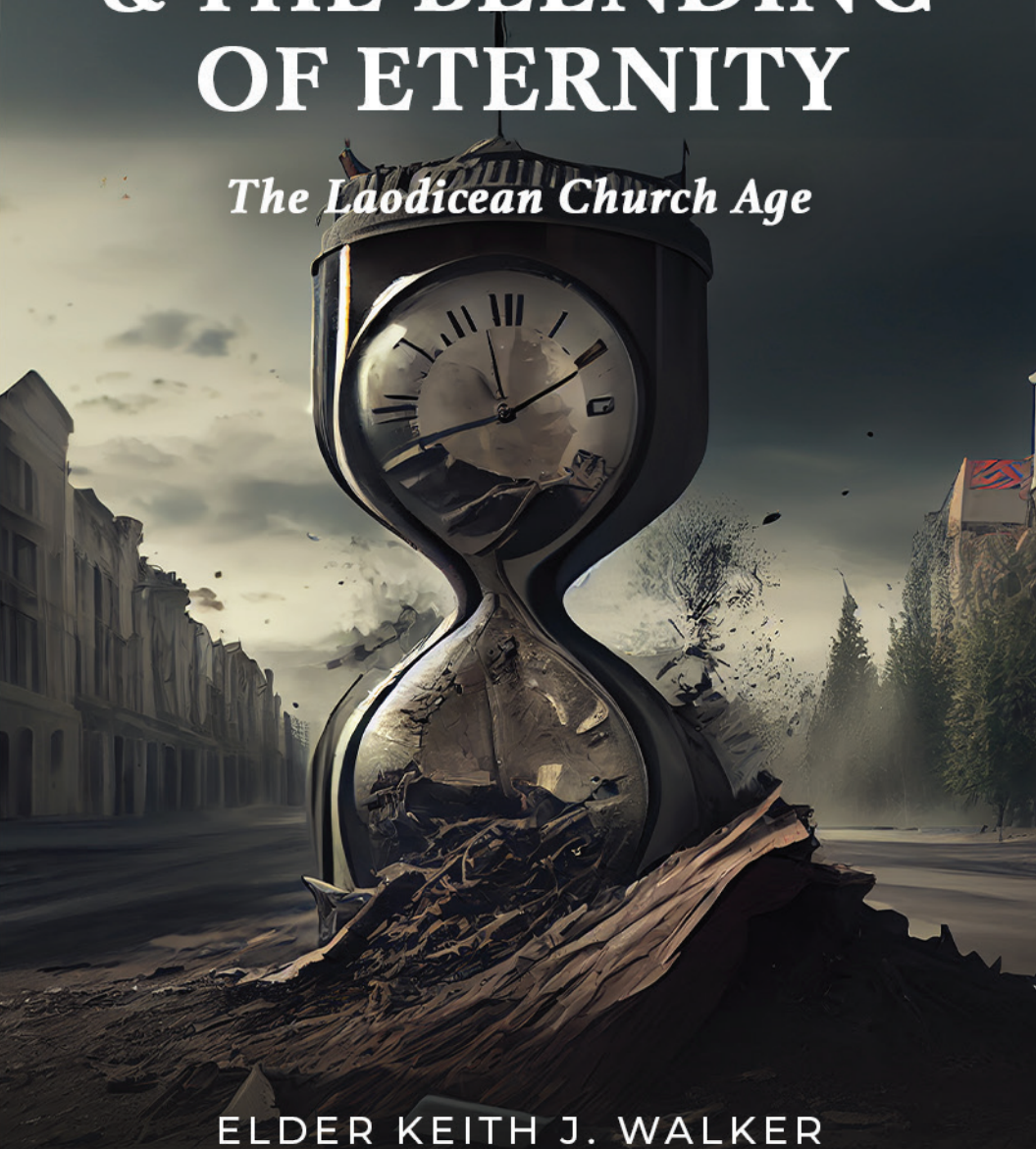


THE ENDING OF TIME & THE BLENDING OF ETERNITY

The Laodicean Church Age



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An Apostolic Pentecostal Perspective

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Introduction

This booklet is a study and sermon resource on the Laodicean church age, the meaning of its name, and a covenantal (God-of-covenants) chronology of end-time prophecy. It argues from a post-tribulation reading of Scripture: the Lord returns after the Great Tribulation; divine wrath climaxes at Armageddon; then the Lord establishes the millennial reign. It places these events within God’s unfolding covenants — Adamic, Noachic, Abrahamic, Mosaic (and Davidic) — culminating in the New Covenant, and concludes with symbolic and pastoral reflections for the Laodicean era.

Part 1 — Laodicean: Name and Meaning

- Greek: Laodicea is Λαοδίκεια (Laodikeia), from λαός (laos, “people”) + δίκη/δικαιοσύνη (dike/dikaiosynē, “justice” or “righteousness”). The literal sense is “people’s justice/rights” or “judged by the people.”
- Hebrew sense (equivalent meaning): Laodicea is a Greek city name and has no original Hebrew form. A meaningful Hebrew rendering would be **מַעַל קִדְצָה** (tsedek ha-am, “justice of the people”) or **מִשְׁפַּט־הָעָם** (din-ha-am, “judgment/case of the people”).
- Biblical context (Revelation 3:14–22): The Laodicean church is lukewarm, wealthy,

self-sufficient, spiritually blind, and in need of repentance. Theologically the name implies people-oriented self-righteousness and a misplaced trust in material prosperity instead of covenantal dependence on Yahweh.

