

9 Things to Come: The Return of Christ, Resurrection, Judgment, Kingdom, and Eternal Destiny

Sixbert Sangwa

Open Christian University, Sacramento, California, United States.

Correspondence: ssangwa@openchristian.education

Publication Info

Accepted: May 13, 2026

Published: May 27, 2026

Publication note: This chapter is published in the special series "Foundations of Christian Faith" in *Open Journal of Science, Philosophy and Theology*, 2(3), 2026, and is intended for later inclusion in the edited volume *Foundations of Christian Faith*, edited by Placide Mutabazi and published by Open Christian Press, an imprint of Open Christian University.

Copyright © 2026 by the author. Published by Open Christian University under its Open Christian Press imprint. This work is licensed under the Creative Commons Attribution 4.0 International License, unless otherwise stated.

Scripture quotations have been taken from the Christian Standard Bible®, Copyright © 2017 by Holman Bible Publishers. Used by permission. Christian Standard Bible® and CSB® are federally registered trademarks of Holman Bible Publishers.

Abstract

This chapter presents the doctrine of things to come as a necessary dimension of Christian faith, discipleship, mission, worship, and spiritual discernment. Scripture does not reveal the future to satisfy curiosity, nourish fear, or authorize speculative date-setting. It reveals the future so that believers may hope in Christ, endure suffering, resist deception, pursue holiness, comfort the grieving, proclaim the gospel, and live ready for the appearing of the Lord. The chapter affirms that Jesus Christ will personally, visibly, bodily, gloriously, and victoriously return. It explains the rapture of the saints, the resurrection and transformation of believers, the tribulation and call to endurance, the deception of false christs and false prophets, the millennial kingdom, the judgment seat of Christ, the final judgment, eternal life, eternal punishment, and the new heavens and new earth. It treats disputed matters, including the timing of the rapture, millennial views, and approaches to Revelation, with humility and care while rejecting any interpretation that denies the future bodily return of Christ, bodily resurrection, final judgment, or eternal destiny. Written under *Sola Scriptura*, the chapter evaluates New Age ascension myths, occult prophecy, alien-savior narratives, transhumanist immortality, one-world spirituality, secular utopianism, and global systems that promise peace apart from repentance and submission to Christ. It argues that biblical eschatology is not escapism but holy realism. The Lord who was crucified and raised will return, evil will be judged, creation will be renewed, and God will dwell with His people forever. Therefore, the Church must watch, pray, endure, evangelize, and live in the blessed hope.

Keywords: *Eschatology; Second Coming of Christ; Rapture and Resurrection; Final Judgment; Millennial Kingdom; New Heavens and New Earth; End-Time Deception.*

Recommended citation: Sangwa, S. (2026). *Things to Come: The Return of Christ, Resurrection, Judgment, Kingdom, and Eternal Destiny*. *Open Journal of Science, Philosophy and Theology*, 2(3). <https://doi.org/10.65655/openchristianpress.129>

Learning Outcomes

By the end of this chapter, Bible students should be able to:

1. Define eschatology, second coming, rapture, resurrection, glorification, tribulation, millennium, final judgment, eternal life, eternal punishment, and Sola Scriptura in biblically faithful terms.
2. Explain why eschatology is essential for Christian hope, holiness, endurance, pastoral care, mission, and spiritual discernment.
3. Demonstrate from Scripture that Jesus Christ will return personally, visibly, bodily, gloriously, and victoriously.
4. Explain [1 Thessalonians 4:13-18](#) and [1 Corinthians 15:20-58](#) in relation to the rapture, resurrection, and transformation of believers.
5. Distinguish ordinary Christian tribulation from specific end-time tribulation passages while maintaining the biblical call to endurance.
6. Identify biblical warnings concerning antichrist, the man of lawlessness, false prophets, apostasy, deceptive signs, and counterfeit spirituality.
7. Compare premillennial, amillennial, and postmillennial readings of [Revelation 20](#) with fairness and evaluate them under Scripture.
8. Explain the judgment seat of Christ without confusing evaluation of believers works with justification by works.
9. Defend the reality of final judgment, eternal life, eternal punishment, and the new creation against common objections and distortions.
10. Evaluate New Age, occult, secular, globalist, and technological distortions of last things by testing them against Scripture.
11. Apply biblical eschatology to preaching, theological education, family discipleship, grief, persecution, evangelism, digital culture, and personal readiness.
12. Cultivate a posture of watchfulness that avoids both careless skepticism and speculative date-setting.

Key Terms with Definitions

Term	Definition
Eschatology	The doctrine of last things according to Scripture, including Christ's return, resurrection, judgment, kingdom, eternal destiny, and the renewal of creation.
Second coming	The future personal, visible, bodily, glorious return of Jesus Christ to save, judge, reign, defeat evil, and consummate God's kingdom.
Parousia	A Greek term often used for Christ's coming or appearing, emphasizing His royal arrival and public presence.
Imminence	The truth that Christ's return is certain and may occur according to God's appointed time without believers knowing the day or hour. It calls for readiness, not date-setting.
Rapture	The catching up of believers to meet the Lord, especially described in 1 Thessalonians 4:13-18 . Faithful Christians differ on its timing, but Scripture presents it as comfort and hope.
Resurrection	God's raising of the dead bodily. Believers will be raised to life in glory, and the wicked will be raised for judgment.
Glorification	The final completion of salvation when believers are raised or transformed, freed from sin and death, and conformed to Christ in resurrection life.
Tribulation	Suffering, pressure, persecution, and distress experienced by God's people in this age, with some passages also describing intense end-time distress before Christ's victory.
Antichrist	A term used for those who deny the Father and the Son and for final counterfeit opposition to Christ. It includes present antichrist deception and final eschatological rebellion.
Man of lawlessness	The figure in 2 Thessalonians 2 associated with rebellion, deception, exaltation against God, and destruction by the appearing of Christ.
Millennium	The thousand-year reign described in Revelation 20:1-10 . Christians interpret its timing and nature differently, but all biblical views must affirm Christ's reign and final victory.
Kingdom of God	God's sovereign reign, inaugurated in Christ's first coming, proclaimed by the Church, and awaiting full manifestation at Christ's return and the new creation.
Judgment seat of Christ	The evaluation of believers' works before Christ, not to determine justification by works, but to reveal faithfulness and assign reward or loss.
Great white throne judgment	The final judgment scene in Revelation 20:11-15 in which the dead are judged and all not found in the book of life are thrown into the lake of fire.
Eternal life	The life of the age to come, given through Christ, beginning now in union with Him and consummated in resurrection fellowship with God forever.
Eternal punishment	The final, irreversible judgment of the unrepentant, described by Jesus as eternal punishment and by Revelation as the lake of fire.
Lake of fire	Revelation's final image of judgment for the devil, the beast, the false prophet, death, Hades, and those not found in the book of life.
New heavens and new earth	God's final renewed creation in which righteousness dwells, death is removed, and God dwells with His redeemed people.
Watchfulness	The obedient posture of readiness, faithfulness, prayer, holiness, and discernment while waiting for Christ.
Apostasy	A falling away from the truth of the gospel, often connected in Scripture with deception, lawlessness, false teaching, and refusal to love the truth.
False prophet	A counterfeit religious voice that claims spiritual authority while leading people away from God, Christ, Scripture, repentance, and truth.
Sola Scriptura	The doctrine that Scripture alone is the supreme and final authority for faith and life. Reason, tradition, experience, and scholarship must serve Scripture, not judge it.

9.1. Introduction

Christian eschatology is the doctrine of things to come. It asks what God has revealed about the return of Christ, the resurrection of the dead, judgment, the kingdom, eternal life, eternal punishment, and the renewal of creation. Yet it must never be treated as a playground for curiosity, fear, spiritual pride, or political obsession. Scripture reveals the future so that the Church may live faithfully in the present. The believer waits for Christ, not for a timetable. The Church prepares through holiness, mission, endurance, prayer, discernment, and love.

