

Hot Topic: The End of the World

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Graham Irvine

Introduction

Allen and I would like to point out that the varying details of biblical eschatology or the *end of things* are not an issue of salvation. How we are saved is not dependent upon what we think about eschatology. But what we think about eschatology does influence us in regards to how we see our lives having purpose and direction.

What is the end of the story?

Once you have read the first few pages of a book and you have been grabbed by the story line you will sooner, rather than later, ask yourself this question – “so how will this all end?”

This question is what has driven the multiplicity of books, blogs, movies, sermons and articles over the history of the Christian Church in regards to ‘the end.’

For Example:

- **Montanism**, in the **2nd century** claimed that Jesus was to return then. Many Christian communities were almost abandoned when believers left their homes and migrated to a plain in Phrygia, where Montanus claimed the heavenly Jerusalem would descend to Earth.
- **In 1524, Johannes Stöffler**, a respected German mathematician and astrologer, predicted that a great flood would cover the world when all of the known planets would be in alignment under Pisces, a water sign.
- Because the Bible calls 666 the number of the Beast, many Christians in **17th-century Europe** feared the end of the world in the year **1666. The Great London Fire**, destroyed much of the city, including 87 parish churches and about 13,000 houses. Many saw it as a fulfilment of the end of the world prophecy.

- **In 1806, a domesticated hen in Leeds, England**, appeared to lay eggs inscribed with the message “Christ is coming.” Great numbers of people reportedly visited the hen and began to despair of the coming Judgment Day. It was soon discovered, however, that the eggs were not in fact prophetic messages but the work of their owner, who had been writing on the eggs in corrosive ink and reinserting them into the poor hen’s body.
- **Joanna Southcott in 1813**, announced that in the following year she would give birth to the second messiah, whose arrival would signal the last days of the Earth—despite being 64 years old and, as she told her doctors, a virgin. She died before a baby could be born.
- **Religious leader William Miller** began **preaching in 1831** that the end of the world as we know it would occur with the second coming of Jesus Christ in 1843. He attracted as many as 100,000 followers who believed that they would be carried off to heaven when the date arrived. When the 1843 prediction failed to materialize, Miller recalculated and determined that the world would actually end in 1844 on October 22. This event had significance for the beginnings of both the SDA church and the Jehovah’s Witnesses.
- Among the most prolific modern predictors of end times, **Harold Camping** has publicly predicted the end of the world as many as 12 times based on his interpretations of biblical numerology. In 1992, he published a book, ominously **titled 1994?**, which predicted the end of the world sometime around that year. Perhaps his most high-profile predication was for May 21, 2011, a date that he calculated to be exactly 7,000 years after the Biblical flood. When that date passed without incident, he declared his math to be off and pushed back the end of the world to **October 21, 2011**.
- **December 21, 2012**, marked the end of the first “Great Cycle” of the **Maya Long Count calendar**. Many misinterpreted this to mean an absolute end to the calendar, which tracked time continuously from a date 5,125 years earlier, and doomsday predictions emerged. Preparations for the end of the world included a modern-day Noah’s ark built by a man in China and extensive sales of survival kits.
- **Rev. Rose Jacques, author of the book “Unlocking Revelation”**, was given a dream of the rapture after the first of the recent 4 blood moons, in **2014**. Receiving many visions to follow, she was inspired to share what God was telling her about the Book of Revelation, and the soon return of the Bridegroom, Jesus Christ. The book of Revelation was meant to be open only now, when time is very close.

I’m sure that many here have heard examples of this type of prediction.

Why is an end important?

- It is the view of the Christian faith that the universe expresses the purposes of God.
 - The doctrine of creation asserts that the world and humanity were created for a purpose.
 - Gen 1 tells us that life was to be fruitful and multiply and fill the earth
 - It also says the same of humanity. Men and women were purposed with multiplying, but also with ruling the creation.
 - Gen. 1 ends with God declaring that all that had happened, including the role of humanity to rule creation, was indeed very good.
 - In Gen 2:25 humanity was given its purpose with the archetypical Adam being given the task to cultivate the garden; to *work and guard* it. The idea of cultivation brings with it a future look. When we cultivate something, particularly in an agricultural sense, we are looking forward to a future harvest of some sort. **The beginning of the story demands an ending.**
- One author puts it this way; “A coherent and consistent conception of the world as dynamic is not possible without some view of the future into which the process is moving.”¹ **That is, in order for the past and present** to have any real meaning there must be a future towards which we are traveling.
- If the only purpose of the Christian faith is to have people live good lives with each successive generation and there is no hope of fixing what is ultimately wrong, then there is no hope for ultimate justice and goodness to prevail.