Part 2 — Covenantal Framework (God of Covenants)

A covenantal reading traces how God keeps and unfolds His promises through covenants. Key covenants:

- Adamic Covenant — Genesis 3:15: the seed who will bruise the serpent (proto-evangelium).
- Noachic Covenant — Genesis 9:8–17: God’s commitment to preserve creation; sign = rainbow.
- Abrahamic Covenant — Genesis 12:1–3; 15; 17: promise of seed, land, and blessing to the nations.
- Mosaic Covenant — Exodus 19–24: national covenant, law, and sacrificial system (typical and instructive).
- Davidic Covenant — 2 Samuel 7:12–16: promise of an eternal king from David’s line.
- New Covenant — Jeremiah 31:31–34; Ezekiel 36:24–37:14; Luke 22:20; Hebrews 8:6–13: internal transformation, forgiveness, Spirit-wrought life, to be fulfilled eschatologically.

Covenantal reading connects the “already” of God’s

promises with the “not yet” of their consummation — the blending of eternity (inaugurated in Christ) with the ending of time (its final fulfillment).

Part 3 — Chronological Prophetic Timeline (Post-Tribulation / Covenantal Ordering)

The following scriptural passages are arranged to reflect prophetic sequence as the covenantal plan unfolds in a post-tribulation framework.

Representative passages are cited; exegetical detail may be developed in sermons or study guides.

A. Signs Preceding the Great Tribulation (birth-pains; increasing lawlessness; cosmic and moral upheaval)

- Isaiah 2:10–22; Isaiah 24–27
- Joel 2:1–11; Joel 2:28–32
- Amos 5:18–20
- Zephaniah 1:7–18; Habakkuk 3:3–19
- Daniel 8; Daniel 9:24–27; Daniel 11–12
- Matthew 24:4–8; Mark 13:5–8; Luke 21:10–11

B. The Great Tribulation (a time of distress and persecution)

- Daniel 9:27; Daniel 12:1–4, 7
- Jeremiah 30:4–7 (“the time of Jacob’s trouble”)
- Matthew 24:15–22; Mark 13:14–20; Luke 21:20–24

- Revelation 6:1–17; Revelation 8–11; Revelation 12–14; Revelation 13; Revelation 17–18

C. The Coming of the Son of Man after the Tribulation (the Lord returns)

- Matthew 24:29–31; Mark 13:24–27; Luke 21:25–28
- Daniel 7:13–14
- 1 Thessalonians 4:13–18; 1 Corinthians 15:50–58
- Revelation 19:11–16

D. The Wrath of God and the Battle of Armageddon (climax of divine judgments)

- Joel 3:9–16 (Valley of Jehoshaphat)
- Zechariah 14:1–10 (the LORD fights for Jerusalem; His feet upon the Mount of Olives)
- Revelation 16:12–16 (the nations gathered at Armageddon); Revelation 16:17–21 (seventh bowl)
- Revelation 19:17–21
- Isaiah 63:1–6; Isaiah 34

E. The Binding of Satan; Millennium — The Thousand-Year Reign

- Revelation 20:1–3; Revelation 20:4–6
- Old Testament anticipations of the Messianic reign: 2 Samuel 7:12–16; Psalm 2; Isaiah 9:6–7; Micah 4:1–5; Isaiah 11:1–9
- Ezekiel 37:21–28

F. Final Revolt, Final Judgment, New Heavens and New Earth

- Revelation 20:7–10 (final uprising, Gog and Magog imagery)
- Revelation 20:11–15 (Great White Throne judgment)
- Isaiah 65–66; Isaiah 35; Isaiah 11
- Revelation 21–22 (New Jerusalem; new heavens and new earth)

Part 4 — Representative Verses in Sequence (Compact Chronological List)

1. Genesis 3:15 — Adamic hope
2. Genesis 9:8–17 — God preserves creation (Noachic)
3. Genesis 12:1–3; Genesis 15 — Abrahamic promises
4. Exodus 19–24 — Mosaic covenant and law
5. 2 Samuel 7:12–16 — Davidic throne promise
6. Daniel 9:24–27; Daniel 12:1–4 — Daniel’s timetable; time of distress
7. Jeremiah 30:4–7 — “Time of Jacob’s trouble”
8. Isaiah 24–27; Joel 2:1–11; Joel 3:9–16; Zephaniah 1; Habakkuk 3 — Day of the Lord; cosmic signs
9. Matthew 24:15–22; Mark 13:14–20; Luke 21:20–24 — The Great Tribulation
10. Matthew 24:29–31; Mark 13:24–27; Luke 21:25–28 — Coming after tribulation

