

The Last Days and The Age To Come

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Introduction

The purpose of this lesson is to show that the period of time known as ***This Age*** has already ended, and that the next period which the Bible calls ***The Age To Come*** has fully arrived. We will also show that the phrases "Last Days" and "The End" are speaking of the Last Days and End of "This Age," not the Last Days and End of "The Age To Come."

So we need to look at the relevant Biblical texts which use these terms to see what they say about the TIME of fulfillment.

A. The Bible divides time into two worlds or ages:

1. *This Age* (or World) - Heb. *01am Hazeh* (OT world)
2. *The Age* (or World) *to Come* - Heb. *01am Habah* (NT world)
3. We will see that the "Age To Come" is not the "Christian Age" or "Church Age" as many Futurists think. Nor are the Last Days still going on today (as Amils think), or still future (as Premils think). All we need to do to see this is study the Biblical texts which use these phrases and see how they describe the distinctive characteristics and conditions that will be present during "This Age" versus "The Age to Come." Have all the unique characteristics of "This Age" passed on? Have any of the unique characteristics of "The Age to Come" arrived yet?

B. We also will look at a few other terms which are directly connected with the two ages or worlds:

1. *Last Days* ("End of the Days" of "This Age") -- for example, Dan. 8:23 - Last Days of Greece. And there was a Last Day for Israel.
2. *Last Day* (of "This Age") - the day of resurrection & judgment -- the Age To Come could not arrive until AFTER the resurrection and judgment, both of which events Jesus said would occur on the "Last Day" of "This Age" (not at the end of the "Age To Come")
3. *The End of the Age* (or "End of the Days" or "Time of the End") - this was the "appointed end" which Daniel mentioned several times.
4. We do not have time in this lesson to deal with other related phrases such as: "*Days of the Lord*" (judgments upon nations) and the final "*Day of the Lord*" (judgment upon Israel) at the End of "This Age."
5. Perhaps in a future study we can look specifically and in-depth at the 40-year *period of transition* at the end of "This Age" just before the beginning of the "Age To Come." This period of transition was labeled by the rabbis as being "*The Days of the Messiah*" or "the *Millennium*" The "days of the Messiah" period was NOT a separate "church age" between the two ages (like Dispensationalists and Futurists would like us to think), but rather simply the final generation of the Last Days of the first age ("This Age"). So there was NO overlap of the two ages, nor was there a third age between the two ages. "This Age" had to come to a full "appointed end" before the "Age To Come" could arrive. This means that if the "Age to Come" is here now, the old Age has to have ended. And conversely, if "This Age" is still here, then the "Age To Come" cannot be here yet.

Since we are focusing on the two basic ages in this lesson, we will not say much more about "the Days of the Messiah," but please keep in mind how it fits into the overall two-age system. See the chart which shows its placement in relation to "This Age" and the "Age To Come."

It was during these "*Days of the Messiah*" during the Last Days before the End of "this age" and the "Last Day" of "this age" that the Messiah would accomplish the following:

- a. Bring "this age" to an end
- b. Stop the Diaspora and regather captives back to the Land
- a. Resurrect the Dead and Judge the living and the dead
- d. Usher in "the age to come"

C. All of these terms are found in the NT, but they are not defined there. The NT writers assume their readers are familiar with them, so this means the terms were already in use before Christ's day, and had already been defined in Old Testament and Intertestamental Jewish period. The NT writers carried these terms right over into Christianity with no significant changes except the TIME of fulfillment. If there had been a significant change in meaning from the previous usage, the NT writers would have redefined the terms. They instead simply continue using the same terms and same definitions that the OT and Intertestamental writings had used. This is very significant.

By the way, if you want an in-depth explanation of the OT origin of these terms, I would highly recommend Don Preston's book, "*The Last Days Identified*" available to order from the IPA website. He does a marvelous job of proving that the Last Days were already in progress at the time of Christ's birth, and that they ended in AD 70 and are NOT still ongoing.

D. It would have been helpful and even more interesting if we could have included an in-depth survey of all the uses of this terminology in the Apocrypha, *Dead Sea Scrolls*, Pseudepigrapha, Enoch, *Sibylline Oracles*, *Assumption of Moses*, Talmud, Midrash, Zohar, Josephus, *Yosippon*, etc.. But time simply does not permit. We will be burdened enough just to deal with the Biblical texts which use these terms. Rest assured, however, that there is abundant usage of this terminology in the Jewish writings outside the Bible, and it harmonizes well with the way it is used here in these Biblical texts.

