

Appendix D

Prophecy Wars

“Putting It All Together”

By Gary DeMar

You don't need to be Bible scholar or seminary graduate to read and study the Bible. What you do need to do is pay attention to what the Bible says and doesn't say. When I was a very new Christian in 1973, I attended a Tuesday night get together called The Green House in Fort Lauderdale, Florida. It was a complimentary ministry of Coral Ridge Presbyterian Church. It was a place where young people could attend with a more relaxed atmosphere compared to the more formal Coral Ridge. The teaching at the Green House was as solid as you would get at Coral Ridge.

First time visitors, no matter who they were or their background, heard the gospel in a separate class. There was great fellowship and Bible study and even a free meal. It was held in the home of Rennie and Virginia Schmidt. It was Virginia who encouraged me to go to seminary.

One young man impressed me with his knowledge of the Bible. His name is Neal Ganzel who is a pastor of a church in Florida. At that time, I didn't know much about the Bible, but I wanted to learn. So, I asked Neal how he was so knowledgeable. He said, "I use a concordance."

There was no internet in those days. If you wanted to cross reference passages, you used either *Strong's Concordance* or *Young's Analytical Concordance*. *Young's Concordance* has been revised and updated over the years. Strong's and Young's are big fat books, but they were necessary if

you wanted to study the Bible unencumbered by interpretive systems. If you wanted to know how many times and where a word is found in the KJV, all you needed to do was check out the concordance. Strong's *Concordance* included a Hebrew and Greek dictionary linked to its own numbering system. For example, three Greek words are translated "world": 165 (*aiōn/age*), 3625 (*oikoumenē/inhabited earth, known world*), and 2889 (*kosmos/world*). This is how the list looks in the concordance where *w* stands for "world," the verse where it's located, and the dictionary number where the definitions are found:

coming, and the end of the <i>w</i>	Mt. 24:3	165
Shall be preached in all the <i>w</i>	Mt. 24:15	3625
Beginning of the <i>w</i> to this time.....	Mt. 24:21	2889

Although these different words are translated "world" in the KJV and some other translations, each Greek word can have a distinct meaning that does not make them synonyms. Notice that in Matthew 24:14 and Luke 2:1, the Greek word *oikoumenē* is used, number 3625 using Strong's *Concordance* numbering system.¹ Knowing this offers some help as to why Jesus used *oikoumenē*

¹**STRONGS G3625:**

οικουμένη, οικουμένης, ή (feminine of the present passive participle from **οικέω** (namely, **γη**; cf. Winers Grammar, § 64, 5; Buttmann, § 123, 8));

1. the inhabited earth;

a. in Greek writings often **the portion of the earth inhabited by the Greeks**, in distinction from the lands of the barbarians, cf. Passow, ii., p. 415a; (Liddell and Scott, under the word, I.).

b. in the Greek authors who wrote about Roman affairs (like the Latin *orbis terrarum*) equivalent to **the Roman empire**: so **πάσα ή οικουμένη** contextually equivalent to all the subjects of this empire, Luke 2:1.

c. **the whole inhabited earth, the world** (so in (Hyperides, Eux. 42 (probably Liddell and Scott)) the Sept. for **לְכָל** and **יְרֵאָה**): Luke 4:5; Luke 21:26; Acts 24:5; Romans 10:18; Revelation 16:14; Hebrews 1:6 (**πάσα ή οικουμένη**, Josephus, b. j. 7, 3, 3); **όλη ή οικουμένη**, Matthew 24:14; Acts 11:28 (in the same sense Josephus, Antiquities 8, 13, 4 **πάσα ή οικουμένη**; cf. Bleek, Erklär. d. drei ersten Evv. i., p. 68); by metonymy, **the inhabitants of the earth, men**: Acts 17:6, 31 (Psalm 9:9); ; **ή οικουμένη όλη**, all mankind, Revelation 3:10; Revelation 12:9.

in Matthew 24:14, the only time in Matthew's Gospel that *oikoumenē* is used since Jesus was describing upcoming events for that generation (24:34) that were decidedly local (24:14-20). *Young's Analytical Concordance* takes a different approach. It took Robert Young around 40 years to complete his work that included three years of typesetting. Under the word "World," as translated in the KJV, each specific Greek word has its own category listed. For example, in the case of the Greek word *oikoumenē* there is a list of 14 entries. Young does not include Luke 21:26 in his list because the KJV translates *oikoumenē* as "earth." His *Concise Critical Commentary on the Holy Bible* includes this comment on 21:26: "thinking about the things coming upon the (Jewish) world..." an obvious description of what was local and limited by geography:

10. *Habitable earth or land, οἰκουμένη οἰκουμένη*

Matt 24.14 preached in all the world for a witness

Luke 2.1 a decree .. that all the world should be ta.

