

**Theology and Doctrine Pts. 51-90 (3)**  
**Eschatology**  
**Hermeneutics**

Proverbs 25:2 It is the glory of God to conceal a matter, But the glory of kings is to search out a matter.

51. The word “**mystery**” is often used in the Bible to refer to **previously unrevealed** truth.

Romans 16:25–26 Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, but now is manifested,

1 Corinthians 2:7–8 but we speak God’s wisdom in a mystery, the hidden *wisdom* which God predestined before the ages to our glory; *the wisdom* which none of the rulers of this age has understood; for if they had understood it they would not have crucified the Lord of glory.

Mark 4:11 And He was saying to them, “To you has been given the mystery of the kingdom of God, but those who are outside get everything in parables,

Romans 11:25 For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in;

Colossians 1:24–27 Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of His body, which is the church, in filling up what is lacking in Christ’s afflictions. Of *this church* I was made a minister according to the stewardship from God bestowed on me for your benefit, so that I might fully carry out the *preaching of the word of God, that is, the mystery* which has been hidden from the *past* ages and generations, but has now been manifested to His saints, to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

Ephesians 3:3–10 that by revelation there was made known to me the mystery, as I wrote before in brief. By referring to this, when you read you can understand my insight into the mystery of Christ, which in other

generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; *to be specific*, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel, of which I was made a minister, according to the gift of God's grace which was given to me according to the working of His power. To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things; so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly *places*.

52. Paul was the **first** writer of the Bible who mentions the **rapture** of the Church, up until then it was a **mystery**.

1 Corinthians 15:51–53 Behold, I tell you a mystery; we will not all sleep, but we will 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 will be changed. For this perishable must put on the imperishable, and this mortal must put on immortality.

53. The **rapture** is not mentioned in the **Old Testament**.

54. The **Church** is not mentioned in the **Old Testament**.

55. Jesus **didn't** teach about or mention the **rapture**.

56. There are **two** "comings" of Jesus, the first is called the **rapture**, and the second is called the "**second** coming".

2 Thessalonians 2:1–8 Now we request you, brethren, with regard to the **coming of our Lord Jesus Christ and our gathering together to Him**, that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come. Let no one in any way deceive you, for *it will not come* unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God. Do you not remember that while I was still with you, I was telling you these things? And you know what restrains him now, so that in his time he will be revealed. For the mystery of lawlessness is already at work; only he who now restrains *will do so* until

he is taken out of the way. Then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end **by the appearance of His coming;**

57. One of the major **challenges** in studying prophecy is keeping the two "**comings**" of Jesus separate and **clear**.

58. Because Paul is the author who introduced the **mystery** of the **rapture** every reference that Jesus makes to His return is talking about the **second Coming**".

Matthew 24:14 "This gospel of the kingdom shall be preached in the whole world as a testimony to all the nations, and then the end will come.

Matthew 13:47–50 "Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering *fish* of every kind; and when it was filled, they drew it up on the beach; and they sat down and gathered the good *fish* into containers, but the bad they threw away. "So it will be at the end of the age; the angels will come forth and take out the wicked from among the righteous, and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.

Matthew 16:27 "For the Son of Man is going to come in the glory of His Father with His angels, and will then repay every man according to his deeds.

Luke 17:34–36 "I tell you, on that night there will be two in one bed; one will be taken and the other will be left. "There will be two women grinding at the same place; one will be taken and the other will be left. "Two men will be in the field; one will be taken and the other will be left."

59. Many people use the **allegorical** method of interpreting the Bible today, don't you do it, it is **nonsense**.

60. The **allegorical** method says that the real meaning of what is written is **hidden** and obscure, and that we have to learn to read "**underneath** the obvious" to find the real message.

61. Those who espouse the **allegorical** method would say that there can be several different **interpretations**; it can mean one thing for **me** and another for **you**.

62. Those who espouse the **allegorical** method will say that to deny this method is to **quench** the Holy Spirit's **illuminating** work in our lives in hearing God's voice.