The Foundations of Christian Faith series has already confessed Scripture as the inspired, infallible, and authoritative Word of God; God as the one true Creator and Holy Trinity; Jesus Christ as the eternal Son, crucified Savior, risen Lord, and coming King; the Holy Spirit as the Spirit of truth and seal of believers; angels as servants of God; Satan and demons as defeated enemies; humanity as created in God's image and fallen in sin; salvation as God's grace in Christ; and the Church as the body of Christ and witness of the gospel. Eschatology now gathers these doctrines toward their consummation. The God who created will renew. The Christ who died and rose will return. The Spirit who seals believers guarantees their inheritance. The Church that suffers and witnesses will be gathered, vindicated, purified, and presented to the Lord.

The authorial doctrinal base for this chapter affirms the imminent return of Jesus Christ, the rapture of His saints, the millennial kingdom, physical resurrection, and eternal destinies (Sangwa, n.d.; Sangwa, 2024). Earlier teaching on the future, the rapture, the millennium, watchfulness, and end-time deception strongly emphasizes readiness while rejecting date-setting (Sangwa, 2025; 2025). That balance is necessary. Biblical prophecy should make believers watchful, not reckless; discerning, not suspicious of every headline; sober, not sensational; hopeful, not frightened; missionary, not withdrawn.

Sola Scriptura governs the whole discussion. Human reason is useful when it serves Scripture, but it may not sit in judgment over Scripture. Church history helps identify interpretive options, but tradition may not replace God's Word. Contemporary events may alert believers to spiritual patterns, but they may not force the Bible into speculative headlines. Personal dreams, prophetic claims, visions, or impressions must be tested by Scripture. The Lord Jesus Himself warned that false christs and false prophets would arise and deceive many, even attempting to mislead the elect if possible ([Matthew 24:4-5](#), [Matthew 24:24](#)). Therefore, eschatology requires both hope and discernment.

Eschatology also requires humility. Scripture reveals what God wants His people to know, but it does not satisfy every speculative question. Some prophetic texts are direct and plain; others use apocalyptic imagery, symbolic visions, Old Testament echoes, and compressed prophetic horizons. Therefore, the Church must speak clearly where Scripture speaks clearly, reason carefully where faithful interpreters differ, and refuse dogmatism where God has not given exhaustive detail. Humility, however, must not become unbelief. The future bodily return of Christ, the resurrection, final judgment, eternal life, eternal punishment, and the new creation are not optional theories. They are biblical doctrine.

9.2 Why Eschatology Matters for Christian Faith and Life

Eschatology matters because Christian faith is historical and future-oriented. The gospel announces that Christ died for sins, was buried, rose bodily, ascended, reigns, and will return. If the return of Christ is removed, the gospel loses its public consummation. Christ would remain a private religious memory rather than the Lord who will judge the living and the dead. The apostles did not preach a vague spiritual survival of Christian ideals. They preached the risen Christ whom God appointed to judge the world in righteousness ([Acts 17:30-31](#)).

Eschatology matters for worship. Revelation shows heaven worshipping the Lamb who was slain and the King who reigns ([Revelation 5:9-14](#); [Revelation 19:11-16](#)). The Church on earth learns to worship rightly when it sees history moving toward the triumph of God and the Lamb. Worship that never looks toward Christ's appearing can easily become therapeutic, entertainment-driven, or self-centered. Biblical worship remembers the cross, proclaims the resurrection, and waits for the Lord from heaven.

Eschatology matters for suffering and pastoral care. Paul wrote [1 Thessalonians 4:13-18](#) to comfort grieving believers, not to fuel speculation. The Christian funeral is not sustained by sentimental language, vague immortality, or wishful thinking. It is sustained by the truth that Jesus died and rose again, and that the dead in Christ will rise. Believers grieve, but not as those without hope. The resurrection transforms grief without denying grief.

Eschatology matters for ethics. Peter asks what kind of people believers should be in holy conduct and godliness as they wait for the day of God ([2 Peter 3:11-13](#)). Paul says the grace of God trains believers to deny godlessness and worldly lusts while waiting for the blessed hope, the appearing of the glory of our great God and Savior Jesus Christ ([Titus 2:11-14](#)). The future does not excuse moral laziness. It demands holiness.

Eschatology matters for mission. Jesus connects the end with witness to all nations ([Matthew 24:14](#)). The Church does not watch by staring at the sky while neglecting the Great Commission. It watches by obeying the risen Lord, making disciples, baptizing, teaching, praying, and enduring. Prophecy that produces isolation, contempt for the lost, or neglect of evangelism has been mishandled.

Eschatology matters for discernment. Scripture warns of lawlessness, false christs, false prophets, apostasy, the man of lawlessness, beastly power, idolatrous systems, and deceptive signs ([Matthew 24:4-14](#); [2 Thessalonians 2:1-12](#); [Revelation 13:1-18](#)). A church that refuses to teach these warnings leaves believers exposed to counterfeit spirituality, false unity, spiritual manipulation, occult fascination, and technological salvation myths.

9.3 The Promised Return of Christ

The return of Christ is not a secondary decoration of Christian doctrine. It is the promised appearing of the same Jesus who died, rose, and ascended. After His ascension, angels told the disciples that Jesus would come in the same way they saw Him going into heaven ([Acts 1:9-11](#)). This establishes continuity.

The returning Christ is not a social ideal, a mystical awakening, an inner consciousness, or the gradual triumph of religious influence. He is the living Lord Jesus Christ.

Jesus Himself promised His return. In [John 14:1-3](#), He comforted His disciples by telling them that He was going to prepare a place for them and would come again to take them to Himself. The promise is personal. He does not merely send an idea, a movement, or an institution. He comes. In [Matthew 24-25](#), He teaches His disciples to expect deception, distress, proclamation of the gospel, cosmic signs, His visible coming, judgment, and accountability. He also commands readiness because no one knows the day or hour ([Matthew 24:36](#); [Matthew 25:1-13](#)).

The apostolic witness confirms the same hope. Paul speaks of believers awaiting the Savior from heaven, the Lord Jesus Christ, who will transform the body of humiliation into conformity with His glorious body ([Philippians 3:20-21](#)). He tells the Thessalonians that the Lord Himself will descend from heaven with a shout, with the archangel's voice, and with the trumpet of God ([1 Thessalonians 4:16](#)). Peter speaks of the day of the Lord and the promise of new heavens and a new earth in which righteousness dwells ([2 Peter 3:10-13](#)). John hears the risen Christ declare, "Yes, I am coming soon" ([Revelation 22:20](#)).

Christ's return will be personal. The same Lord who loved, taught, suffered, died, rose, and ascended will come. It will be visible. [Revelation 1:7](#) says every eye will see Him. It will be bodily. The ascended Jesus returns as the incarnate Son, not as an impersonal force. It will be glorious. The Son of Man comes with power and great glory ([Matthew 24:30](#)). It will be victorious. [Revelation 19:11-21](#) presents Him as the faithful and true King who judges and makes war in righteousness.

The doctrine of Christ's return protects the Church from two opposite errors. The first error is denial, which reduces the second coming to myth, symbol, social progress, or spiritual experience. The second error is sensationalism, which treats every event as a final sign and uses prophecy to frighten or manipulate. Scripture rejects both. The Lord will truly come, and because He will come, His people must live wisely, humbly, and ready.

9.4 The Rapture, Resurrection, and Transformation of Believers

The rapture is most clearly described in [1 Thessalonians 4:13-18](#). Paul writes to comfort believers who were grieving the death of fellow Christians. He does not begin with curiosity about a chart, but with the death and resurrection of Jesus. Since Jesus died and rose again, God will bring with Him those who have fallen asleep through Jesus. The dead in Christ will rise first; then living believers will be caught up together with them in the clouds to meet the Lord in the air. Therefore, believers should encourage one another with these words.

The verb translated "caught up" is the basis for the term rapture. The doctrine does not depend on the English word appearing in the Bible. It depends on the biblical event described by Paul. The rapture includes resurrection for the dead in Christ, transformation for living believers, reunion of believers, meeting the Lord, and comfort rooted in Christ's victory over death.