What does Scripture say about ‘the end’?

Tom Wright makes this point:

By the time of Jesus many Jewish thinkers divided history into two periods: ‘the present age’ and ‘the age to come’—the latter being the time when YHWH would at last act decisively to judge evil, to rescue Israel, and to create a new world of justice and peace.²

This division was marked by an event **called “the day of the Lord”**. This phrase, “the day of the Lord” occurs 20 times through the OT and is associated with YHWH bringing judgment and issuing in a new time of peace and prosperity for Israel. For example:

Isaiah 13:9-10

⁹ **Behold, the day of the LORD comes,** cruel, with wrath and fierce anger, to make the land a desolation and to destroy its sinners from it.

¹ Gordon D. Kaufman, *Systematic Theology: A Historical Perspective* (New York: Scribner’s Sons, 1968), 315.

² Tom Wright, *Matthew for Everyone, Part 1: Chapters 1-15* (London: SPCK, 2004), 217.

¹⁰ For the stars of the heavens and their constellations will not give their light; the sun will be dark at its rising, and the moon will not shed its light.

Joel 2:11 For the day of the LORD is great and very awesome; who can endure it?

Mal 4:5 “Behold, I will send you Elijah the prophet before the great and awesome day of the LORD comes. ⁶ And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction.”

Jesus made it very clear that his life and ministry was to be viewed as the fulfilment, or culmination, of all of the story of the OT, which must therefore include the prophecies regarding the Day of the Lord.

Matt 5:17 “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them.

Michael Bird, in his book *Evangelical Theology*, makes this comment:

...the fact remains that no Old Testament text refers to a **second visitation** of the Lord’s anointed (the Messiah) to establish a messianic kingdom.³

However the NT writers continued to use this phrase “the day of the Lord” even after Jesus’ resurrection and ascension.

So, while Jesus announced that the Kingdom of God was now here (Matt. 12:28), it was obvious to Paul, Luke and Peter, that the day of the Lord, the day that will bring the final judgment of God to the creation, was still to come.

It is important to note that without ‘judgement’ no real change can come about. A judgement must be made in regards to what is good, correct, holy, righteous and acceptable in order for activities that don’t fit into these definitions to be stopped.

Judgement is also needed to determine when justice has not been fulfilled and to render justice into a given situation.

If God’s just rule is to be fully established then justice via judgement will need to be done.

What does the NT say about a Second Coming?

The Second Coming (SC) is well established within the NT text.

The NT uses 3 different words that are associated with the 2nd Coming:

- *Parousia* – means presence or arrival (This is the most common word)
- *Epiphaneia* – means manifestation or appearance
- *Apokalipsis* – revelation or revealing particularly of Jesus on the last day

³ Michael Bird, *Evangelical Theology: A biblical and systematic introduction* (Grand Rapids, MI: Zondervan, 2013) Electronic Edition

For the early Christians there were two ideas that they wished to say about Jesus.

- He was with them in a supernatural way via Holy Spirit. (Romans 8:10-11)
- But he is also going to 'visit' them at the SC as the true Lord and Ruler of the universe.

What can we know of the 2nd Coming?

Acts 1:10 -11 ¹⁰ And while they were gazing into heaven as he went, behold, two men stood by them in white robes, ¹¹ and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven."

Acts 1:11 indicates that the SC will be similar to the ascension. What does this say to us? Does this mean that the SC will be exactly the same as the ascension only in reverse? If this is the case then only men will see him! Perhaps all we can take from what the angels say is that **the SC will be as public as the ascension.**

Paul puts the whole story in a succinct way when speaking of what the Communion Meal should tell us in **1 Corinthians 11:26:**

²⁶ For every time you eat this bread and drink this cup, you are announcing the Lord's death until he comes again.

So both a looking back and a looking forward.

In 1 Corinthians 15 Paul is speaking about the resurrection and links the resurrection of the saved with the SC.

