone):** Appears 11 times in clear eschatological or judgment contexts:
  - Matt 10:15, 11:22–24, 12:36; Rom 2:5, 2:16; 1 Cor 3:13; Heb 10:25; 2 Pet 3:7; 1 John 4:17; Jude 6
- **New Testament Total:** **22** occurrences (4 "day of the Lord" + 7 "that day" + 11 "day").
- **Combined Total:** Approximately **88 occurrences** (66 Old Testament + 22 New Testament) of "day of the LORD," "that day," or "day" in reference to the future eschaton or judgment.

## **V. Why this matters:**

Focus: **Repentance**

A. Accompanying blessing and cursing.

Preparedness: Live with **eternal perspective**.

B. Invest in eternity. Sacrifice now, reap the eternal blessings.