11. 1 Thessalonians 4:13–18; 1 Corinthians 15:50–52
— Resurrection and gathering
12. Revelation 16:12–16; Revelation 16:17–21 —
Bowls; Armageddon
13. Revelation 19:11–21 — The Lord’s triumph and
defeat of the beast
14. Revelation 20:1–6 — Satan bound; Millennium
15. Revelation 20:7–15; Revelation 21–22; Isaiah 65–66
— Final judgment and eternal kingdom

Hermeneutical and Theological Notes

- **Post-Tribulation Focus:** Matthew 24:29–31 is central to the post-tribulation argument: Christ’s visible coming follows the Great Tribulation. The gathering of the elect is tied to Christ’s return.
- **Covenantal Continuity:** This approach emphasizes continuity in God’s plan. The God who made promises to Adam, Noah, Abraham, and David brings final restoration after judgment. The Mosaic system points forward to Christ’s consummating work and reign.
- **Theophany and Christology:** Zechariah 14:1–10 describes a divine warrior who comes to deliver Jerusalem and stands on the Mount of Olives. In the Apostolic Pentecostal understanding represented here, the returning LORD is the Almighty Jesus Christ — the invisible God made visible in human form. John 10:30 (“I and the Father are one”) is read to affirm the of the Father is Jesus and the Son is

Jesus in humanity dual nature in the person of Jesus, not as a trinity of persons but as the one God manifest in Christ.

- Symbolism: Images such as winepresses, harvests, and the Valley of Jehoshaphat are symbolic ways Scripture portrays God’s righteous retribution against unrepentant powers and the vindication and restoration of His people.

Part 5 — Metaphorical and Pastoral Insights (Laodicean Emphasis)

- “Ending of Time” (eschaton): This is both judicial and restorative. God brings history to an apex where injustice and rebellion are judged, and covenantal promises — blessing, restoration, and kingship — are fulfilled.

- “Blending of Eternity”: Kingdom realities are inaugurated in Christ and will be fully manifested when history ends, and eternity is ushered in.

- Laodicean Diagnosis: Lukewarmness — spiritual self-sufficiency — is the Laodicean era’s great threat. Material prosperity, pride, and self-deception displace covenantal humility and dependence. The call in Revelation 3:18–19 is covenantal: renounce false riches, be clothed in Christ, and return to covenant faithfulness.

- Armageddon and the Bowls: These images portray God’s righteous retribution. Covenantally, they purge

and vindicate God's people and fulfill promises to the patriarchs and David.

- The Millennium: The thousand-year reign fulfills the Davidic promise. The King rules; justice and peace are extended; creation is transformed in covenant consummation.

Practical Application for the Laodicean Age

- Self-Examination: Are we lukewarm in faith, relying on wealth or reputation rather than the covenant God?
- Repentance and Renewal: Confession restores covenantal fellowship (Revelation 3:19–22; Jeremiah 31; Ezekiel 36).
- Endurance and Witness: Tribulation precedes consummation. Believers are called to remain faithful, watchful, and to proclaim God's covenantal promises.
- Evangelism and Justice: The covenantal vision — a people, a land restored, and an eternal King — compels compassionate proclamation and working for justice.

Concluding Prayer (Outline)

- Confession for Laodicean self-reliance.
- Plea for revival, Spirit-renewal, and covenantal repentance.
- Petition for the Lord's coming, the vindication of the righteous, and the establishment of His righteous

reign.

Appendix — Key Texts for Study (Selected References)

- Revelation 3:14–22
- Genesis 3:15; Genesis 9:8–17; Genesis 12; Genesis 15
- Exodus 19–24
- 2 Samuel 7
- Isaiah 24–27; Isaiah 34; Isaiah 63; Isaiah 65–66; Isaiah 11; Isaiah 35
- Joel 2:1–11; Joel 3:9–16
- Ezekiel 37:21–28; Ezekiel 38–39
- Daniel 9:24–27; Daniel 12
- Jeremiah 30:4–7; Jeremiah 31
- Zechariah 14:1–10
- Matthew 24; Mark 13; Luke 21
- John 10:30
- Acts 2:16–21
- 1 Thessalonians 4; 1 Corinthians 15; 2 Thessalonians 1
- Revelation 6–19; Revelation 16:12–16; Revelation 19:11–21; Revelation 20–22

Final Word

The Laodicean age is a summons: repent and accept the covenantal remedy Jesus Christ offers. The

prophetic Scriptures, read covenantally from an Apostolic Pentecostal perspective, show a God who fulfills promises through judgment and restoration. The “ending of time” ushers in God’s eternal covenantal reign — the blending of time and eternity in the person of the Lord Jesus Christ.

The devil’s deception is dressing up as denominational pride. Too often the first thing people announce is a church name and its dogmas, not Jesus. Such division echoes Babylon’s confusion. I stand before you not in the name of any man-made system, but in the powerful name of Jesus—the name above all names. Lay down labels, reject confusion, and let the unity of Christ shape us. Follow Jesus alone, not the divisions of men. Amen; live boldly for Him.

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