²³ But there is an order to this resurrection: Christ was raised as the first of the harvest; then all who belong to Christ will be raised when he comes back.

So a second descriptor can be added to what we know of the SC; when the SC happens the dead believers will be resurrected.

Verses 24-29 go on to say that this event, Jesus' return, will be when Jesus takes complete control of the world. He will defeat all his enemies including death; hence the resurrection.

Jesus, having obtained all authority, places himself under the Father's authority. This action brings the creation back to its correct alignment; God is in charge and he gives his authority to rule creation to humans, in this final case, the ultimate human, Jesus.

So at the SC the creation is put right again and therefore death ceases to have a part to play in human's lives; hence verses 51-53...

⁵¹ But let me reveal to you a wonderful secret. We will not all die, but we will all be transformed! ⁵² It will happen in a moment, in the blink of an eye, when the last trumpet is blown. For when the trumpet sounds, those who have died will be raised to live forever. And we who are living will also be transformed.

⁵³ For our dying bodies must be transformed into bodies that will never die; our mortal bodies must be transformed into immortal bodies.

It is very important to note that the emphasis of the NT writers is far more on the resurrection than on the SC itself.

Earlier in 1 Corinthians 15 Paul makes this very strong statement:

¹⁴ And if Christ has not been raised, then all our preaching is useless, and your faith is useless.

Paul is answering the question, did Jesus rise from the dead and he is very emphatic; if he did not then the whole Christian message is useless.

One author puts it this way:

If one could not hope for the actual transformation of creation into God's kingdom, faith would be empty and meaningless, a fraud; it is not possible to dispense with the eschatological expectations of the Christian faith.⁴

In fact it is the resurrection that is described as the hope to which Christians are to cling. Of the 74 times that the word 'hope' appears in NT writing, 30% of those occurrences are referring to or looking towards the hope of the resurrection.

There is no resurrection without the Second Coming!

The other big passage dealing with the SC is 1 Thessalonians 4:15–18:

¹⁵ We tell you this directly from the Lord: We who are still living when the Lord returns will not meet him ahead of those who have died. ¹⁶ For the Lord himself will come down from heaven with a commanding shout, with the voice of the archangel, and with the trumpet call of God. First, the believers who have died will rise from their graves. ¹⁷ Then, together with them, we who are still alive and remain on the earth will be caught up in the clouds to meet the Lord in the air. Then we will be with the Lord forever. ¹⁸ So encourage each other with these words.

Here in this passage Paul uses the picture of the visiting emperor with which his listeners would have been familiar. As Spica puts it the SC is:

...the formal visit of a sovereign, his "joyous entry" into a city that honours him as a god⁵

The people of the city would go out to meet the emperor, in a similar way to the citizens of Jerusalem meeting Jesus outside of the city and escorting him back into the city with much shouting and rejoicing and welcoming Jesus as king.

So a third descriptor can be added to what we know of the SC; the SC will be a spectacular event and it will usher in the complete rule of Jesus, the true Son of Man.

⁴ Gordon D. Kaufman, *Systematic Theology: A Historical Perspective* (New York: Scribner's Sons, 1968), 325.

⁵ Ceslas Spicq and James D. Ernest, *Theological Lexicon of the New Testament* (Peabody, MA: Hendrickson Publishers, 1994), 54.

What does the full and complete rule of Jesus mean?

The SC will usher in the redeemed kingdom of God. As in the beginning so in the end, only better.

The SC will bring heaven and earth, God's space and humanity's space together again, as in the original garden.

But unlike the garden where God only visited, the new heaven and earth will be the place where God and humanity will dwell together.

What might be the reason for the multiplicity of prophetic statements about the SC over the last few hundred years?

E Randolph Richards and Brandon O'Brian have published an excellent book titled *Misreading Scripture with Western Eyes*. In speaking of the plethora of SC, end of the world books and declarations they make a very interesting but challenging point:

Western Christians ... tend to read every scriptural promise, every blessing, as if it necessarily applies to us—to each of us and all of us individually. More to the point, we are confident that *us* always includes *me* specifically. And this may not be the case. ... This misreading of Scripture arises from combining our individualism with a more subtle, deeply hidden and deeply rooted aspect of our Western worldview: we still think the universe centers around us. The assumption is naïve; but worse, it influences the way we read the Bible.⁶

This cultural assumption about the supremacy of **me** is the one to which we Westerners are perhaps the most blind. We rightly search for the center of God's will, but with the unspoken assumption that once we find it, the seat will have my individual name on it.