4.5 showed .. him all the kingdoms of the w.

Acts 11.28 the great dearth [famine] throughout all the world

17.6 These that have turned the world upside

17.31 in the which he will judge the world in

19.27 whom all Asia and the world worshipping

24.5 among all the Jews throughout the world

Anyone studying eschatology who does not deal with how the NT uses specific words related to the topic is being dishonest and is letting a predetermined system interpret Scripture. The average Christian does not know anything about these Greek word differences of what lexicons and Bible dictionaries say. For example, the following is from Thayer's Greek Lexicon on *oikoumenē*:

1. the inhabited earth;

a. in Greek writings often the portion of the earth inhabited by the Greeks, in distinction from the lands of the barbarians, cf. Passow, ii., p. 415a; (Liddell and Scott, under the word, I.).

b. in the Greek authors who wrote about Roman affairs (like the Latin *orbis terrarum*) equivalent to the Roman empire: so *πᾶσα ἡ οἰκουμένη* [all the *οἰκουμένη*] contextually equivalent to all the subjects of this empire, Luke 2:1.

In *A Greek-English Lexicon* compiled by Henry George Liddell and Robert Scott we find the following:

I. *οἰκουμένη*, (sc. *γῆ*), ἡ, *inhabited region*,...; then the Greek world, opp. barbarian lands, ... = the inhabited world (including non-Greek lands, as Ethiopia, India,

Scythia), as opp. possibly uninhabited regions, ... = our world (= Asia, Libya, Europe);

II. the Roman world, ... Acts 17.6, 24.5, ...

The following is from Otto Flender's article on "οἰκουμένη" in *The New International Dictionary of New Testament Theology* (1:518-519), Colin Brown, General Editor.

[Οἰκουμένη] means the inhabited (earth) and was used (a) from Dem[osthenes] (4th cent. B.C.) on for the world inhabited by the Greeks in contrast to those lands inhabited by "barbarians"; (b) from Aristot[le], (4th cent. B.C.) on for the inhabited world, including the barbarian lands, i.e., settled, as opposed to unsettled; 9c) the Roman period (since the conquest of the East in the 2nd cent. B.C.) for the *imperium Romanum*—lands under Roman rule. In other words, what had originally been a geographical and cultural concept had become a political concept in the Roman period. The Emperor Nero was entitled *sōtēr* (saviour) and *euergetēs* (benefactor) of the *οἰκουμένη*....

The LXX uses the word 46 times ... Throughout, the word means the inhabited world....

οἰκουμένη is found 15 times in the NT, mainly in Luke (8 times) and Rev. (3 times). It is used generally as in Hel[lenistic] popular speech meaning the

inhabited world.... [But] the political and imperial usage predominate[s] [based on] Lk. 2:1. The Emperor Augustus ordered a census of the whole *οικουμένη*, i.e. that is, the territories over which he ruled.... In Acts 17:6 the preaching of the apostles is attacked as a political crime directed against the Emperor by men “who have turned the *οικουμένη* upside down.” Similarly in Acts 19:27 and 24:5 Paul is called a causer of trouble in the *οικουμένη*. In the latter passage he is accused of it before the roman governor.

Below is a response I gave to a Facebook post about Matthew 24. Audience relevance is important. Who are the “you” throughout the chapter? There was an audience who heard what Jesus said. For example, when Jesus said, “**you** will be hearing of wars and rumors of wars,” who were the “you”? When Jesus said, “they will deliver **you** up to tribulation, and will kill **you**,” who were the “you”? They were the same “you” mentioned in Matthew 10:17 and 30 (see Acts 5:40; 22:19; 26:11; 2 Cor. 11:24-26). Jesus was not referring to a distant future audience. Put yourself in the place of those who heard Jesus. As someone in that audience, would **you** have thought that the use of “you” meant someone else in another time? The capstone is what Jesus said in Matthew 24:33: “so, **you** too, when **you** see all these things, recognize that He [or **it**] is near, at the door.” Is the second “you” different from the first “you”? If we know the first use of “you,” we can know the meaning of the second use of “you.” They are the same “you.”

Here is my initial response that begins with an important question:

Chris Who are the “you” in Matthew 24? They were the ones in Jesus’ audience.

The judgment was local and could be escaped on foot. Flat roofs. Cloaks. Sabbath regulation. First-century fulfillment before their generation passed away.

Chris responded with the following:

“Um, no.”

Matthew 24:14 NKJV — “And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.”