First Corinthians 15:20-58 expands the hope of resurrection and transformation. Christ is the firstfruits of those who have fallen asleep. As death came through Adam, resurrection life comes through Christ. Paul explains that flesh and blood cannot inherit the kingdom of God in its present mortal condition. The dead will be raised incorruptible, and living believers will be changed. Mortality will be swallowed up by life, and death will be defeated. The final exhortation is not speculation but steadfast service: believers must be firm, immovable, and always abounding in the Lord's work because their labor is not in vain ([1 Corinthians 15:58](#)).

Faithful Christians differ about the timing of the rapture, and major evangelical treatments of the question have warned against allowing the debate to break fellowship among those who confess the same blessed hope (Ladd, 1990). Pre-tribulational interpreters understand the catching up of the Church as occurring before the final period of tribulation and divine wrath. They emphasize imminence, the distinction between the Church and Israel in certain prophetic passages, and texts such as [1 Thessalonians 1:10](#) and [Revelation 3:10](#). Mid-tribulational interpreters place the rapture around the midpoint of a future tribulation, often connecting it to the abomination of desolation and the intensification of distress. Pre-wrath interpreters distinguish Satanic persecution from the outpouring of divine wrath and place the rapture before the latter. Post-tribulational interpreters identify the rapture with the gathering of believers at Christ's visible return after tribulation, often reading [Matthew 24:29-31](#) and [1 Thessalonians 4:13-18](#) as closely connected.

This chapter affirms the reality of the rapture and the imminence of Christ's coming, and it gives strong weight to the pre-tribulational hope reflected in the authorial doctrinal base. Yet it also insists on humility. The timing of the rapture must not become a test of salvation or a reason for arrogance. The Church must be ready to suffer, ready to be gathered, ready to witness, and ready to meet the Lord. The believer who expects rescue must still cultivate endurance; the believer who expects endurance must still cultivate hope. In every case, the command is readiness.

The resurrection is bodily, not merely spiritual. Scripture does not teach that redemption consists in escaping the body forever. Christ rose bodily, and believers will be raised bodily. Continuity and transformation belong together. The body that dies is raised by God's power, yet transformed into incorruptible glory. Christian hope is therefore not reincarnation, absorption into universal consciousness, ghostly survival, digital immortality, or memory preserved by descendants. It is resurrection life in Christ.

9.5 The Tribulation, Suffering, Persecution, and the Call to Endurance

The Bible speaks of tribulation in more than one sense. Jesus told His disciples that they would have suffering in the world, but they should take courage because He has conquered the world ([John 16:33](#)). Paul taught that believers must enter the kingdom of God through many hardships ([Acts 14:22](#)). This ordinary tribulation belongs to the whole Church age. Christians should not imagine that faithfulness exempts them from hardship, persecution, loss, or grief.

Scripture also speaks of severe end-time distress. In [Matthew 24](#), Jesus describes deception, wars, famines, earthquakes, persecution, apostasy, betrayal, false prophets, lawlessness, the abomination of desolation, great tribulation, cosmic signs, and the coming of the Son of Man. The passage requires careful interpretation because some elements relate to the destruction of Jerusalem in AD 70, while other elements point beyond that event to the visible coming of the Son of Man and the gathering of His elect. A responsible reading should neither collapse everything into the first century nor remove the first-century context entirely.

Second Thessalonians 2:1-12 warns against confusion concerning the day of the Lord. Paul says that apostasy and the revelation of the man of lawlessness must occur, and that this figure will exalt himself, deceive with signs and wonders, and be destroyed by the Lord Jesus at His appearing. This passage teaches both restraint and warning. Evil is active, but not sovereign. Deception will intensify, but Christ will destroy the deceiver by the breath of His mouth and the appearance of His coming.

Revelation presents tribulation through apocalyptic imagery. The seals, trumpets, bowls, beasts, Babylon, martyrs, and cosmic conflict show that history is not spiritually neutral. The world resists God, the dragon persecutes the saints, beastly powers demand allegiance, false religion seduces, and divine judgments expose rebellion. The imagery is rich and sometimes difficult, but its pastoral force is clear: worship God, follow the Lamb, refuse idolatry, endure suffering, and do not be deceived by Babylon's splendor.

The call to endurance is central. Jesus says the one who endures to the end will be saved ([Matthew 24:13](#)). Revelation calls for the endurance and faithfulness of the saints ([Revelation 13:10](#); [Revelation 14:12](#)). Endurance is not salvation by human effort. It is the persevering faith of those kept by God. Believers endure because Christ has overcome, the Spirit strengthens them, Scripture anchors them, and the promised future is secure.

9.6 The Antichrist, False Prophets, and End-Time Deception

The New Testament warns repeatedly about deception. Jesus begins His Olivet Discourse by saying, "Watch out that no one deceives you" ([Matthew 24:4](#)). Many will come in His name, false prophets will arise, lawlessness will multiply, and false messiahs will perform signs and wonders to deceive if possible even the elect ([Matthew 24:5](#), [Matthew 24:11-12](#), [Matthew 24:24](#)). The first mark of biblical eschatological wisdom is not confidence in one's ability to identify every sign. It is humble submission to Christ's warning.

John uses the language of antichrist in both a broad and focused sense. He says many antichrists have come, and he identifies antichrist deception with denial of the Father and the Son and denial that Jesus Christ has come in the flesh ([1 John 2:18-23](#); [1 John 4:1-3](#)). Therefore, antichrist is not only political opposition. It is also doctrinal rebellion against the true Christ. Any spirituality that honors a different Jesus while denying the incarnate Son, the cross, the resurrection, and the exclusivity of Christ participates in the antichrist spirit.

Paul's "man of lawlessness" in [2 Thessalonians 2:1-12](#) reveals another dimension. This figure exalts himself, opposes God, deceives through counterfeit power, and is connected to apostasy. Whether one identifies him with the final Antichrist or sees a broader pattern culminating in a final figure, the warning remains: human rebellion often clothes itself in religious language, signs, authority, and promises of peace. The Church must test every claim by the apostolic gospel.

Revelation develops the theme through the beast, the false prophet, Babylon, and the dragon ([Revelation 13:1-18](#); [Revelation 17:1-18](#); [Revelation 19:20](#)). Beastly power demands worship. False prophecy gives religious legitimacy to rebellion. Babylon seduces through luxury, power, immorality, and idolatry. The dragon stands behind the system. The exact historical manifestations may vary, but the spiritual pattern is consistent: counterfeit worship, coercive allegiance, deception, and opposition to the Lamb.

Care is needed. Christians must not identify living individuals as the Antichrist through careless speculation. History is full of failed predictions that embarrassed the Church and weakened witness. Yet caution must not become blindness. Scripture teaches that deception is real, false teachers are real, counterfeit signs are real, and global systems can become instruments of idolatry. The faithful response is neither paranoia nor naivety, but biblical discernment.

False prophecy is especially dangerous when it uses Christian vocabulary while bypassing Scripture. A false prophet may flatter the age, promise peace without repentance, offer secret revelation above Scripture, monetize fear, glorify the minister, promote signs detached from holiness, or reinterpret Christ as a cosmic principle rather than the crucified and risen Lord. The test is not emotional intensity, popularity, miracles, dreams, or claimed anointing. The test is fidelity to Christ, Scripture, the apostolic gospel, holiness, and fruit.

9.7 The Millennial Kingdom and Major Interpretive Views

[Revelation 20:1-10](#) describes Satan bound for a thousand years, the reign of those who belong to Christ, the first resurrection, the release of Satan after the thousand years, the final rebellion of Gog and Magog, and the destruction of the devil in the lake of fire. This passage has produced significant disagreement among faithful Christians, and scholarly commentaries on Revelation show how carefully the symbolism, Old Testament background, and canonical theology must be handled (Bauckham, 1993; Beale, 1999). Because the text is important and difficult, it should be handled with humility, clarity, and reverence.