If you want to see the rabbinical references to these two ages, I would highly recommend the book, "*Everyman's Talmud*" by Abraham Cohen. It is available from the IPA website (www.preterist.org).

E. Many Amils & Postmils (e.g., Hoekema, Vos, Cullmann and Kevin Hartley) have suggested a two-phased "ALREADY BUT NOT YET" (or "inaugurated/future") scenario for the Age To Come. But as we have seen, the Age To Come is an eternal age with no end to it, nor does it gradually arrive in two or more different phases. When it arrives, it arrives fully and stays around eternally. It is the TIMING of the Parousia, Resurrection, and Judgment which exposes the inconsistency of this "already/not yet" idea. They disagree with the standard Biblical and Jewish idea of a two-age system, and try to say that the second age has two phases, the first of which has an "end" to it. They also assume that the final phase of the "Age to Come" will see the destruction of the physical realm and the arrival of the eternal spiritual realm with its resurrection, judgment and reward/punishment. But as we shall see, the "Age To Come" does not have two phases, and does not have an end, and the resurrection and judgment had to occur BEFORE the "Age To Come" arrived.

F. In this lesson we will focus on the OT and NT uses of this terminology and see what these texts say about the TIME of fulfillment. The first term we want to look at is the phrase, "THIS AGE" (or "This World").

I. "This Age (or world)" (Old Covenant world destined to END)

A. Old Testament Texts:

1. **1 Chr. 16:36** Blessed [is] Jehovah, God of Israel, **from the age** [Heb. "min ha-olam" i.e., from this age] and **unto the age** [Heb. "ad ha-olam" i.e. to the age to come];' And all the people say, 'Amen,' and have given praise to Jehovah. [Young's Literal Translation]

[There is a contrast here between the two different ages. Already in the Old Testament, there was a concept of the two ages. It most likely developed from the promise to Adam and Eve that a redeemer would come from their seed to raise them from their fallen state (death) and restore them back to paradise. That coming "day of redemption" was the "age to come." Meanwhile, they had to deal with the results of their fallenness in "this age."]

B. New Testament Texts:

1. **Matt. 12:32** "Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either **in this age** [Gr. en touto aioni] or **in the one about to be** [Gr. en to mellonti]. **[MELLO]**

[This is Jesus speaking. He uses this same two-age terminology without redefining it, but adds the Greek word "MELLO" ("about to occur") in reference to the "Age To Come." This is a significant TIME shift in the usage of this terminology. The apostles and other NT writers will follow this pattern as well, continuing to use this two-age terminology with the added "imminency" indicator of the Greek word "MELLO."]

2. **Gal. 1:4** who gave Himself for our sins so that He might rescue us from **this present evil age** [Gr. tou aionos tou enestotos ponerou], according to the will of our God and Father,
3. **Col. 1:26** that is, the mystery which has been hidden **from the [past] ages** [Gr. apo ton aionon] and generations, but has now been manifested to His saints.
[Note that "this age" was composed of a plural number of "ages"]
4. **1 Tim. 6:17-19** Instruct those who are rich **in this present age** [Gr. en to nun aioni] not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. Instruct them to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation **for the one about to be** [Gr. eis to mellon], so that they may take hold of that which is life indeed. **[MELLO]**

II. "The Age (or world) to come" (eternal - world without end)

Note: In **Luke 1:33** there is a prophecy about Jesus that He will reign over the house of Jacob "into the ages" (Gr. eis tous aionas, i.e., for all ages to come), and that this reign will have **no end** (Gr. telos). This shows that once the "age to come" arrives, there will be no end to it.

Luke 1:33 and He will reign over the house of Jacob **into the ages** [Gr. eis tous aionas], and His kingdom will have **no end**."

The rabbis did NOT use these terms with any indication of nearness of fulfillment. This idea of "about to" nearness was the element that Jesus and the apostles added to the terminology. And it was a highly significant addition, since it changed a long-standing tradition of viewing the arrival of the Age To Come as still in the distant future, and began the expectation of seeing it within their lifetime and generation.

