



In & Out of Babylon

Unveiling God's Power and Transformational Agenda in the Life and Prophecies of Daniel

Eschatology Terms

A Glossary of Words & Phrases Used In Eschatological Studies

AGE, AGES

In the NT, this term often refers to one or both of the eons described by late Jewish thought as “this age” and the “age to come.” The two-age eschatology of the rabbis failed to recognize the intervening Age of the Spirit predicted by Joel 2.28-32 which would precede what they thought of as “the age to come.” “The age to come” was what the prophets referred to as the Day of the Lord (Yom YHVH). Paul mentions *multiple ages* yet to come (Eph 2.7), which will include the Millennial Reign during the Yom YHVH.

ANTICHRIST, THE

The false Messiah, energized by Satan, who will arise in opposition to God, Christianity and Israel just prior to Christ's Coming (2Th 2.3-10).

ANTINOMIANISM

Literally, *anti-law-ism*. In history this was the heretical and cultish doctrine that the moral law was not binding upon Christians as a rule of life. In recent eschatology the term has been adopted by some Dispensationalists to describe their belief that Christians are not under law since law pertains to an earlier dispensation.

ANTIOCHUS IV (EPIPHANES)

Seleucid king of Syria (c.215-164 BC). His title “Epiphanes” meant “manifest,” and may have implied that he considered himself a manifestation of deity. Endeavoring to unite his empire by imposing Greek culture, he encountered violent resistance from the Jews. His defiling of the Jerusalem temple and attempt to exterminate Judaism led to the Maccabean revolt described in the Books of the Maccabees. His blasphemous and violent persecution of God's people rendered him an enduring type foreshadowing the coming Antichrist.

ANTITYPE

Not the ultimate fulfillment of a type, but rather *a corresponding type* that continues to look forward to an ultimate fulfillment.

APOCALYPSE

Literally an unveiling, that is, a revealing of a person or thing in its true character. Synonymous to revelation, and an alternate title for the book of Revelation. Because of its association with the “end of the world,” apocalypse is sometimes used to denote a radical destruction or purge.

APOCALYPTIC

Pertaining to the end of the world, or to some awesome destruction.

APOSTASY

A political or spiritual defection, e.g., an intentional rebellion from the one true God or His laws to follow another (Jos 22.9-30; Act 21.21). Moses predicted great apostasy by Israel, in which they would worship demons (Deu 32.15-18). Probably based on the prophecies of Daniel (8.12-13; 9.23; 11.32), and the words of Jesus in Mat 24.10-13, Paul spoke of *the* apostasy as a definite, mass falling away from the faith in connection with the Man of Lawlessness (2Th 2.3). The author of 1 Enoch likewise predicted an apocalyptic apostasy preceding the Lord's coming forth in wrath (1 Enoch 91.5-10).

APOSTATE

Adjective: having fallen away from God or His laws.

ARMAGEDDON

Literally the mountain of Megiddo. The name given to the valley below the ancient city (now a ruin) of Megiddo in northern Israel. Also the name given to the final eschatological battle for Jerusalem, since the military staging for the battle will occur at the valley of Megiddo. Metaphorically, Armageddon is commonly used with reference to a catastrophic or devastating event, military or otherwise. When a city water storage tank ruptured in Westminster, California at the end of September, 1998, temporarily flooding a residential neighborhood, a police officer said: "A whole series of condo garages are gone. It's a mess out there. It's like Armageddon." The loss of a dozen garages is less than trivial compared to the biblical Armageddon, but the recent movie entitled Armageddon errs on the other extreme of usage. In that film, the fictional President of the

United States defines Armageddon as "the end of everything." Armageddon is not the end of everything, but it is more than ruined garages: it is the end of the militant enemies of Messiah who are consumed by His coming.

DAY OF THE LORD, THE

Hebrew: *Yom YHVH*. The period that begins suddenly with the destruction of the ungodly (including Antichrist and his followers; see 1Th 5.2,3). The epoch of the Lord's exaltation, when God makes visible His rule of righteousness with His saints and restores (1) His intimacy with man, (2) man's dominion on the earth, (3) the purity of the heavens and the earth, and (4) Israel's ministry of blessing the nations.

DISPENSATION

Literally an administration, a period or process of management. To Dispensationalists, the term has come to mean an era in which God administers a redemptive plan in a fashion different from the way He administered redemption in other eras.