Premillennialism teaches that Christ will return before a future millennial reign. Historic premillennialism generally places the Church through tribulation and expects Christ's visible return before the millennium. Dispensational premillennialism usually maintains a clearer distinction between Israel and the Church in prophetic fulfillment, often affirms a pre-tribulational rapture, and expects a future earthly reign of Christ fulfilling Old Testament kingdom promises. The authorial doctrinal base of this chapter aligns most closely with a premillennial expectation, affirming Christ's return, the rapture of the saints, and His millennial kingdom.

Amillennialism reads the thousand years symbolically as the present reign of Christ and His saints, often beginning with Christ's first coming and ending at His second coming. It sees Satan's binding as limiting his ability to deceive the nations in the same way as before the cross and resurrection. It reads the first resurrection as either the believer's heavenly reign after death or spiritual life in Christ. Amillennialism strongly emphasizes the already-not-yet nature of the kingdom.

Postmillennialism expects the gospel to transform the nations so extensively that a period of righteousness and peace, whether literal or extended, precedes Christ's return. Its strongest form sees the Church's mission succeeding historically before the second advent. It stresses the power of the gospel and the present reign of Christ, but it can become problematic if it minimizes biblical warnings about apostasy, deception, and final rebellion.

Approaches to Revelation also differ. Futurism sees much of [Revelation 4-22](#) as future. Historicism reads Revelation as a symbolic panorama of church history. Idealism emphasizes recurring spiritual patterns throughout the age. Preterism reads many prophecies as fulfilled in the first century, especially in the fall of Jerusalem or judgment on Rome. Partial preterism may affirm a future bodily return of Christ and final judgment. Full preterism, however, denies or radically redefines the future bodily return, resurrection, and final judgment; for that reason it must be rejected as contrary to apostolic hope.

A biblically responsible position should affirm what Scripture clearly teaches: Christ reigns now and will consummate His kingdom; Satan is defeated but still active; believers may suffer but will reign with Christ; evil will mount a final rebellion but will be destroyed; the kingdom is not merely political; and God's promises will be fulfilled without contradiction. The millennium must be interpreted in the context of the whole canon, not as an isolated puzzle piece.

9.8 The Resurrection of the Righteous and the Wicked

Christian hope is bodily resurrection, not escape from the body. [Daniel 12:2](#) says that many who sleep in the dust of the earth will awake, some to eternal life and some to disgrace and eternal contempt. Jesus teaches that an hour is coming when all who are in the graves will hear His voice and come out, those who have done good to the resurrection of life and those who have done wicked things to the resurrection of condemnation ([John 5:28-29](#)). Paul confesses hope in the resurrection of both the righteous and the unrighteous ([Acts 24:15](#)).

First Corinthians 15 gives the fullest apostolic treatment. Modern historical study of resurrection has also shown that early Christian resurrection hope cannot be reduced honestly to vague spiritual survival or mere memory (Craig, 1989; Wright, 2003). Paul roots believers' resurrection in Christ's resurrection. If Christ has not been raised, Christian faith is empty. But Christ has been raised as the firstfruits. The resurrection body is continuous with the present body, yet transformed. Paul compares burial and resurrection to seed and plant. The body is sown perishable and raised imperishable, sown in dishonor and raised in glory, sown in weakness and raised in power ([1 Corinthians 15:42-44](#)).

This doctrine rejects two distortions. The first is materialistic denial, which treats death as the end and resurrection as impossible. The God who created all things can raise the dead. The second is spiritualizing reduction, which treats resurrection as the survival of the soul, the continuation of influence, or symbolic renewal. The New Testament does not merely promise that believers will live in memory or spirit. It promises bodily resurrection and transformation because Christ rose bodily.

The resurrection of the wicked is also biblical. It is not comforting, but it is necessary for justice. Evil committed in the body will not disappear into nothing without accountability. The Judge of all the earth will do what is right ([Genesis 18:25](#)). Final resurrection reveals that human beings are embodied moral creatures accountable to God. The righteous are raised to life in Christ; the wicked are raised to judgment. This should make evangelism urgent and pastoral ministry serious.

9.9 The Judgment Seat of Christ

The judgment seat of Christ concerns believers. Paul says that all must appear before the judgment seat of Christ, so that each may be repaid for what he has done in the body, whether good or evil ([2 Corinthians 5:10](#)). [Romans 14:10-12](#) teaches that each person will give an account of himself to God. First Corinthians 3:10-15 describes the testing of each one's work by fire. Some works endure and receive reward; others are burned, though the person is saved as through fire.

This judgment must not be confused with justification by works. Believers are justified by grace through faith in Christ, not by their works ([Ephesians 2:8-9](#); [Galatians 2:16](#)). Christ bore condemnation for His people, and there is now no condemnation for those in Christ Jesus ([Romans 8:1](#)). The judgment seat does not reopen the question of whether Christ's blood is sufficient. It evaluates the believer's service, motives, faithfulness, stewardship, and obedience.

This doctrine protects Christian seriousness. Grace is not permission for carelessness. Ministry is not performance for human applause. Pastors, teachers, parents, donors, evangelists, administrators, musicians, writers, and ordinary church members will give account to Christ. Secret motives will be exposed. Faithful hidden labor will be honored. False ministry built on pride, manipulation, greed, or doctrinal compromise will not survive the fire.

The judgment seat of Christ should not create despair in sincere believers. The Judge is also the Savior. He knows weakness, tears, costly obedience, unnoticed sacrifice, and faithful service performed in obscurity. The doctrine should produce humility, integrity, courage, and comfort. The reward that matters most is the approval of Christ, not the applause of people.

Hidden faithfulness matters. Small acts of obedience matter. The widow, the persecuted believer, the faithful teacher in an unknown Bible College, the parent discipling children, the pastor guarding a small flock, and the believer resisting sin in secret will not be forgotten by the Lord. Eschatology protects the Church from measuring success by the standards of the present age.

9.10 The Final Judgment

The final judgment is a fixed reality in Scripture. Paul tells the Athenians that God now commands all people everywhere to repent because He has set a day when He is going to judge the world in righteousness by the man He has appointed, and He has provided proof by raising Him from the dead ([Acts 17:30-31](#)). Jesus teaches that the Father has given all judgment to the Son ([John 5:22-29](#)). Judgment belongs to the risen Christ.

[Matthew 25:31-46](#) presents the Son of Man coming in glory with His angels and sitting on His glorious throne. The nations are gathered before Him. The righteous and the wicked are separated. The passage teaches that true faith is not barren. The way people respond to Christ's brothers and sisters reveals what rules the heart. The conclusion is sobering: the wicked go away into eternal punishment, but the righteous into eternal life.

[Revelation 20:11-15](#) presents the great white throne. Earth and heaven flee from the presence of the Judge. The dead, great and small, stand before the throne. Books are opened, including the book of life. The dead are judged according to their works. Death and Hades are thrown into the lake of fire. Anyone whose name is not found written in the book of life is thrown into the lake of fire.

Final judgment vindicates God's justice. A world without final judgment would be morally unbearable. It would mean that murder, abuse, deception, idolatry, exploitation, blasphemy, persecution, and hidden evil could ultimately escape accountability. Divine judgment is terrible, but it is not arbitrary. It is the righteous act of the holy God who knows all things truly.

Judgment is not contrary to God's love. A love that never judges evil would not be holy love; it would abandon victims and trivialize sin. The cross shows that God does not forgive by ignoring justice. He judges sin in Christ for those who believe, and He will judge unrepentant evil at the end. The same Jesus who welcomed sinners also warned of hell. The same Lamb who was slain is the Lord who judges.

Final judgment also confirms the seriousness of the gospel. If there is no judgment, the cross is reduced to religious therapy. If sinners do not face wrath, propitiation becomes unnecessary. If all paths lead to God, Christ's exclusive mediation becomes unnecessary. Scripture refuses these reductions. The same Christ who offers mercy now will judge all humanity. Therefore, the Church must plead with sinners to be reconciled to God ([2 Corinthians 5:20](#)).