- a. "The Age **ABOUT TO** Come" (Matt. 12:32)
- b. "in **THESE** Last Days" (Heb. 1:2)
- c. "it IS the Last Hour" (1 Jn. 2:18)
- d. "upon whom the Ends of the Ages **HAVE COME**" (1 Cor. 10:11)

These references show that Jesus and the apostles clearly affirmed both that the End of "This Age" and the arrival of the "Age To Come" was ABOUT TO occur, and that it would indeed definitely occur before all of them in that generation passed away. This is double confirmation that the TIME indicator (Gr. MELLO) attached to "The Age (ABOUT) to Come" was meant to affirm an imminent End of "This Age" and an imminent arrival of the "Age To Come."

Most of the rabbis in the Talmud disclaimed any clear knowledge of what this final period of redemptive history (the "Age To Come") would be like. Their often repeated refrain was, "eye hath not seen... [what he hath prepared for him that waiteth for him]." (Bab. Talm. Shab. 63a, Ber. 34b, Sanh. 99a, from Isa. 64:4 which is also quoted in 1 Cor. 2:9) But this disclaimer did not stop them

from speculating and suggesting the *Paradise on Earth* ideas that are so popular among the Chiliasts and Premillennialists. Here is an example of their disclaimer from *Tractate Shabbath*, folio 63a (Babylonian Talmud):

For Samuel said, THIS WORLD differs from the DAYS OF THE MESSIAH only in respect to servitude of the exiled, for it is said, For the poor shall never cease out of the land. This supports R. Hiyya b. Abba, who said, All the prophets prophesied only for the DAYS OF THE MESSIAH, but as for the WORLD TO COME, the *eye hath not seen, O Lord, beside thee [what he hath prepared for him that waiteth for him]*. **[Their footnote about this:** The conception of the World to Come [01am Habah] is rather vague in the Talmud. In general, it is the opposite of 01am Hazeh, This World. In Ber, I, 5, 'this world' is opposed to the Days of the Messiah, and this in turn is differentiated here from the World To Come. The following quotation from G. Moore, 'Judaism' (Vol. 2, p. 389) is apposite: 'Any attempt to systematize the Jewish notions of the hereafter imposes upon them an order and consistency which does not exist in them'. Shabbath 63a]

A. Old Testament Texts:

1. **Dan. 12:3** And those teaching do shine as the brightness of the expanse, and those justifying the multitude as stars **to the age and [beyond]** [Heb. "Le-Olam Wa-Ad"]. [Young's Literal Translation]
2. **Is. 27:6** **In the days [or age] to come** [Heb. Haba-im] Jacob will take root, Israel will blossom and sprout, and they will fill the whole world with fruit.
3. **Psa. 121:8** Jehovah preserveth thy going out and thy coming in, From henceforth even **until the age** [Heb. ad-olam] **to come!**
4. **Eccl. 1:411A** A generation is going, and a generation is coming, and the earth stands **to the age** [Heb. le-olam].

B. New Testament Texts:

1. **Mark 10:30** but that he will receive a hundred times as much now **in this time** [Gr. nun en to kairo touto], houses and brothers and sisters and mothers and children and farms, along with persecutions; and **in the age to come** [Gr. en to aioni to erchomeno], eternal life.
2. **Luke 18:30** who will not receive many times as much **at this time** [Gr. en to kairo touto] and **in the age to come** [Gr. en to aioni to erchomeno], eternal life [Gr. zoen aionion, "life of the age (to come)"].

*["Eternal life" (or more literally, "life of the age (to come)" or "life that is characteristic of or pertaining to the age to come") was something that would not be possessed, inherited, or experienced in its fulfilled sense until the arrival of "the age to come." This implies that the resurrection had to occur before the "life of the age to come" would be theirs. "This age" was one in which sin, evil and death reigned. The "age to come" was where life would reign. The resurrection event marked the turning point between the two ages. For some excellent information about this "life of the Age to Come" idea, see C. H. Dodd's chapter on "Eternal Life" in his commentary on the gospel of John, *The Interpretation of the Fourth Gospel*. For similar ideas see Leon Morris comments on John 11 in his commentary, *The Gospel According To John*. For an exhaustive explanation of the meaning of "eternal" (Gr. aion) in connection with "life" see also the excellent article on "aion" in the *Theological Dictionary of the New Testament*. These excellent explanations really opened up my understanding of the phrase "eternal life" (life of the age to come).]*

- 3- **Luke 20:34-35** Jesus said to them, "The **sons of this age** [Gr. tou aionos toutou] marry and are given in marriage, but those who are considered worthy to attain to **that age** [Gr. tou aionos ekeinou] and **the resurrection from the dead**, neither marry nor are given in marriage.