DISPENSATIONALISM

A form of biblical interpretation derived from the teachings of John Nelson Darby (1800-82) of Dublin, Ireland, a leader of the Plymouth Brethren, and popularized by C. I. Scofield (1843-1921) in his Scofield Reference Bible (1902-1909 and revised in 1917). It emphasizes the idea that God dispenses redemption differently in different eras, and maintains a rigid discontinuity between the different dispensations.

END TIME, THE

Or "time of the end." The epoch in which some of God's people will be refined by tribulation (Dan. 11.33-35), as a rebel king affronts Messiah (Dan. 8.17-25), and invades Israel (Dan. 11.40-45). It is the apocalyptic time leading up to the *Parousia*, resurrection and judgment of



In & Out of Babylon

Unveiling God's Power and
Transformational Agenda in
the Life and Prophecies of Daniel

Eschatology Terms

Antichrist (Dan. 12.1-2,9). Not to be confused with, but included in, the Last Days.

The “time of the end” can also refer to the *eschaton*, the end *point* when Christ returns (Dan 11.35).

ΕΣΧΑΤΟΛΟΓΥ

The study of last things, that is, the final events of redemption described in Bible prophecy. Derived from the Greek word meaning last.

ΕΣΧΑΤΟΝ

The climax of history at which Christ returns to reestablish His reign over the earth. Roughly equivalent to the starting point of the *Yom YHVH*.

FUTURIST

The view that the prophecies of Revelation (and related passages) focus upon the end of the age (world), and that therefore the greater part of the book has yet to be fulfilled.

ΓΕΜΑΤΡΙΑ

Numerology; the mystical interpretation of the numerical value of letters and words. Leo Rosten, in his *Joys of Yiddish*, explains that “mystics converted the numerical values [of words] into supposed keys to the meanings of passages in the holy texts and ‘equated’ different words and phrases according to the total values of their letters...Here is a pretty example of Gematria: The Hebrew word for ‘pregnancy,’ *herayon*, turns out to have the numerical value of 270, which is also 30 times 9 — ‘the number of days a woman carries a child.’”

ΗΑΔΕΣ

Originally the name of the Homeric god of the underworld, a Greek word used to denote the state or place of the dead. All the dead alike go into this place. To be buried, to go down to the grave, to descend into Hades, are equivalent expressions. In the LXX this word is the usual rendering of the Hebrew Sheol, the common receptacle of the departed (Gen 42.38; Psa 139.8; Hos 13.14; Isa 14.9). This term occurs rarely in the Greek New Testament, but now takes on decidedly punitive and Satanic connotations. Our Lord speaks of Capernaum as being “brought down to Hades”, i.e., to the lowest debasement (Matthew 11.23). Jesus also portrays Hades as a kingdom (or city) in opposition to the Church (Mat. 16.18), and in Luke 16.23 Jesus makes Hades the place of the rich man’s the doom and misery in contrast to the blessed state of Lazarus in the bosom of Abraham. In the Revelation, Hades personified hungrily follows behind Death as the latter rides forth to devastate the earth (6.8), and in the end is cast with Death into the Lake of Fire (20.14).

ΗΕΒΔΟΜΑΔ

Gk. word used in the LXX of a quantity of seven, as our *decade* is of ten or *dozen* is of twelve. Often translated *week* in Daniel but modified by an adjunct noun like *days* in Dan 10.2, “three weeks of days” (see LXX and HB). The rabbis have always used the equivalent Heb. term without modifier to speak of a period of 7 years. Thus in Dan 9.24-27, the hebdomads (weeks) are periods of 7 years. Cf. Lev. 25.8.

HELL

Derived from the Saxon *helan*, to cover; hence the covered or the invisible place. In King James Bible there are three words so rendered. (1.) Sheol, the place of disembodied spirits, which word is also often rendered “grave” (Genesis 37.35; 42.38; 44.29, 31; 1 Samuel 2.6, etc.). The inhabitants of Sheol are “the congregation of the dead” (Proverbs 21.16). It is (a) the abode of the wicked (Numbers 16.33; Job 24.19; Psalm 9.17; 31.17, etc.); (b) of the good (Psalm 16.10; 30.3; 49.15; 86.13, etc.). Sheol is described as deep (Job 11.8), dark (10.21, 22), with bars (17.16). The dead “go down” to it (Numbers 16.30, 33; Ezekiel 31.15, 16, 17). (2.) The Greek word Hades of the New Testament, which term has similar connotations to the Sheol of the Old Testament. It is a prison (1 Peter 3.19), with gates and bars and locks (Matthew 16.18; Revelation 1.18), and it is downward (Matthew 11.23; Luke 10.15). (3.) Gehenna, which in most of its occurrences in the Greek New Testament designates the place of the lost (Matthew 23.33). The fearful nature of their condition there is described in various figurative expressions (Matthew 8.12; 13.42; 22.13; 25.30; Luke 16.24, etc.).