9.11 Heaven, Hell, Eternal Life, and Eternal Punishment

Eternal life is not merely endless existence. It is life in communion with the Father through the Son by the Spirit. Jesus says eternal life is to know the only true God and Jesus Christ whom He has sent ([John 17:3](#)). Eternal life begins now in Christ, but it will be consummated in resurrection, holiness, joy, worship, service, and life in God's renewed creation.

Heaven, in the intermediate state, is the blessed presence of Christ for believers who die before the resurrection. Paul says that to depart and be with Christ is far better ([Philippians 1:23](#)), and to be away from the body is to be at home with the Lord ([2 Corinthians 5:8](#)). Yet heaven as an intermediate state is

not the final hope in isolation from the body. The final hope is resurrection life in the new heavens and new earth.

Hell and eternal punishment are among the most difficult doctrines to teach, but difficulty does not remove truth. Jesus spoke of final punishment with great seriousness ([Matthew 25:46](#); [Mark 9:43-48](#)). Revelation speaks of the lake of fire as the final judgment of the devil, the beast, the false prophet, death, Hades, and the unredeemed ([Revelation 20:10-15](#)). The doctrine should be taught with tears, not cruelty; with reverence, not mockery; with evangelistic urgency, not triumphalism.

Universalism claims that all people will eventually be saved. It appeals to the love of God but ignores or reinterprets the warnings of Christ and the apostles. Religious pluralism claims that many religions are valid paths to God. It contradicts [John 14:6](#) and [Acts 4:12](#). Inclusivism often says people may be saved by Christ without conscious faith in Him. Scripture teaches that God is just and merciful, but it also commands the Church to preach repentance and forgiveness in Christ's name to all nations ([Luke 24:46-47](#)).

Annihilationism teaches that the wicked are finally destroyed rather than consciously punished forever. It deserves careful engagement because some sincere Christians have defended it. Yet [Matthew 25:46](#) places eternal punishment parallel to eternal life, and Revelation's language of final judgment is solemn and severe. This chapter affirms eternal punishment while acknowledging the emotional weight of the doctrine. The proper response is not to weaken Scripture but to preach Christ urgently.

Purgatorial speculation should also be rejected where it implies postmortem purification that competes with Christ's finished work. [Hebrews 9:27](#) says people are appointed to die once and after this, judgment. [Hebrews 10:10-14](#) teaches that Christ's once-for-all offering perfects those who are being sanctified. The believer's hope rests not in postmortem payment, but in Christ's sufficient sacrifice.

9.12 The New Heavens and New Earth

The final Christian hope is not disembodied escape from creation. Scripture promises new heavens and a new earth where righteousness dwells ([2 Peter 3:13](#)). [Revelation 21-22](#) presents the holy city, the new Jerusalem, coming down from God. God dwells with His people. Death is no more. Grief, crying, and pain are no more. The curse is removed. The throne of God and of the Lamb is there, and His servants worship and reign.

This hope answers both secular despair and New Age counterfeit hope. Secular materialism has no final answer to death, guilt, evil, or cosmic decay. New Age spirituality often promises ascension, higher vibration, cosmic awakening, or absorption into divine energy. Scripture promises something better and truer: resurrection, holiness, renewed creation, communion with God, and the glory of the Lamb.

The new creation is continuous and discontinuous with the present creation. It is creation renewed by God, not creation worshiped as God or discarded as worthless. The Creator does not abandon His world to evil. He judges, purifies, and renews. [Romans 8:18-25](#) teaches that creation groans, waiting for liberation

from bondage to decay. Believers also groan, waiting for adoption, the redemption of their bodies. Christian hope is therefore bodily, cosmic, and Christ-centered.

The new creation is holy. [Revelation 21:8](#) warns that the cowardly, faithless, detestable, murderers, sexually immoral, sorcerers, idolaters, and liars have their part in the lake of fire. [Revelation 21:27](#) says nothing unclean will enter the city. The grace that saves also purifies. No one should use the promise of heaven to excuse sin. The future dwelling of God is a holy dwelling.

The center of the new creation is not human achievement. It is God and the Lamb. The nations do not heal themselves through politics, technology, economics, or religion. They are healed under the reign of God. The tree of life appears, the curse is gone, and the servants of God see His face ([Revelation 22:1-5](#)). This is the end toward which all faithful theology points: God glorified, Christ worshiped, evil removed, creation renewed, and the redeemed living before God forever.

The new creation also humbles political and technological utopianism. Human beings can build useful institutions, improve medicine, care for creation, pursue justice, and use technology responsibly. But no human project can remove sin, death, Satan, judgment, or the curse. The new creation comes by God's act, not by global management, artificial intelligence, transhuman enhancement, or one-world spirituality. The hope of the Church is not Babylon perfected. It is the city of God.

9.13 Watchfulness, Holiness, Mission, and Spiritual Readiness

Biblical watchfulness is not panic. It is faithful alertness. Jesus commands His disciples to be ready because the Son of Man is coming at an hour they do not expect ([Matthew 24:44](#)). The parable of the ten virgins teaches that outward association is not enough; one must be prepared for the bridegroom ([Matthew 25:1-13](#)). The parable of the talents teaches faithful stewardship until the master returns ([Matthew 25:14-30](#)).

Watchfulness includes holiness. Peter asks believers to consider what kind of people they should be in holy conduct and godliness while waiting for the day of God ([2 Peter 3:11-13](#)). Paul says believers belong to the day, not the night, and should put on faith, love, and the hope of salvation ([1 Thessalonians 5:1-11](#)). A person who studies prophecy while tolerating sin has not understood prophecy.

Watchfulness includes mission. The Church waits by preaching the gospel, making disciples, and bearing witness to Christ among the nations. The return of Christ gives urgency to evangelism, but not coercion. It gives courage to mission, but not contempt for unbelievers. It gives clarity that no political program, interfaith project, technological dream, or occult method can save sinners. Christ alone saves.

Watchfulness includes discernment. Believers must test the spirits ([1 John 4:1](#)), examine teaching by Scripture ([Acts 17:11](#)), and refuse another gospel ([Galatians 1:8-9](#)). In the last days, deception may appear compassionate, scientific, spiritual, inclusive, therapeutic, or liberating. The question is not whether a message sounds loving or powerful. The question is whether it confesses the true Christ, submits to Scripture, calls for repentance and faith, and bears the fruit of holiness.

Watchfulness includes ordinary obedience. Some believers imagine readiness as constant discussion of end-time signs while neglecting prayer, forgiveness, family faithfulness, work, study, church fellowship, and service. That is not biblical readiness. The servant whom the master finds doing his assigned work is blessed ([Matthew 24:45-47](#)). End-time hope should make Christians more faithful in ordinary duties, not less.

9.14 Common Misconceptions and Disagreements

One misconception says eschatology is irrelevant. Scripture disagrees. The return of Christ appears throughout the New Testament as motivation for holiness, comfort, endurance, and mission. A Christianity without future hope becomes vulnerable to present idols.

A second misconception says Christians should not study prophecy. Jesus, Paul, Peter, and John all taught prophetic truth. The problem is not studying prophecy, but mishandling it. Believers must study prophecy with humility, context, reverence, and obedience.

A third misconception says prophecy is only symbolic. Apocalyptic literature uses symbols, but symbols communicate real truth. The beast is symbolic language, but it points to real opposition to God. The new Jerusalem is richly symbolic, but it points to real communion with God and the redeemed. Symbolic does not mean unreal.

A fourth misconception says Christ already returned spiritually and will not return bodily. This contradicts [Acts 1:9-11](#), [Revelation 1:7](#), and the bodily hope of the New Testament. Full preterism must be rejected where it denies the future visible coming of Christ, bodily resurrection, and final judgment.

A fifth misconception says believers should set dates. Jesus says no one knows the day or hour ([Matthew 24:36](#)), and [Acts 1:7](#) says the times and periods are fixed by the Father's authority. Watching is commanded; date-setting is forbidden.