63. Many of the **heretical** and **false** teachings going around today come from using the **allegorical** method of interpreting the Bible.

64. Carried to the **extreme** just about anything can be declared to be **true** from the Bible using the **allegorical** method.

65. The most basic principle of the **literal, historical, grammatical** method is to discover what the **writer** of any given book was trying to **communicate** to his readers, what did he intend to say?

66. To successfully interpret prophecy a Bible student must familiarize himself with the language of prophecy, **metaphors**, and **typology**.

67. It is very important to understand that the use of **metaphors**, and **types**, is not in the slightest suggesting the use of **allegory** to interpret prophecy.

68. Metaphors, and types, are all connected back to the Bible; **allegory** simply requires an overactive **imagination** to come up with a **hidden** meaning.

69. **Prophecy** is the most **difficult** part of the Bible to interpret accurately because there is so much **metaphor** or figurative language used.

70. If the author uses **metaphorical** or **figurative** language it must be understood as **metaphorical** and we must seek the meaning of the **metaphor** from the language of the people of the day or in another place in the Bible.

71. When a metaphor is used, the **meaning** of the metaphor is **consistent** throughout the Bible.

John 1:29 The next day he saw Jesus coming to him and said, "Behold, the Lamb of God who takes away the sin of the world!"

Revelation 3:20 '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.

72. When we say that we interpret the Bible literally, that doesn't mean that we don't allow for **metaphor**, figurative language, **hyperbole**, and other **normal** ways of communicating.

73. An over- **emphasis** on being literal is called "**wooden** literalism."

74. In the book of Revelation there is not a **symbol** or **metaphor** used that is not in **Isaiah**, Ezekiel, Daniel, or Zechariah at least in a small way.

75. A basic hermeneutical rule used in interpreting **prophecy** is always use the **Bible** to interpret the **Bible**.

Ezekiel 37:1–10 The hand of the Lord was upon me, and He brought me out by the Spirit of the Lord and set me down in the middle of the valley; and it was full of bones. He caused me to pass among them round about, and behold, *there were* very many on the surface of the valley; and lo, *they were* very dry. He said to me, "Son of man, can these bones live?" And I answered, "O Lord God, You know." Again He said to me, "Prophecy over these bones and say to them, 'O dry bones, hear the word of the Lord.' " "Thus says the Lord God to these bones, 'Behold, I will cause breath to enter you that you may come to life. 'I will put sinews on you, make flesh grow back on you, cover you with skin and put breath in you that you may come alive; and you will know that I am the Lord.' " So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold, a rattling; and the bones came together, bone to its bone. And I looked, and behold, sinews were on them, and flesh grew and skin covered them; but there was no breath in them. Then He said to me, "Prophecy to the breath, prophecy, son of man, and say to the breath, 'Thus says the Lord God, "Come from the four winds, O breath, and breathe on these slain, that they come to life." ' " So I prophesied as He commanded me, and the breath came into them, and they came to life and stood on their feet, an exceedingly great army.

76. The **challenge** for Bible students is to be able to tell the **difference between** that which is literal and that which is a metaphor or a figure of speech.

77. In the **weeks** ahead as we study the various aspects of prophecy, a consistent **question** will be, "Is this a **metaphor**?", and if we decide it is, "What does it mean?"

78. Another "**language**" of prophecy is "**typology**."

79. Much of the Bible is written using “**typology**”, and so a task of the Bible student is to figure out what the **typology** is, and then to interpret it **consistently**.

80. Much of the Old Testament is written as a “**type**” or **picture** of New Testament truth.

81. The “**type**” is in the Old Testament and the “**antitype**” is in the New Testament.

82. **Typology** is when an event, an object, a teaching, or a person is used to **illustrate** a New Testament truth

Numbers 21:9 And Moses made a bronze serpent and set it on the standard; and it came about, that if a serpent bit any man, when he looked to the bronze serpent, he lived.

John 3:14–15 “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; so that whoever believes will in Him have eternal life.