HERMENEUTICS

The science of interpretation, particularly of texts.

HISTORIC

PREMILLENNIALISM

A system of eschatological belief emphasizing the literal, premillennial coming of Christ, but not holding to a rigid Dispensationalism nor to belief in a pre-tribulational rapture.

HISTORICIST

The view that the prophecies of the Revelation (and related passages) provide a preview of history from the time of the writer to the end of the world, and therefore have been already

fulfilled in part. As W. Graham Scroggie summarizes: “In this view the Seals apply to the history of the Roman Empire during the second and third centuries; the sealing of the 144,000 tells of the revival of the saints subsequent to the revolution under Constantine, and under the leadership of Augustine; the trumpets tell of the decline and fall of the Roman Empire; the Little Books announce the Protestant Reformation under Luther; the beasts of ch. xiii. represent the Papacy; the outpourings of the vials predict the French Revolution and subsequent events; and in chs. xvii. and xviii. we learn of the yet future destruction of the Papacy, and the city of Rome.”

HOLY ONES

See *Saints*.

IDEALISTS INTERPRETATION

See Poetic Interpretation.

LAST DAYS, THE

The epoch that began with the earthly ministry of Christ (Heb. 1.2), was marked by the outpouring of the Spirit on Pentecost (Acts 2.17), and that will continue until the Lord rules the nations from Jerusalem (Micah 4.1-4). Daniel refers to the final segment of this period as the “End Time.”

LITTLE HORN, THE

A phrase referring to the evil king, believed to be the Antichrist, symbolized by a little horn in Dan 7.8; 8.9.

MACCABEAN REVOLT

The Judean revolt against Seleucid rule, ignited by the persecution under Antiochus IV (Epiphanes). The revolt lasted from 166 to 160 BC, and is named for its leader, Judas Maccabeus. The chief sources for the history of the revolt are the Books of the Maccabees.



In & Out of Babylon

Unveiling God's Power and Transformational Agenda in the Life and Prophecies of Daniel

Eschatology Terms

MILLENNIAL KINGDOM

The thousand-year earthly kingdom set up by Christ at His second coming.

MILLENNIUM

The thousand-year period during which Christ will reign on earth after His second coming, and during which Satan will be bound.

MYSTERY

A mystery in the NT is not something obscure or incomprehensible, but rather a truth that can only be known by revelation or by special insight given to the initiated. See Rev. 10.7.

OPISTHOGRAPH

A scroll with writing on the exterior surface (the verso) as well as on the interior surface (the recto, which on papyrus provided the smoother surface with horizontal fibers), as that of Rev. 5.1. Normally, writing only appeared on the verso when the recto had insufficient space.

PAROUSIA

Pronounced *pa-roo-SEE-uh*. Literally *presence*, the Greek term often used in the NT for the second coming of Christ. See for example, 1Co 15.23; 1Th 2.19; 3.13; 4.15; 5.23; 2Th 2.1, 8.

POETIC INTERPRETATION

The view that the prophecies of Revelation are to be taken metaphorically of the sure triumph of God over evil in the world, and not as predictions of literal cataclysms in the cosmos.

More or less synonymous with the Idealists' interpretation.

POST-APOCALYPTIC

A literary term referring to a scene or story set in a recently destroyed world.

POSTMILLENNIALISM

Belief in the restoration of society, primarily through the influence of the church, before the return of Christ. It is the return of Christ that is *post*, i.e., after, the millennium. This view tends to equate the "millennium" with "the church age." Reconstructionism is a form of postmillennialism.

POST-TRIBULATIONIST

One who believes that Christ will rapture Christians after the Great Tribulation.

PREMILLENNIALISM

Belief in a literal coming of Christ before the thousand-year reign of world peace.

PRETERIST

The view that the prophecies of the book of Revelation (along with the prophecies of Matthew 24, etc.) commented on events of John's day and did not make predictions about the future end of the world. Compare the historicist view.

PRE-TRIBULATIONIST

One who believes that Christ will rapture Christians before the beginning of the Great Tribulation.

RAPTURE

Literally a catching up, based on the Latin word used in the Vulgate version of 1 Thessalonians 4.17. It refers to the catching up to the clouds of Christians who are alive at the coming of Christ, an event immediately preceded by the resurrection of Christians who have already died.