To put it bluntly we tend to think, though not often consciously, *now I'm here the Lord can return because after all he had to wait for me to be born... didn't he?*

The idea that we are only a part of God's redemptive plan is hard to swallow for Christians raised to believe that if I had been the only sinner ever born, Jesus would still have gone to the cross for me.

When we realize that each passage of Scripture is not about me, we begin gradually to see that the true subject matter of the Bible, what the book is really about, is God's redeeming work in Christ.

God is restoring all of creation (including me), but I am not the centre of God's kingdom work.

⁶ E. Randolph Richards and Brandon J. O'Brien, *Misreading Scripture with Western Eyes: Removing Cultural Blindness to Better Understand the Bible* (Downers Grove, IL: InterVarsity Press, 2012), 193.

In Conclusion

While the SC is the end of this story it is not the end of THE story and so I conclude with a few paragraphs from C S Lewis *The Last Battle*, the final book in the Narnia series.

About half an hour later – or it might have been half a hundred years later, for time there is not like time here – Lucy stood with her dear friend, her oldest Narnian friend, the Faun Tumnus, looking down over the wall of that garden, and seeing all Narnia spread out below. But when you looked down you found that this hill was much higher than you had thought: it sank down with shining cliffs, thousands of feet below them and trees in that lower world looked no bigger than grains of green salt.

Then she turned inward again and stood with her back to the wall and looked at the garden. “I see,” she said at last, thoughtfully. “I see now. This garden is like the Stable. It is far bigger inside than it was outside.” “Of course, Daughter of Eve,” said the Faun. “The farther up and the farther in you go, the bigger everything gets. The inside is larger than the outside.”

Lucy looked hard at the garden and saw that it was not really a garden at all, but a whole world, with its own rivers and woods and sea and mountains. But they were not strange: she knew them all. “I see,” she said. “This is still Narnia, and more real and more beautiful than the Narnia down below, just as it was more real and more beautiful than the Narnia outside the Stable door! I see... world within world, Narnia within Narnia...”⁷

⁷ C. S. Lewis, *The Last Battle* The Chronicles of Narnia, Book 7 (HarperCollins), 224-225.

Allen Browne

Perspectives of the end

Good evening. In a crowd like this, there will be different views about how the Biblical narrative will reach its appropriate ending. That's okay. By all means, have a view. But hold it lightly. None of us can be certain until it happens. Remember, when Jesus came the first time, what he did was nothing like what people expected. God has a tendency to surprise us.

As a child, I grew up with a perspective of end-times that I no longer believe. We thought the world was getting worse. Nations were fighting nations, and kingdoms fighting kingdoms. There were famines and earthquakes in many places, and we saw these as signs that the world was about to end. Suddenly, Jesus would come and snatch his people out of the world in an event we called ... "**the rapture.**"

With all the Christians gone, evil would then take over. The world would descend into ... "**tribulation.**" People would destroy each other. Then, seven years later, **Jesus would return** to earth — to Jerusalem. There he would reign for 1,000 years.

At the end of the 1,000 years, there would be a final rebellion against his reign. The devil and his angels and all the people who had rebelled against him would be sent to **hell**, where God would torture them forever with eternal conscious torment. The bad old **earth** would be **zapped** out of existence, and we would spend **eternity in heaven** instead.

That perspective has been the subject of much speculation. It's been dramatized in fiction like the *Left Behind* series.

There are several problems with this perspective. Scripture doesn't put the story together like that anywhere. It's a bit like a jigsaw puzzle, where you picked up bits from here and bits from there and forced them to fit together in a manner that ends up with the wrong picture.

That particular version of the story is known as **Pre-tribulation Dispensational Premillennialism**. There are other ways to put the jigsaw together too: **Post-tribulation Dispensational Premillennialism**, and **Mid-Tribulation Dispensational Premillennialism**. All of these are very recent constructs: less than 200 years old. No one believed any form of Dispensational Premillennialism for the first 1800 years of church history.