Romans 5:14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

Hebrews 11:17–19 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten *son*; *it was he* to whom it was said, “In Isaac your descendants shall be called.” He considered that God is able to raise *people* even from the dead, from which he also received him back as a type.

Hebrews 8:1–5 Now the main point in what has been said *is this*: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens, a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man. For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this *high priest* also have something to offer. Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law; who serve a **copy and shadow** of the heavenly things, just as Moses was warned *by God* when he was about to erect the tabernacle; for, “See,” He says, “that you make all things according to the pattern which was shown you on the mountain.”

Matthew 12:40 for just as Jonah was three days and three nights in the belly of the sea monster, so will the Son of Man be three days and three nights in the heart of the earth.

83. David was a **type** of Jesus, Solomon was a **type** of Jesus, Isaac was a **type** of Jesus, Melchizedek was a **type** of Jesus, Adam was a **type** of Jesus, Jonah was a **type** of Jesus, Joseph was a **type** of Jesus.

84. Because types are a **shadow** of the real thing they are not an **exact** picture, but a **semblance** of the real thing.

85. A very high percentage of the **Old Testament** is a type of **New Testament** truths.

86. Most of the **Psalms** are a **prophecy** of future events written as a **type**.

Psalm 2:1–12 Why are the nations in an uproar And the peoples devising a vain thing? The kings of the earth take their stand and the rulers take counsel together Against the Lord and against His Anointed, saying, “Let us tear their fetters apart and cast away their cords from us!” He who sits in the heavens laughs, The Lord scoffs at them. Then He will speak to them in His anger and terrify them in His fury, saying, “But as for Me, I have installed My King upon Zion, My holy mountain.” “I will surely tell of the decree of the Lord: He said to Me, ‘You are My Son, Today I have begotten You. ‘Ask of Me, and I will surely give the nations as Your inheritance, And the very ends of the earth as Your possession. ‘You shall break them with a rod of iron, You shall shatter them like earthenware.’ ” Now therefore, O kings, show discernment; Take warning, O judges of the earth. Worship the Lord with reverence and rejoice with trembling. Do homage to the Son, that He not become angry, and you perish *in* the way, for His wrath may soon be kindled. How blessed are all who take refuge in Him!

Psalm 9:1–8 I will give thanks to the Lord with all my heart; I will tell of all Your wonders. I will be glad and exult in You; I will sing praise to Your name, O Most High. When my enemies turn back, they stumble and perish before You. For You have maintained my just cause; You have sat on the throne judging righteously. You have rebuked the nations, You have destroyed the wicked; You have blotted out their name forever and ever. The enemy has come to an end in perpetual ruins, and You have uprooted the cities; The very memory of them has perished. But the Lord abides

forever; He has established His throne for judgment, and He will judge the world in righteousness; He will execute judgment for the peoples with equity.

Psalms 27:1–2 The Lord is my light and my salvation; Whom shall I fear? The Lord is the defense of my life; whom shall I dread? When evildoers came upon me to devour my flesh, my adversaries and my enemies, they stumbled and fell.

John 18:5–6 They answered Him, “Jesus the Nazarene.” He said to them, “I am *He*.” And Judas also, who was betraying Him, was standing with them. So when He said to them, “I am *He*,” they drew back and fell to the ground.

87. The **Church** is not mentioned in the Old Testament, but there are many **types** of the **Church** in the Old Testament.

88. Eve, Ruth, Solomon’s bride in the Song of Solomon, Rebekah, and Esther can all be **types** of the **Church**.

89. Noah’s ark and the Nation of Israel’s escape from the ten plagues on Egypt can be **types** of the **Church’s** rescue from the **Tribulation**.

90. **Typology** is a fascinating topic and hermeneutical tool for studying the New Testament and prophecy, but a person can go **crazy** and **weird** if caution is not exercised.

91. The guiding principle is to stay within what is **obvious**, indicated by other **passages**, and **consistent** with all of scripture.