[The resurrection event marks the END of "this age" and the arrival of "that age" (i.e., the age that was about to come). This is extremely significant. It means that the "age to come" cannot

be said to have arrived unless the resurrection has occurred. Nor can the "old age" in which death reigned be said to have ended and passed away unless the resurrection has occurred to end the reign of death in "this age" and bring in the reign of life. The Jewish people to this day at the Passover raise the cup of wine in toast to LIFE. They believe that the Messiah will usher in the "Age To Come" by raising the dead out of Hades and giving them the life that is characteristic of the World or Age to Come.]

- 4- **Eph. 2:7** so that **in the ages to come** [Gr. en tois aiosin tois eperchomenois] He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.

[The "Age to Come" is composed of a plural number of "ages." And it was the time when all the promises and expectations and longings of the saints of all previous ages would be fulfilled.]

5. **Heb. 6:5** and have tasted the good word of God and the powers of **the age about to be** [Gr. mellontos aionos]

[The Greek word "MELLO" is used here in reference to the time of the arrival of the "Age to Come." This imminency language is inexplicable if in fact the Age to Come was NOT "about to" arrive. There would have been no need for Jesus and the apostles to confuse the issue by adding imminency indicators. They could simply have continued the same phraseology of "the age to come" as a distant future age. The addition of this time indicator is significant, and puts the integrity of both Jesus and the NT writers at risk if in fact the Age to Come was NOT "about to" arrive.]

III. "Last Days" (of "This Age")

A. Old Testament Texts:

1. **Gen. 49:1** Then Jacob summoned his sons and said, "Assemble yourselves that I may tell you what will befall you in the **last days** [Heb. BeAcharith HaYamim, LXX ep eschaton ton hemeron].

[The term "Last Days" is here used for the first time in the OT, and it pertains to the final destiny of Jacob and his descendants through his twelve sons (i.e., the nation of Israel). In this particular context in Gen. 49, Jacob reveals to his sons what would happen to the descendants of the 12 tribes "at the end of their days." So from its first usage in the OT it is inseparably connected with the nation of Israel. Israel will have some "last days."]

[The Hebrew phrase that is most often translated "Last Days" in the OT is this one here: "BeAcharith HaYamim" (lit. "in the aftermost of the days" or "at the end of the days") In the Greek version of the OT (i.e., the LXX or Septuagint) this Heb. phrase is most often translated into the Greek as "ep eschaton ton hemeron" (lit. "last of the days" or "last days").]

[In these OT texts we can see that the "Last Days" pertained to the nation of Israel and that they were the Last Days of "this age" just before "the age to come" arrived. But we will have to wait until the NT texts to find out WHEN the Last Days were to occur.]

2. **Deut. 31:29** "For I know that after my death you will act corruptly and turn from the way which I have commanded you; and evil will befall you in the **last days** [Heb. BeAcharith HaYamim, LXX ep eschaton ton hemeron], for you will do that which is evil in the sight of the LORD, provoking Him to anger with the work of your hands."

[Because of their wickedness, evil would befall the nation of Israel in "the last days."]

3. **Ezek. 38:16** and you will come up against My people Israel like a cloud to cover the land. It shall come about in the **last days** [Heb. BeAcharith HaYamim, LXX ep eschaton ton hemeron] that I will bring you against My land, so that the nations may know Me when I am sanctified through you before their eyes, O Gog."

[Here the battle with Gog and Magog (Armageddon) is mentioned as occurring in the last days. This is especially significant because Rev. 20 places this battle at the end of the millennium, yet it has to occur at the end of "this age" just before the "age to come" arrived.]

4. **Dan. 10:14** "Now I have come to give you an understanding of what will happen to your people in the **last days** [Heb. BeAcharith HaYamim, LXX ep eschatou ton hemeron], for the vision pertains to **the days yet** [Heb. od LaYamim, LXX eti eis hemeras] future."

[The Last Days pertain to Daniel's "your people" (i.e., the nation of Israel), and were NOT immediately "at hand" but still "days yet" into the future.]

5. **Dan. 8:26** "The vision of the evenings and mornings which has been told is true; but keep the vision secret, for it **pertains to many days** [Heb. le-yamim rabbim, Gr. eis hemeras pollas] *in the future*"

[Note again that this vision is about the last days of Israel, and those last days were still "many days" off into the future from Daniel's day.]