There was an older form of Premillennialism that was very different, and (I think) more credible. It's generally referred to as **Historic Premillennialism**. It doesn't split up the return of Christ into two separate events: the rapture and the second coming, with a tribulation in between.

There was also another theory of how it would all come together in the end, known as **Postmillennialism**. This was basically the idea that Jesus would return when everybody submitted to him. This belief launched the modern missions movement: William Carey and others like him wanted to bring all the nations under Jesus' authority, so he could finally return.

Then there was another theory known as **Amillennialism**. Amillennialism thought of the 1000 years of Christ's reign was a symbolic number, meaning a long time. Ever since the 5th century, Amillennialism was the dominant way of understanding how it would end.

By the way, all this focus on the millennium is a bit of a tangent. The 1000-years is mentioned only in a single passage of Scripture, just seven verses long (Revelation 20:2–7). Whatever the 1000 years is in John's vision, it's not even mentioned anywhere else. So why would interpretations of the end get all hung up over one single prophetic vision? Somewhere along the line, we missed the big picture of what Scripture is saying. We lost the plot! We lost touch with the main plotline of the Bible.

The end resolves the story

Here's a story: "So Golem fell into the volcano, with the ring."

How many of you know what I'm taking about?

If you're familiar with the Lord of the Rings trilogy, that line might make sense.

But if you don't know the story, you won't understand the ending.

That's because the ending is the resolution of the story.

What the Bible says about *the end* will make sense only if we understand what its story.

The ending only makes sense in the context of the Bible's main story.

In the beginning, God created two realms: the heavens (his place) and the earth (our place). Earth was meant to operate under heaven's authority. God was among his people, supplying everything his creation needed. He gave them a garden where they could live near his palace. He was the tree of life, the source and sustenance of their existence. He was the water of life — a great river that flowed out from him, spreading in all four directions to water his creation. But his creatures rebelled against their sovereign, bringing conflict and strife and decay and death into his realm. The way to his palace was closed, as they were cut off from the tree of life.

At the end of the Bible's story, all these issues have been resolved (**Rev 22:1-2**). The river of the water of life is flowing again, bright as crystal, flowing out from the throne of the heavenly sovereign, re-established through the Lamb who gave his life to bring God's people back to him.

The river flows down the middle of the street so everyone has access to the water of life. The tree of life yields fruit all the time to sustain God's creation. And even when leaves fall from the tree of life, they don't decay: they HEAL. They heal the nations that previously were remote from God's kingship.

The whole creation is restored, so the **end** matches what was intended in the beginning. In the beginning, God had two realms: heaven and earth. The end is not about the destruction of the earth so we all float off to heaven! No, God restores the earth, under his kingship, so that earth and heaven are in right relationship again.

Rev. 21:1-2 It's a restored creation, with nothing unruly or unruled. It's not us floating off to heaven; it's heaven's administration coming to earth, so the capital **city** of the kingdom of

God is restored. She's a **bride**, because humans and God are finally in right relationship.

Rev. 21:3-4 The marriage of heaven and earth is finally on! God can dwell with us: God as our sovereign, and humans as his people. Everything is set right.

Rev. 21:5-6 This is what the whole story has been about: God renewing his creation! The Alpha—the one who was there at the start, is the Omega—the one who is there in the end.

Rev. 21:16 The city of God is 2,200 kilometres long, 2,200 kilometres wide, and 2,200 kilometres high. That's about the size of Europe, the size of the known world in John's time. In other words, the whole earth comes under his kingship.

Rev. 22:22 In OT times, the temple was the holy place where God lived in the defiled. But in the end, the whole earth is cleansed. Every defilement is gone. There's no temple, because God lives openly among his people. The whole place is his temple.

Rev. 22:23-24 In the beginning, the earth had day and night, dark and light. But in the end, the darkness is gone and God's presence is the light. There's nothing unsafe, so the city gates never need to close. Creation is restored.

Prior to this new Jerusalem, another city dominated the scene in the Book of Revelation: Babylon. To make sense of who his Babylon is and why its demise was such a big deal, you'll need to know something of the Old Testament story of the city that tried to take over God's nation, take on God's kingship, and take over God's world. It's the rebellion against God's kingship that characterized the nations.

In summary, making sense of the end requires you to know the story of the earthly rebellion against earth's true ruler. Only then can you appreciate the one who rides in on a white horse to be proclaimed as King over all kings and Lord over all lords (19:16).