Here was my final response:

Um, yes. “And this gospel of the kingdom will be preached in all the *oikoumenē* [not *kosmos*] as a witness to all the nations, and then the end will come.” The end of what? The “end of the age” as the NKJV translates the Greek word αἰῶνος/*aiōnos*. The original KJV translates αἰῶνος as “world” (24:3). Was the gospel preached to all the *oikoumenē* before that generation passed away? It was. How do we know? Because the Bible tells us it was. *Oikoumenē* is used in Luke 2:1 and refers to the then known world or the political boundary of the Roman Empire. Rome could only tax its Empire. The famine in Acts 11:28 was not global, again, “world” = *oikoumenē*.

Check out Romans 1:8 where the Greek word *kosmos* is used: “First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the

whole world.” See Colossians 1:6 and 1:23: “if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister” (v. 23).

You might want to look at 1 Timothy 3:16: “And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, / Seen by angels, / Preached among the Gentiles, / Believed on in the world [*kosmos*], / Received up in glory.” Paul goes so far as to say, “But NOW [the gospel] is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to ALL NATIONS for the obedience of faith” (Rom. 16:25).

The same interpretive approach should be taken with the Greek word “antichrist.” If some prophecy “experts” are to be believed, THE antichrist is all over the Bible. In reality, the word “antichrist” only appears in four verses and is specific in its definition, number, and time of appearance:

Young’s Analytical Concordance includes the following on the word **ANTI-CHRIST** found in only four New Testament passages:

An opponent of Christ, ἀντίχριστος *antichristos*.

1 Jo. 2.18 antichrist shall come .. are there many a[ntichrists].

2.22 He is antichrist, that denieth the Father

4.3 this is that (spirit) of antichrist, whereof

2 Jo. 7 This is a deceiver and an antichrist

When people on Facebook write about the supposed coming end-time antichrist, I ask these four questions:

Could you (1) reference the verses where the word “antichrist” is found, (2) define antichrist by using the Bible’s definition, (3) identify the number of antichrists, the time of their appearing, and (4) explain how these describe a yet future prophetic figure? Here’s what the Bible says and doesn’t say about antichrists:

1. “Antichrist is primarily a Christian term based on interpretation of passages in the New Testament, in which the term ‘antichrist’ occurs five times in 1 John and 2 John (Greek: ἀντίχριστος, *antichristos*), once in plural form and four times in the singular.”
2. An antichrist is a “liar . . . who denies that Jesus is the Christ” and “denies the Father and the Son” (1 John 2:22; cf. 2 John 7). It’s most likely that the antichrists were first-century Jews who did not believe that Jesus was God in human flesh (cf. Rev. 2:9; 3:9). They were not political leaders and did not possess preternatural powers.
3. There were many antichrists (1 John 2:18).

4. Antichrists had already “gone out into the world” when John wrote his second epistle (2 John 7).
5. Earlier John had written that “even now many antichrists have appeared; from this we know that it is the last hour” (1 John 2:18). The “last hour” is most likely a reference to the events surrounding the destruction of Jerusalem that took place in AD 70.
6. The book of Revelation does not use the word antichrist which seems odd since it’s during this future time that we’re told THE antichrist will oversee the rebuilding of another temple, make a covenant with the Jews, and break that covenant, events the last book of the Bible do not mention.
7. Revelation 2:9 and 3:9 use the phrase “synagogue of Satan” most like a reference to the word “antichrists.”

Antichrist theorists will argue the Bible describes a “composite” antichrist: “the son of destruction” and “the man of lawlessness” (2 Thess. 2:3), “the prince who is to come” (Dan. 9:26), “the little horn” (Dan. 7:8; 8:9), “the beast”—there are two of them—(Rev. 13:1, 11), and several other biblical characters rolled into one. But based on the Bible’s own definition, number, and timing of the antichrists of John’s day, the composite antichrist argument does not work. The exception may be with the man of lawlessness in 2 Thessalonians 2. (See my book *Last Days Madness* for a two-chapter study of 2 Thessalonians 2)

Gary DeMar

Chris Gallant Who are the "you"? They were the ones in Jesus' audience. The judgment was local and could be escaped on foot. Flat roofs. Cloaks. Sabbath regulation. First century before their generation passed away (v. 34).

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5  



Chris Gallant

Gary DeMar Um, no.

Matthew 24:14 NKJV — "And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.

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Chris Gallant Um, yes. "And this gospel of the kingdom will be preached in all the *oikoumene* [not *kosmos*] as a witness to all the nations, and then the end will come." The end of what? "The end of the age [not world]" 24:3. Was the gospel preached to all the *oikoumene* before that generation passed away? It was. How do we know? Because the Bible tells us it was. *Oikoumene* is used in Luke 2:1 and refers to the then-known world or the political boundary of the Roman Empire. Rome could only tax its Empire. The famine in Acts 11:28 was not global, again, "world" = *oikoumene*.

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