6. **Deut. 4:30** "When you are in distress and all these things have come upon you, in the **last days** [Heb. BeAcharith HaYamim, LXX ep eschato ton hemeron] you will return to the LORD your God and listen to His voice.

[In the latter days the nation of Israel would be distressed and scattered, then a **remnant** of them would repent and return to the Lord. That righteous remnant (the Christian Jews) would inherit the blessings. You see this fulfilled at Pentecost when 3000 Jews repented and were grafted into their Olive Tree.]

7. **Hos. 3:5** Afterward [Heb. achar, LXX meta tauta] the sons of Israel will return and seek the LORD their God and David their king; and they will come trembling to the LORD and to His goodness in the **last days** [Heb. BeAcharith HaYamim, LXX ep eschaton ton hemeron].
8. **Isa. 2:2** Now it will come about that in the **last days** [Heb. BeAcharith HaYamim, LXX en tais eschatais hemerai] the mountain of the house of the LORD will be established as the chief of the mountains, and will be raised above the hills; and all the nations will stream to it. [cf. Mic. 4:1]

[Here is a little clearer picture of what was going to happen in the Last Days of the nation of Israel. The mystery is being unveiled a little bit here. The gentiles will be included in the worship of the Messianic Temple that will be established above all the hills in the last days.]

B. New Testament Texts:

- 1 **Acts 2:17** 'AND IT SHALL BE **IN THE LAST DAYS** [Gr. en tais eschatais hemerai],' God says, THAT I WILL POUR FORTH OF MY SPIRIT ON ALL MANKIND; AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS;

[The most significant thing we need to see here in this text is that Peter is identifying Pentecost as an event that is occurring "in the Last Days." One thing is for sure. There is no mistaking it: The times in which Jesus and the apostles lived were "the Last Days" that the OT prophets had talked so much about. Peter settles the timing issue once and for all. He says that the outpouring of the Holy Spirit there at Pentecost was exactly what Joel had predicted. He says, "This is that which Joel predicted." When an inspired apostle like Peter says "This is That" and "That is This" then "That's That!" The Last Days had arrived. And the prophecy that Peter quotes here (Joel 2:28) clearly indicates that the Last Days would come to an end at the "great and glorious Day of the Lord." This is the same as "the End of the Age" and "the Last Day" (resurrection and judgment day) when rewards and punishments would be meted out.

The Gr. phrase here in Acts 2:17 is extremely similar to the LXX renderings of "in the last days," for example compare Acts 2:17 to the LXX rendering of Isa. 2:2 above.

It is also worth looking at the Hebrew and Greek of this phrase ("in the last days") in Joel 2:28 --

Heb. "WeHayah Acharey-ken" (lit. "and it is to be afterwards") LXX
"kai estai meta tauta" (lit. "and it shall be after these things")

Note that the Hebrew word "Acharey" comes from the same root as the word used in Gen. 49:1 for "last." It is easy to see why the Jewish Christians who knew Hebrew would have translated this Hebrew phrase as "it shall be in the last days" since the Heb. word "Acharey" can easily refer to the "last times" or "last days." So Peter on the day of Pentecost was not taking unwarranted liberties with the Heb. text here.]

2. **2Tim. 3:1** But realize this, that **in the last days** [Gr. en eschatais hemerais] difficult times will come.

[Paul's point is that those very days of tribulation had arrived and he himself personally was a victim of it. He was in a Roman prison expecting to be martyred shortly. They were in the Last Days and that was why the difficulties were there.]

3. **Heb. 1:2 in these last days** [Gr. ep eschatou ton hemeron] has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

[Aside from Acts 2:17, a clearer text proving that the last days were there in the first century, could not be found. It is crystal clear that the writer of Hebrews, whom I believe is Paul, believed the Last Days were already there when Jesus came teaching (AD 30), and were still in progress at the time Paul wrote Hebrews (AD 63).]

4. **James 5:3** Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is **in the last days** [Gr. en eschatais hemerais] that you have stored up your treasure!