A sixth misconception forces every world event into prophecy. Christians may observe history with discernment, but they must not turn every headline into a prophetic certainty. Speculation weakens credibility and distracts from obedience.

A seventh misconception says the rapture is escapism. Misused rapture teaching can become escapist, but the biblical hope of being gathered to Christ comforts the grieving and encourages holiness. The rapture does not cancel mission; it reminds the Church that the Lord is near.

An eighth misconception says the millennium is merely political. [Revelation 20](#) concerns the reign of Christ, the defeat of Satan, resurrection, and the kingdom of God. It cannot be reduced to human political ideology.

A ninth misconception says hell is temporary, unreal, or unjust. Scripture teaches final judgment and eternal punishment. The emotional difficulty of the doctrine should make preachers more humble and urgent, not more evasive.

A tenth misconception says everyone will eventually be saved. Universalism contradicts the warnings of Jesus and the apostolic gospel. The invitation is wide, but it is in Christ alone.

An eleventh misconception says judgment contradicts God's love. In Scripture, love and justice meet at the cross. A God who never judges evil would not be loving toward victims, nor holy toward His own glory.

A final misconception says end-times teaching should produce fear. Biblical eschatology produces holy fear of God, but not panic. It produces hope, holiness, endurance, discernment, mission, and comfort.

9.15 New Age, Secular, Globalist, Occult, and False-Prophetic Distortions of the End Times

Every generation faces counterfeit eschatologies. Some are religious, some secular, some technological, and some political. They differ in language, but they often share a common pattern: humanity is promised a future apart from repentance, apart from the cross, apart from the bodily return of Christ, and apart from final judgment. Scripture exposes such promises as false hope.

New Age spirituality often speaks of an Aquarian Age, evolutionary ascension, higher consciousness, cosmic awakening, or humanity discovering its inner divinity. Such teachings directly contradict biblical anthropology and salvation, and they should be read against the author's wider warnings about New Age spirituality and one-world religious syncretism (Sangwa, 2024, August 12; Sangwa, 2024, October 1). Humanity is not an undeveloped god seeking awakening. Humanity is created in God's image, fallen in sin, accountable to God, and in need of redemption through Christ. The future is not achieved by vibration, reincarnation, channeling, or spiritual evolution. It comes through the return of the Lord Jesus and the renewal of creation by God.

Alien-savior narratives reinterpret the hope of rescue through nonhuman intelligences. Some versions describe extraterrestrials as creators, guides, or coming deliverers. Scripture gives no permission to seek salvation from heavenly beings, spirits, aliens, angels, ancestors, or cosmic masters. Christ alone is Creator, Mediator, Redeemer, and Judge ([Colossians 1:15-20](#); [1 Timothy 2:5](#)). Even if an angel from heaven proclaimed another gospel, that message would be accursed ([Galatians 1:8](#)).

Occult prophecy and channelled apocalyptic messages offer secret knowledge to spiritual elites. Contemporary digital culture has made such practices more visible, including online witchcraft communities and renewed popular engagement with astrology, tarot, and fortune telling (Miller, 2022; Pew Research Center, 2025). This resembles the old serpent's strategy: doubt God's Word, seek hidden knowledge, and become like God on terms of rebellion ([Genesis 3:1-6](#)). Scripture commands believers to test the spirits ([1 John 4:1](#)) and forbids divination, sorcery, and necromancy ([Deuteronomy 18:9-14](#)). The Spirit of truth does not bypass the written Word He inspired.

Secular and global utopianism often promises peace through governance, economics, technology, climate management, education, surveillance, or institutional unity. Many reforms may address real human

suffering and should be evaluated justly. Christians should not reject every international cooperation simply because it is global. Yet any system that promises salvation, moral renewal, human unity, or peace apart from Christ is spiritually false. The deepest human problem is sin, and no technocratic structure can regenerate the heart.

Transhumanist immortality and AI-based continuity of consciousness promise a counterfeit victory over death. Transhumanist writers themselves describe a movement oriented toward radically transforming human limitations through emerging technologies (Bostrom, 2005). Technologies may help medicine, communication, learning, and accessibility, but they cannot conquer sin, judgment, or death. Uploading data, extending biological life, or simulating personality is not resurrection. The Christian hope is not technological survival. It is bodily resurrection by the power of God in union with the risen Christ.

AI-based immortality claims and griefbots intensify this challenge. Recent research on griefbots, deadbots, and postmortem avatars warns that generative AI can simulate the language patterns and personalities of deceased persons, raising serious ethical and psychological risks (Hollanek & Nowaczyk-Basinska, 2024). From a biblical perspective, such technologies cannot mediate the dead, preserve the soul, conquer death, or replace resurrection hope. They may also blur grief, memory, and forbidden desires for contact with the dead. The Church should respond with compassion for the grieving and clarity about resurrection in Christ.

False-prophetic Christian movements can also distort eschatology. Some exploit fear to raise money, sell secrets, identify the Antichrist, or promise escape through allegiance to a personality. Others deny judgment, deny hell, or turn prophecy into political propaganda. Both errors must be rejected. True prophecy in Scripture leads to worship, repentance, endurance, holiness, and hope in Christ.

9.16 Apologetic Responses to Objections

Objection one says Christ has not returned, so the promise has failed. Peter answered this objection long ago. Scoffers would ask, "Where is His coming?" ([2 Peter 3:4](#)). Peter replies that God is not slow as some understand slowness, but patient, not wanting any to perish but all to come to repentance ([2 Peter 3:9](#)). Delay is not failure. It is mercy and divine timing.

Objection two says resurrection is impossible. This objection assumes that the present regularity of nature rules out the Creator's action. But if God created life, He can raise the dead. The resurrection of Jesus is the center of Christian confidence. The apostles preached it publicly, suffered for it, and connected it to the future resurrection of believers ([1 Corinthians 15:3-8](#), [1 Corinthians 15:20-23](#)).

Objection three says judgment is morally offensive. The biblical answer is that God's judgment is righteous because God is holy, omniscient, and just. Human courts are limited and sometimes corrupt. God's court is not. He judges truthfully. Without final judgment, evil would finally mock victims and God's holiness. Judgment is terrible, but moral seriousness requires it.

Objection four says hell contradicts divine love. Scripture does not set love against holiness. The cross reveals both. God's love gives His Son for sinners; God's holiness judges sin; God's mercy calls all to

repentance; God's justice refuses to treat evil as harmless. The doctrine of hell should never be used with cruelty, but neither should it be denied to protect modern feelings.

Objection five says religions and spiritualities share the same final hope. This claim sounds generous, but it erases real contradictions. Biblical hope is not reincarnation, absorption into divine energy, self-divinization, ancestral mediation, cosmic ascension, or technological continuation. It is resurrection and eternal life through Jesus Christ alone. Different final hopes cannot all be equally true when they contradict one another and when Christ Himself claims exclusive saving authority.

Objection six says biblical prophecy is too symbolic to guide belief. Symbolic language can be clear in its theological force. Revelation uses symbols, but the symbols reveal real worship, real evil, real judgment, real endurance, and real victory. The problem is not symbolism; it is careless interpretation that either literalizes everything woodenly or dissolves everything into vagueness.

Objection seven says eschatology makes Christians passive. Bad eschatology can do that, but biblical eschatology does the opposite. Paul ends his great resurrection chapter by commanding steadfast labor ([1 Corinthians 15:58](#)). Peter connects the day of God to holiness ([2 Peter 3:11](#)). Jesus connects His return to faithful stewardship ([Matthew 24:45-51](#)). Hope energizes obedience.

Objection eight says the new creation is escapist fantasy. Scripture presents the new creation as God's answer to sin, death, curse, and decay. It is not escapism but the fulfillment of creation's purpose. The Christian does not despise the world God made. He refuses to worship the present age because he trusts the Creator to renew all things.

9.17 Contemporary Application

For the Church, eschatology restores courage. The Church is not a religious club trying to survive cultural decline. It is the body and bride of Christ, waiting for the Bridegroom and bearing witness to the nations. Churches should preach the whole counsel of God, including judgment and hope, without manipulation.

