

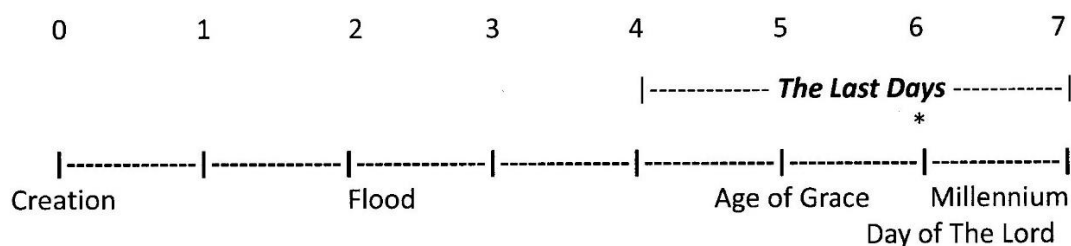
What are the Last Days?

1. Introduction

- A. The use of the phrase the “last days” is understood by many to be speaking of the time just prior to the pretribulation rapture of the church.
- B. Christians today think these scriptures are talking about them.
- C. A point to remember; The Bible is not written to us, but it is written for us.
- D. The question that must be raised is, “What last days is the Bible talking about?”

2. Defining the terms; last days, latter days, and the last day

- A. When hearing the term “*last days*” many automatically apply it to the end of history.
- B. Dispensationalists teach that the last days cover the entire church age and the millennium or 3,000 years where one day is as a 1,000-years (2 Peter 3:8).
- C. Timeline representing dispensational view:

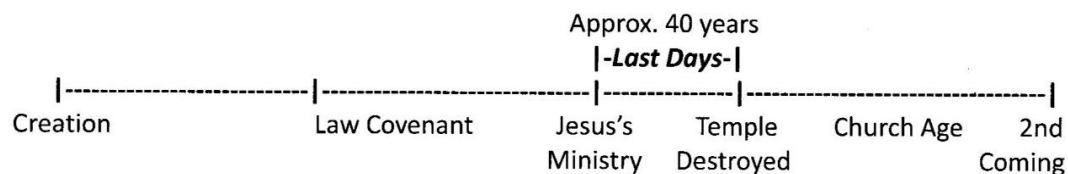


* = Christ's Second Coming

- D. All of biblical history symbolized by a week of 1,000-year days where the end of the week are the last days.
- E. First century Jewish though believed this (see Epistle of Barnabas 15:4-5, 8).
- F. Hebrews 1:1-2 provides a biblical definition for the “last days.”

¹ God, who at various times and in various ways spoke in time past to the fathers by the prophets, ² has in these **last days** spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds;

- G. All the biblical references in the New Testament of the “last days,” or the “latter times,” are speaking of the end of the Jewish Age, or the end of the Old Covenant.



- H. Hebrews says Jesus spoke to God's people in the “*Last Days*.” One cannot automatically assume these are the last days of history.
- I. All the biblical references in the New Testament of the “*last days*,” or the “*latter times*,” are speaking of the end of the Jewish Age, or the end of the Old Covenant.

What Are the “Last Days”

3. The Transition between the Old & New Covenants

- A. Jesus brought in the New Covenant (Jeremiah 31:31-34):
- B. The time from Jesus’s ministry until the destruction of the temple in A.D. 70, marked the end of the Old Covenant era and the ushering in of the New Covenant.
- C. Two verses that support the transitioning out of the Old Covenant:

In that He says, “A new covenant,” **He has made the first obsolete**. Now what is becoming obsolete and growing old is **ready to vanish away**. Hebrews 8:13

But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, **which glory was passing away**.” 2 Corinthians 3:7

- D. Jesus fulfilled the Old Covenant (Matthew 5:17) making it obsolete, likewise, the glory on Moses’s face faded, just as the Law faded, as it was intended to when Christ came.
- E. The *generation of time* (Matthew 24:34) between Jesus’s Olivet Discourse and the destruction of the temple in A.D. 70 was a transitioning in of the New Covenant era where the practice of Temple blood sacrifices would completely vanish away.
- F. The one day as a 1,000 Years and the 1,000 years as a day (1 Peter 3:8) interpretation cannot be invoked as a spiritual law every time one what to redefine time statements in scripture.

4. Final Comments

- A. The scriptures concerning the “last days” need to be interpreted based on the perspective of audience they were written to.
- B. The New Testament passages were written to a first century audience, living in the Roman Empire that demanded Caesar worship. God’s judgment was being poured out on the Jewish people due to the rejection of their prophesied Messiah.
- C. The Jewish Temple sacrificial system was totally removed (made desolate) as represented by the total destruction of the Temple where no traces of it was left behind.
- D. To try to bring back the old blood sacrificial system after the sacrificial death of Jesus on the cross is an abomination to God. The Old Covenant is fulfilled and is obsolete.