[It is pretty clear here in this context (Jas. 5:3-9) that James, who wrote this epistle in about AD 62 just before he was martyred, believed that the Last Days were not only in progress, but that the end of the age (when the Judgment would occur) was very near. Notice that he says (5:5) that they were living in a "day of slaughter," when "the Judge is standing right at the door." The judgment along with the resurrection were the two big events which marked the End of "this age" and the beginning of "the age to come." James says they were in the Last Days, and the Judge was about to come and send them off to be slaughtered. The Gr. word here in Jas. 5:8 is "parousia" which everyone agrees is a reference to the return of Christ.]

5. **2Pet. 3:3** Know this first of all, that **in the last days** [Gr. ep eschaton ton hemeron] mockers will come with their mocking, following after their own lusts, [cf. Jude 18 -- "last time"]

[Peter had already affirmed on the day of Pentecost, thirty years earlier, that they were already in the Last Days. So this passage in 2 Pet. 3:3 is really a slam-dunk when we see what he is saying. He points out that the prophets predicted mockers to come in the Last Days, and that these very mockers who were troubling the Christians were the very mockers of the Last Days that the OT prophets had predicted.]

Summary:

1. The First Century Church was already in the "LAST DAYS"
2. The "LAST DAYS" were the last years of "THIS AGE"

3. The Age to Come was not there when Jesus and the Apostles were teaching, but it was imminent. If it didn't come then in their generation and lifetime, then they were mistaken and Christianity is built on a false prophecy.
4. "THIS AGE" ended at AD 70
5. The resurrection and judgment signaled the Last Day of "This Age" had arrived.

If the Last Days are still going on today, then "This Age" has not ended and "The Age To Come" has still not come. And that would make Jesus and the Apostles false prophets for stating that the Age To Come was "about to" arrive.

So, the Last Days do not equal the "Christian Age" nor the "Church Age" nor the "Age To Come" (which began at AD 70)

IV. The Last Day/Hour/Time (of "This Age") - resurrection and judgment (and extreme imminency)

A. Last Day: (resurrection and judgment)

1. **John 6:39** "This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the **last day** [Gr. eschate hemera]."
2. **John 6:40** "For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the **last day** [Gr. eschate hemera]."
3. **John 6:44** "No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the **last day** [Gr. eschate hemera]."
4. **John 6:54** "He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the **last day** [Gr. eschate hemera]."
5. **John 11:24** Martha *said to Him, "I know that he will rise again in the resurrection on the **last day** [Gr. eschate hemera]."
6. **John 12:48** "He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the **last day** [Gr. eschate hemera]."

B. Last Time(s)

1. **1Pet. 1:20** For He was foreknown before the foundation of the world, but has appeared in these **last times** [Gr. ep eschatou ton chronon] for the sake of you...

[Note that Christ had "appeared in these last times" for the sake of those saints to whom he was writing. He was writing for the sake of those first century saints who were in the tribulation.]

C. Last Hour

John 2:18 If Children, it is the **last hour** [Gr. eschate hora]; and just as you heard that antichrist is coming, even now many antichrists have appeared; from this we know that it is the **last hour** [Gr. eschate hora].

[Notice the extreme urgency of this TIME indicator. It is not just a nebulous "this generation" or "before some of you taste death" timing. These last general epistles (James, Peter, John) which were written in the early 60's show remarkably urgent TIMING statements. John says that they were not only in the Last Days, but in the Last Hour. "This Age" was about to end and the Age To Come was about to arrive.]

V. The End (of "This Age")

We need to note again that the Age To Come has NO end, so whatever this "End" is, it is not the end of the Age To Come.

A. Old Testament Texts:

Is. 46:10 Declaring **the end** [Heb. Acharith, LXX ta eschata] from the beginning, and from ancient times things which have not been done, saying, 'My purpose will be established, and I will accomplish all My good pleasure' **Jer. 31:17** "There is hope for you **at the end**" [Heb. Le-acharitekh, LXX —], declares the LORD, "And *your* children will return to their own territory."

Dan. 8:19 He said, "Behold, I am going to let you know what will occur **at the final period** [Heb. BeAcharith, LXX ep eschatou] of the indignation, for *it* pertains to **the appointed time of the end** [Heb. LeMowed, LXX eis horas kairou sunteleias]. **Dan. 12:8** As for me, I heard but could not understand; so I said, "My lord, what *will be the end* [Heb. Acharith, LXX —] of these *events*?" **Dan. 12:13** "But as for you, go *your way to the end* [Heb. LaQetz, LXX eis sunteleias]; then you will enter into rest and rise *again* for your allotted portion **at the end of the days** [Heb. LaQetz HaYamin, LXX eis sunteleian hemeron]."