We look forward to the day when God's Messiah is recognized by all humanity, when every knee bows before his throne, when every tongue acknowledges his kingship. That's how the story ends. That's what we look forward to. That is the hope of the world.

Questions Received

1. Can you please explain some more about "the mark" mentioned in Revelation 14: 9-11. Why do no churches preach a warning on this? Thanks!
2. "Two men will be in the field; one will be taken and the other left." Would you rather be taken or left?
3. Do we know how many of the prophecies that have yet to happen.
4. Should I be buying gold now? Bitcoin? y/n
5. The recent increase in climatic catastrophes floods, hurricanes etc.: could this be a pointer the doomsday clock, the end of the world?
6. In the Old Testament and in Revelation, Gog and Magog are mentioned. What is known about these two nations and their relevance for today?
7. Will I live forever if I upload my mind to the internet like in the movie *Transcendence*?
8. Why do we have such a fascination for end times?
9. On 23 September, there is supposed to be a sign that matches Revelation 12:1–2. What do you say about this? Is the second coming of Christ more of the end of the world as we know it and the creation of a new heaven and earth; the segregation of people into heaven and hell; OR the restoration of earth as originally made (Eden)? Thoughts on this celestial event?
10. Does the rapture mark the end of the period of "grace"?
11. What's your view of the Islamic Mahdi (12th Imam), and it's incredibly close alignment to the description of the antichrist?
12. Why is the modern church so scared to talk about hell, the fiery lake and hades? This is despite numerous references to it both in revelations and other books in the New Testament. It seems like it is almost a taboo topic now.
13. What's does Scripture say about the anti-Christ?
14. Revelation 14 states those who take the "mark" are subject to God's wrath. Are they outside redemption? Will grace no longer exist after this is instituted? Does this lead to Christians (if the rapture has not yet occurred), living under extreme persecution during this period?
15. Will there be a third coming?
16. What if humans kill one another with nuclear warfare etc. before the second coming?
17. What's the point of preaching the gospel if Jesus is going to come back and make everything right anyway?
18. Will Satan suffer everlasting punishment? What about those who turn away or rebel against Jesus?

19. Why hasn't Jesus already come again? What's he waiting for?
20. Do you see very clear signs of what is described throughout the Bible towards the end of days playing out right now? Specifically "as in the days of Noah", men becoming lovers of all things evil, people not seeking sound doctrine but what will "tickle their ears" and a world that is growing more antichrist?
21. Where does the idea of a 'gold cubed city' etc. as the new Jerusalem stem from and how is that based in Scripture?
22. What happens to sinners/non-Jesus followers at the final judgement and if they don't go to a physical 'hell' - what happens to them/what was the parable about Lazarus and the rich man all about when the space the rich man was in was described as 'hell'?
23. Aaaaand - last one - what is 'hades' (Matt 16:18) all about then?
24. Allen, you spoke about there being no seas in the ending, because it is unruly, but God created the seas, so surely he is ruler of them, is he not?
25. If the earth is to be restored, how then does 2 Peter 3:10ff relate?
26. Peter indicates both the works and the earth itself will be burnt – destroyed. (Peter uses destroyed in reference how he understands burnt). This passage seems to contradict a key thesis of Allen's?
27. So, we won't be living in heaven for eternity but rather in a new earth and heaven combined?
28. Will there be a mass extinction of animals at the end of the world, as from the view that they will not go to heaven because Christ did not come to save them?
29. Will there really be a roll call from the Lamb's book of life and shaming of the sinners?
30. Why is there so much speculation that we are living in end times. What are the telling signs of this belief. Please Explain
31. 1 Cor 15:25 - does this mean that everyone will have become a believer? So, what about Hell and Satan?
32. Will there be gender in heaven – male & female?
33. Hi Allen, I completely agree with you that to understand the end we need to understand the entire bible. I believe the stories in the entire bible hold the key to interpret and understand how the end is going to unfold. For example, "just like in the days of Noah, so shall the end be", which means it is very important to understand the bread crumbs from the previous chapters of the bible. The problem is why the church does not study this thing. The church does not equip their congregation for this matter. Church discuss about other parts of the bible but not the end of the book. Why? Everyone who reads a story wants to know the end.

[The End]