For Bible Colleges, eschatology must be taught as biblical theology, not as a collection of charts alone. Students need exegesis, canonical reasoning, historical awareness, hermeneutical humility, and spiritual discernment. They should learn how to distinguish essential doctrines from debated sequences without weakening the truth of Christ's return.

For pastors and ministry leaders, eschatology shapes preaching and shepherding. Pastors comfort the grieving with resurrection hope, warn the complacent with judgment, strengthen the persecuted with Christ's victory, and guard the flock from deceptive teachings. They must resist both silence and sensationalism.

For families, eschatology forms children and youth to live with eternal perspective. Parents should teach children that Christ will return, death is not final, judgment is real, and holiness matters. Family discipleship should prepare young believers to recognize occult spirituality, false messiahs, technological salvation myths, and moral rebellion dressed as progress.

For youth and young adults, biblical hope confronts digital distraction and identity confusion. The future is not defined by algorithmic approval, career status, romance, activism, or self-invention. The Lord is coming, and every life must be ordered before Him.

For evangelism and missions, eschatology gives urgency. The return of Christ means the gospel must be proclaimed now. The Church must not hide Christ's exclusivity to gain cultural acceptance. Love speaks the truth with gentleness, courage, and patience.

For political and cultural discernment, eschatology prevents both idolatry and despair. No party, nation, ideology, institution, or global organization can bring the kingdom of God. Christians may work for justice and peace, but they must not confuse human governance with messianic hope.

For digital technology and AI, eschatology teaches limits. Technology can assist human work, but it cannot redeem humanity, abolish sin, raise the dead, or create eternal life. The Church must reject both fear of every tool and naive trust in technological salvation.

For suffering and persecution, eschatology gives endurance. The Lamb wins. The martyrs are not forgotten. The tears of the saints are not wasted. The Judge sees everything. The resurrection is coming.

For funerals and grief, eschatology gives language that is honest and hopeful. Christians do not pretend death is natural or good. Death is an enemy, but a defeated enemy. In Christ, the dead will rise.

For personal holiness and readiness, eschatology presses the question: Am I ready to meet the Lord? The answer is not fear-driven perfectionism, but repentance, faith, obedience, and abiding in Christ.

9.18 Pastoral Exhortation and Spiritual Readiness

Beloved reader, the doctrine of things to come is not given so that the Church may win arguments and lose holiness. It is not given so that believers may study beasts and neglect the Lamb. It is not given so that the watchman may become proud while the household is unattended. Christ is coming. Therefore, repent where sin has been tolerated. Return where love has grown cold. Forgive where bitterness has hardened the heart. Preach where silence has replaced courage. Watch where sleep has become comfortable.

The Lord Jesus Christ will return. This truth is not given to feed fear, pride, or speculation. It is given to awaken faith. The King who came in humility will come in glory. The Savior who was judged in the place of sinners will judge the living and the dead. The Lamb who was slain will be seen as Lord of all. The graves will open. The books will be opened. The enemies of God will not prevail. The tears of the redeemed will be wiped away.

Do not be deceived by false peace. A world that rejects Christ may still promise unity, security, enlightenment, immortality, and progress. Some promises may contain fragments of common grace, but none can save. The deepest human problem is not lack of information, technology, therapy, governance, or spiritual technique. It is sin before the holy God. The only Savior is Jesus Christ.

Do not be terrified. The Lord has not abandoned His people. The dragon is fierce, but he is defeated. Beastly systems rise and fall, but the Lamb reigns. Death wounds, but resurrection is promised. The Church may suffer, but Christ will return. Judgment is coming, but mercy is offered now. The new creation is not fantasy. It is the promise of the faithful God.

Therefore, comfort one another with these words. Encourage the grieving. Strengthen the weak. Teach the young. Warn the careless. Resist deception. Pray for the lost. Endure suffering. Hold fast to Scripture. Worship God. Follow the Lamb. Wait for the blessed hope, not with laziness or panic, but with holy readiness.

9.19 Conclusion

The doctrine of things to come brings the whole Christian faith to its promised horizon. Scripture begins with God creating heaven and earth and ends with God dwelling with His redeemed people in a renewed creation. Between creation and new creation stand the fall, promise, covenant, incarnation, cross, resurrection, ascension, mission, suffering, deception, endurance, judgment, and hope. The story is not random. It is governed by the sovereign God and centered on Jesus Christ.

Jesus Christ will return personally, visibly, bodily, gloriously, and victoriously. The dead in Christ will rise. Living believers will be transformed. The works of believers will be evaluated. The wicked will face final judgment. Satan will be destroyed. The kingdom will be consummated. Eternal life and eternal punishment are real. The new heavens and new earth will come. God will wipe away every tear, and death will be no more.

The proper response is not date-setting, fear, sensationalism, speculation, or withdrawal. The proper response is faith in Christ, obedience to Scripture, endurance in suffering, holiness in conduct, discernment against deception, comfort for the grieving, and mission to the nations. The Church waits not for an idea, but for a Person. The final prayer of Scripture remains the prayer of the faithful Church: "Amen! Come, Lord Jesus!" ([Revelation 22:20](#)).

Reflection Questions

1. How does the promised return of Christ reshape Christian priorities in daily life?
2. Why must eschatology be governed by Sola Scriptura rather than fear, tradition, experience, or current headlines?
3. How does [1 Thessalonians 4:13-18](#) comfort grieving believers?
4. What is the difference between ordinary Christian tribulation and specific end-time tribulation passages?
5. How should Christians discuss rapture timing and millennial views without pride or hostility?
6. Why is final judgment necessary for the vindication of God's justice?

7. How can the doctrine of eternal punishment be taught with both truth and compassion?
8. What contemporary movements or technologies promise counterfeit salvation or immortality?
9. How should pastors use eschatology in preaching, counseling, discipleship, and evangelism?
10. What practical habits would help you live watchfully without becoming fearful or speculative?

Multiple-Choice Assessment

1. What is biblical eschatology primarily concerned with?
 - A. Human theories about progress
 - B. The doctrine of last things as revealed in Scripture
 - C. Private dreams about the future
 - D. Political predictions about nations
2. Which passage most directly describes believers being caught up to meet the Lord in the air?
 - A. [Genesis 12:1-3](#)
 - B. [1 Thessalonians 4:13-18](#)
 - C. [Psalm 23:1-6](#)
 - D. [Acts 6:1-7](#)
3. According to [Acts 1:9-11](#), how will Jesus return?
 - A. Only as an inner spiritual awakening
 - B. In the same way He ascended
 - C. Only through the institutional Church
 - D. Only as a symbol of justice
4. Why does Paul discuss the resurrection in [1 Corinthians 15](#)?
 - A. To deny bodily hope
 - B. To show that Christ's resurrection guarantees believers' resurrection
 - C. To replace the gospel with philosophy
 - D. To teach reincarnation
5. Which statement best describes imminence?
 - A. Believers know the exact date of Christ's return
 - B. Christ may come at any time, so believers must live ready
 - C. Christ cannot come until every prophecy chart is complete
 - D. Christ already returned invisibly in AD 70
6. What should biblical prophecy produce in believers?
 - A. Fear, date-setting, and withdrawal
 - B. Holiness, endurance, mission, and hope
 - C. Spiritual superiority over other Christians