We might note in passing here that there are two references to "The End of the Days" in the Talmud, Pesachim 56a (ref. to Gen. 49:1) and Sanhedrin 92a (ref. to Dan. 12:13). In the footnotes, they say that this phrase (end of the days) is referring to the time when the Final Universal Redemption (the final gathering of all nations into the blessings of the world to come) will arrive.

B. New Testament Texts:

Matt. 13:39 and the enemy who sowed them is the devil, and the harvest is the **end of the age** [Gr. sunteleia aionos]; and the reapers are angels. [Gr. sunteleia aionos]

Matt. 13:40 "So just as the tares are gathered up and burned with fire, so shall it be at the **end of the age**. [Gr. sunteleia tou aionos]

Matt. 13:49 "So it will be at the **end of the age** [Gr. sunteleia tou aionos]; the angels will come forth and take out the wicked from among the righteous,

Matt. 24:3 As He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things happen, and what *will be* the sign of Your coming, and of the **end of the age**" [Gr. sunteleia tou aionos]?

Matt. 24:6 "You will be hearing of wars and rumors of wars. See that you are not frightened, for *those things* must take place, but *that* is not yet **the end [of the age]**. [Gr. "telos"]

Matt. 24:13 "But the one who endures to **the end [of the age]**, he will be saved. [Gr. "telos"]

Matt. 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 [of the age]** will come. [Gr. "telos"]

Matt. 28:20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the **end of the age**" [Gr. sunteleia tou aionos].

Mark 13:7 "When you hear of wars and rumors of wars, do not be frightened; *those things* must take place; but *that* is not yet **the end [of the age]**.

Mark 13:13 "You will be hated by all because of My name, but the one who endures to **the end [of the age]**, he will be saved.

Luke 1:33 and He will reign over the house of Jacob forever, and His kingdom will have no **end** ."

Luke 21:9 "When you hear of wars and disturbances, do not be terrified; for these things must take place first, but **the end [of the age]** *does not follow* immediately."

1Cor. 1:8 who will also confirm you to **the end [of the age]**, blameless in **the day** of our Lord Jesus **Christ**, [i.e., the final day of the Days of the Messiah]

1Cor. 10:11 Now these things happened to them as an example, and they were written for our instruction, upon whom **the ends of the ages** [Gr. tele ton aionon] have come.

1Cor. 15:24 then *comes the end [of the age]*, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power.

Phil. 3:19 whose **end** is destruction, whose god is *their* appetite, and *whose* glory is in their shame, who set their minds on earthly things.

1Th. 2:16 hindering us from speaking to the Gentiles so that they may be saved; with the result that they always fill up the measure of their sins. But wrath has come upon them to **the utmost**.

Heb. 3:14 For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until **the end**,

Heb. 6:8 but if it yields thorns and thistles, it is worthless and close to being cursed, and it **ends up** being burned.

Heb. 6:11 And we desire that each one of you show the same diligence so as to realize the full assurance of hope until **the end** ,

Heb. 9:26 Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the **consummation of the ages** He has been manifested to put away sin by the sacrifice of Himself. [Gr. sunteleia ton aionon]

1Pet. 4:7 ¶ **The end** of all things is near; therefore, be of sound judgment and sober *spirit* for the purpose of prayer.

1Pet. 4:17 For *it is* time for judgment to begin with the household of God; and if *it begins* with us first, what *will be the outcome* for those who do not obey the gospel of God?

Rev. 2:26 'He who overcomes, and he who keeps My deeds until **the end**, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS;

Conclusion

We have shown from scripture throughout both the Old and New Testaments that the period of time known as **This Age** has already ended, and that the next period which the Bible calls *The Age To Come* has fully arrived. And we have shown that the phrases "Last Days" and "The End" are speaking of the Last Days and End of "This Age," not the Last Days and End of "The Age To Come," because the "Age to Come" has no Last Days or End.

1. The Last Days and "END" belong ONLY to the end of "This Age"
2. That END of the age was "about to" occur in the first century
The resurrection and judgment occurred on the "Last Day" of the Old Testament world ("This Age")
3. The Age To Come **FULLY** arrived in AD 70 (no halfway, kinda/sorta, already-but-not-yet sense).
4. The "Age to Come" is an **ETERNAL** age which has no end, and NO additional "collective" resurrections or judgments after it arrives.

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