RECONSTRUCTIONISM

A postmillennial view that calls believers to aggressively bring change to society, with the ultimate goal of establishing a Christian Republic ordered by the Mosaic Law. Reconstructionism sees the homeschool movement as the primary vehicle for bringing societal change, but also encourages Christian involvement in government and other social institutions for the sake of pursuing its goals in the world.

REPLACEMENT THEOLOGY

A system of interpretation based on the idea that “the church” replaces national Israel as God’s vehicle of redemption, appropriating for herself all the promises made to Israel and rendering the Jewish nation irrelevant eschatologically.

SAINTS

In the Aramaic section of Daniel, “holy ones,” the *Kadish*, can be gods, angels or people. The first group is indicated explicitly, *elahin kadishin*, (Dan 4.5), the second is specified as *messengers*, sometimes descending from heaven (Dan 4.13). Holy people are indicated by *kadish* standing alone (Dan 7.21), or with the explicit modifier *people* (Dan 7.27), or simply modified with the phrase *of the most high* (Dan 7.18,22,25).

The Hebrew sections of Daniel use the adjective, *kadesh*, holy, to modify mountains or people so that saints are explicitly *am-kadesh* (Dan 12.7). Daniel uses the noun form (sometimes with the article), *kadesh* or *hakadesh*, the holy, to indicate the temple

sanctuary (Dan 8.14; 9.24,26).

In the Greek testaments, the word *agioi* is used consistently to indicate the people of God, whether Israelites or Gentile Christians.

SYLLOGISM

A form of deductive reasoning consisting of a major premise, a minor premise, and a conclusion; for example, All human beings are mortal, the major premise, I am a human being, the minor premise, therefore, I am mortal, the conclusion.

SYNCHRONOLOGICAL

Occurring at more or less the same time rather than in consecutive order. Descriptions of synchronological events in prophecy tend to double back after the description of one event in order to describe other events decreed to occur at the same time, or to describe the first event again but from a different perspective.

SYNCRETISM

The blending of elements from two different philosophies or religions.

TERMINUS AD QUEM

Literally *limit to which*; the final limiting point in time. Also, the goal, destination or purpose.

TERMINUS ANTE QUEM

The date before which an event must have occurred.

TERMINUS A QUO

Literally *limit from which*; the starting point, or first limiting point in time.

TERMINUS POST QUEM

The date after which an event must have occurred.



In & Out of Babylon

Unveiling God's Power and
Transformational Agenda in
the Life and Prophecies of Daniel

Eschatology Terms

THEOPHANY

A vision or other manifestation of God.

TIMES, TIME

The Aramaic *idan*, “time,” has a generalized meaning in passages like Dan 2.21, and can mean a *point* in time as in Dan 3.5,15. Nevertheless, in Daniel’s predictive passages “time” is “not a word of ambiguous meaning” but speaks of a definite period that can be divided meaningfully in half (Dan 12.7; See Newton, *Prospects of the Ten Kingdoms*, p. 106). As used in Dan 4 of the 7 *times* of Nebuchadnezzar’s “lycanthropy,” the word speaks of a period much longer than a day or week — for Nebuchadnezzar’s hair and nails grew exceedingly long during that period (4.33). Furthermore, where the idea of a day is intended, Daniel uses *yom* (Dan 6.8). Likewise, when Daniel means *month* he uses *chodesh* (Heb., 10.4), and *yerach* (Aram. 4.29). A definite “time,” then, is a period longer than a day or week and not a month, but Nebuchadnezzar’s 7 *times* are obviously shorter than 7 decades or seven centuries! It is no wonder then, that the early Christian writers were unanimous in explaining Daniel’s prophetic *time* as a *year*, “the interval from one of the great set feasts to its recurrence.”

TRIBULATION, THE GREAT

A period of unparalleled hardship (Dan. 12.1) and Satanic persecution, commencing upon the appearance of the “abomination of desolation” (Mat 24.15,21), roughly 3 1/2 years before the Coming of Christ (Dan 12.7,11). It is also called the “Time of Jacob’s Trouble” (Jeremiah 30.7)

since Israel will endure much of the brunt of the persecution.

TYPE

A person, thing or event in the Bible that foreshadows a greater person, thing or event. A sort of three-dimensional prophecy. This is simply another meaning of the word for printers’ type and is derived from the phenomenon of correspondence between type and the impression it makes in printing.

TYOLOGY

The study of biblical types.

WEEKS

See *Hebdomands*

YOM YHWH

Or *Yom YHWH*. See Day of the Lord.

Personal Notes