- D. Indifference to evangelism
7. Which view teaches that Christ returns before a future millennial reign?
- A. Premillennialism
 - B. Amillennialism
 - C. Postmillennialism
 - D. Full preterism
8. Why must full preterism be rejected where it denies future resurrection and Christ's bodily return?
- A. It is too old
 - B. It contradicts apostolic hope
 - C. It uses too many Old Testament texts
 - D. It affirms final judgment too strongly
9. What is the judgment seat of Christ?
- A. The evaluation of believers' works before Christ
 - B. The place where believers earn justification
 - C. The denial of rewards
 - D. The judgment of Christ by humanity
10. What does [Revelation 20:11-15](#) describe?
- A. The birth of the Church
 - B. The great white throne judgment
 - C. The wedding at Cana
 - D. The conversion of Paul
11. Which doctrine is contradicted by universalism?
- A. The reality of final judgment and eternal punishment
 - B. The call to love neighbors
 - C. The goodness of creation
 - D. The need for prayer
12. How should the doctrine of hell be taught?
- A. With cruelty and mockery
 - B. With silence because it is difficult
 - C. With reverence, humility, and urgency
 - D. Only as a metaphor for present suffering
13. What is the final Christian hope?
- A. Absorption into cosmic energy
 - B. Bodily resurrection and life in the new heavens and new earth
 - C. Escape from creation forever
 - D. Technological immortality

14. Which passage promises new heavens and a new earth where righteousness dwells?
- A. [2 Peter 3:13](#)
 - B. [Ruth 1:16](#)
 - C. [Genesis 11:4](#)
 - D. [Mark 6:3](#)
15. What is the central error of New Age ascension teaching?
- A. It values moral responsibility too much
 - B. It replaces repentance and faith in Christ with spiritual evolution or inner divinity
 - C. It teaches bodily resurrection
 - D. It affirms final judgment
16. Why can transhumanist immortality not replace Christian hope?
- A. Because technology is always evil
 - B. Because it cannot conquer sin, judgment, death, or raise the body in Christ
 - C. Because medicine is forbidden
 - D. Because Christians should not use tools
17. What does [Matthew 24:36](#) forbid?
- A. Prayer
 - B. Mission
 - C. Date-setting
 - D. Holiness
18. Which statement best summarizes the role of Scripture in eschatology?
- A. Scripture must be interpreted by headlines first
 - B. Scripture is the supreme and final authority over all claims
 - C. Private revelations may correct Scripture
 - D. Tradition is equal to Scripture
19. What is the relationship between Christ's return and mission?
- A. Mission becomes unnecessary
 - B. Mission becomes urgent and faithful
 - C. Mission is replaced by speculation
 - D. Mission is only political
20. What is the final prayer of the faithful Church in [Revelation 22:20](#)?
- A. Let us become gods
 - B. Come, Lord Jesus
 - C. Give us secret knowledge
 - D. Make us politically powerful

References

- Bauckham, R. (1993). The theology of the Book of Revelation. Cambridge University Press. <https://doi.org/10.1017/CBO9780511819858>
- Beale, G. K. (1999). The book of Revelation: A commentary on the Greek text. Eerdmans. <https://www.eerdmans.com/9781467422307/the-book-of-revelation/>
- Bostrom, N. (2005). A history of transhumanist thought. Journal of Evolution and Technology, 14(1), 1-25. <https://nickbostrom.com/papers/a-history-of-transhumanist-thought/>
- Craig, W. L. (1989). Assessing the New Testament evidence for the historicity of the resurrection of Jesus. Edwin Mellen Press. <https://www.edwinmellen.com/book/William-Lane-Craig/1890/>
- Hoekema, A. A. (1994). The Bible and the future. Eerdmans. <https://www.eerdmans.com/9780802808516/the-bible-and-the-future/>
- Hollanek, T., & Nowaczyk-Basinska, K. (2024). Griefbots, deadbots, postmortem avatars: On responsible applications of generative AI in the digital afterlife industry. Philosophy & Technology, 37, Article 63. <https://doi.org/10.1007/s13347-024-00744-w>
- Ladd, G. E. (1990). The blessed hope: A biblical study of the Second Advent and the rapture. Eerdmans. <https://www.eerdmans.com/9780802811110/the-blessed-hope/>
- Miller, C. (2022). How modern witches enchant TikTok: Intersections of digital, consumer, and material culture(s) on #WitchTok. Religions, 13(2), Article 118. <https://doi.org/10.3390/rel13020118>
- Moo, D. J. (1996). 2 Peter, Jude. Zondervan. <https://www.christianbook.com/2-peter-jude-niv-application-commentary/douglas-moo/9780310201045/pd/20104>
- Pew Research Center. (2025, May 21). 3 in 10 Americans consult astrology, tarot cards or fortune tellers. <https://www.pewresearch.org/religion/2025/05/21/3-in-10-americans-consult-astrology-tarot-cards-or-fortune-tellers/>
- Sangwa, S. (2024, June 5). What does the Bible teach about the future? Open Christian University. <https://learn.openchristian.education/blog/sangwa/things-to-come>
- Sangwa, S. (2024, August 12). What is the New Age Movement? Open Christian University. <https://learn.openchristian.education/blog/sangwa/new-age-movement>
- Sangwa, S. (2024, October 1). Is a one-world religion secretly taking over the world's churches? Open Christian University. <https://learn.openchristian.education/blog/sangwa/one-world-religion-taking-shape>
- Sangwa, S. (2025, January 25). How does Christ's Second Coming happen in two phases? Open Christian University. <https://learn.openchristian.education/blog/sangwa/two-phases-of-Christ-second-coming>
- Sangwa, S. (2025, January 28). What are the spiritual dangers of post-tribulation rapture teachings? Open Christian University. <https://learn.openchristian.education/blog/sangwa/dangers-of-post-tribulation-rapture-teachings>
- Sangwa, S. (2025, February 19). Has Satan's 'little season' already begun? A Christian response to this doctrine. Open Christian University. <https://learn.openchristian.education/blog/sangwa/no-Satan-s-little-season-has-not-begun-yet>
- Sangwa, S. (2025, September 4). What did Jesus mean by 'No one knows the day or the hour'? Open Christian University.

<https://learn.openchristian.education/blog/sangwa/what-did-jesus-mean-by-no-one-knows-the-day-or-the-hour>

- Sangwa, S. (2026a). The Bible: The inspired, infallible, and authoritative Word of God. Open Journal of Science, Philosophy & Theology, 2(3). <https://doi.org/10.65655/openchristianpress.119>
- Sangwa, S. (2026b). God: The one true God, Creator, Sovereign Lord, and Holy Trinity. Open Journal of Science, Philosophy & Theology, 2(3). <https://doi.org/10.65655/openchristianpress.120>
- Sangwa, S. (2026c). Jesus Christ: The eternal Son, true God and true man, crucified Savior, risen Lord, and coming King. Open Journal of Science, Philosophy & Theology, 2(3). <https://doi.org/10.65655/openchristianpress.123>
- Sangwa, S. (2026d). The Holy Spirit: True God, Spirit of truth, Regenerator, Indwelling Seal, Sanctifier, and Giver of spiritual gifts. Open Journal of Science, Philosophy & Theology, 2(3). <https://doi.org/10.65655/openchristianpress.124>
- Sangwa, S. (2026e). Angels, Satan, and demons: Created spirits, ministering servants, fallen powers, and the final defeat of evil. Open Journal of Science, Philosophy & Theology, 2(3). <https://doi.org/10.65655/openchristianpress.125>
- Sangwa, S. (2026f). Humanity: Created in God's image, fallen in sin, accountable before God, and in need of redemption. Open Journal of Science, Philosophy & Theology, 2(3). <https://doi.org/10.65655/openchristianpress.126>
- Sangwa, S. (2026g). Salvation: By grace alone, through faith alone, in Christ alone, regenerated by the Spirit, justified before God, and kept for eternal life. Open Journal of Science, Philosophy & Theology, 2(3). <https://doi.org/10.65655/openchristianpress.127>
- Sangwa, S. (2026h). The Church: The body of Christ, the people of God, and the witness of the gospel. Open Journal of Science, Philosophy & Theology, 2(3). <https://doi.org/10.65655/openchristianpress.128>
- UNESCO. (2021). Recommendation on the ethics of artificial intelligence. <https://www.unesco.org/en/legal-affairs/recommendation-ethics-artificial-intelligence>
- Wright, N. T. (2003). The resurrection of the Son of God. Fortress Press. https://books.google.com/books/about/The_Resurrection_of_the_Son_of_God.html?id=RoD5_bN-WxUC