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THE WORLD AND THE CHURCH:
AN ESCHATOLOGICAL STUDY ABOUT
THE CURRENT SITUATION



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ABSTRACT

“The World and the Church: An Eschatological Study about the Current Situation”— This study focuses its attention on the different crises that today's society is going through to propose the reaction that the Christian should have in the face of each of the different catastrophes. In the first place, it will try to understand in greater depth the events presented in Matthew 24 in the light of the prophetic sequence of the book of Daniel, specifically chapters two, seven and eleven. Secondly, it will try to show how this analysis can help the believer prepare to face the end times. Finally, a series of tips for the practical life of the believer will be given.

Key Words: crises, Society, Eschatology, advice, Daniel and Matthew.

RESUMEN

“La iglesia y el mundo: un estudio escatológico sobre la situación actual”— Este estudio centra su atención en las diferentes crisis por las que la sociedad atraviesa hoy para proponer la reacción que el cristiano debe tener ante cada diferente catástrofe. Primero, se buscará entender con más profundidad los acontecimientos presentados en Mateo 24 a la luz de la secuencia profética del libro de Daniel, específicamente los capítulos dos, siete y once. Segundo, se intentará mostrar cómo el análisis realizado puede ayudar a que el al creyente se prepare a fin de afrontar los tiempos del fin. Finalmente, se brindará una serie de consejos para la vida práctica del creyente.

Palabras clave: crisis, sociedad, escatología, consejo, Daniel y Mateo.

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Introduction

The year 2020 is being lived from crisis to crisis. At the beginning of the year, the nightmare of fire lived in the Amazon jungle¹ came back to life in Australia.² Rocks and large clouds of smoke and toxic ash were expelled to the atmosphere by volcanoes full of magma in the Philippines,³ Mexico⁴ and Japan.⁵ Earthquakes

¹“Incendios en el Amazonas: ¿qué pasó con las llamas que arrasaban las selvas en Brasil, Bolivia y Paraguay?”, *BBC News*, September 25, 2019, under “Incendios Amazonas”, <https://www.bbc.com/mundo/noticias-america-latina-49811380> (accessed: May 22, 2020).

²“Australia fires: A visual guide to the bushfire crisis”, *BBC News*, January 31, 2020, under “crisis Australia”, <https://www.bbc.com/news/world-australia-50951043> (accessed: May 24, 2020).

³Jinky Jorgio, Jessie Yeung and Alaa Elassar, “Philippines warns of ‘explosive eruption’ after Taal Volcano spews ash near Manila”, *CNN*, January 14, 2020, under “eruptions Philippines”, <https://edition.cnn.com/2020/01/12/asia/taal-volcano-eruption-philippines-trnd/index.html> (accessed: May 22, 2020).

⁴Luis Ernesto Quintana Barney, “La explosión del volcán Popocatepetl en México”, *CNN*, January 9, 2020, under “volcanes México”, <https://cnnespanol.cnn.com/gallery/fotos-la-explosion-del-volcan-popocatepetl-en-mexico/> (accessed: May 22, 2020).

⁵“Volcano Erupts on Kuchinoerabu Island in Kagoshima Prefecture; no Injuries Reported”, *The Japan Times*, January 11, 2020, under “Japan volcanoes”, <https://www.japantimes.co.jp/news/2020/01/11/national/volcano-erupts-kuchinoerabu-island-kagoshima-prefecture-no-injuries-reported/#.Xta5xVVKjIU> (accessed: May 22, 2020).

shook the earth like jelly in Puerto Rico⁶, Turkey⁷ and Jamaica.⁸ Large amounts of water flooded Indonesia,⁹ Brazil¹⁰ and Australia.¹¹ Taken out from Egypt's worst nightmares, millions of locusts ravaged East Africa¹² and giant hornets terrified the US.¹³ The conflict between the

⁶Adeel Hassan, “¿Por qué hay tantos sismos en Puerto Rico?”, *The New York Times*, January 7, 2020, under “terremotos en Puerto Rico”, <https://www.nytimes.com/es/2020/01/07/espanol/sismos-puerto-rico.html> (accessed: May 22, 2020).

⁷“Turkey Earthquake: At Least 31 Dead as Buildings Collapse”, *BBC News*, January 25, 2020, under “Earthquake in Turkey”, <https://www.bbc.com/news/world-europe-51245088> (accessed: May 22, 2020).

⁸Steve Almasy, Brandon Miller and Alla Eshchenko, “Magnitude 7.7 earthquake strikes off the coast of Jamaica and is felt as far away as Miami”, *CNN*, January 29, 2020, under “Earthquake in Jamaica”, [https://edition.cnn.com/2020/01/28/americas/earthquake-caribbean-sea/index.html#:~:text=\(CNN\)%20A%20magnitude%207.7%20earthquake,as%20far%20away%20as%20Miami.&text=There%20were%20several%20aftershocks%20including, had%20a%20magnitude%20of%206.1.](https://edition.cnn.com/2020/01/28/americas/earthquake-caribbean-sea/index.html#:~:text=(CNN)%20A%20magnitude%207.7%20earthquake,as%20far%20away%20as%20Miami.&text=There%20were%20several%20aftershocks%20including, had%20a%20magnitude%20of%206.1.) (accessed: May 22, 2020).

⁹“Indonesia – Floods in South Sulawesi Leave at Least 16 Dead”, *Floodlist*, July 15, 2020, under “Flood in Indonesia”, <http://floodlist.com/asia/indonesia-floods-north-luwu-regency-south-sulawesi-july-2020> (accessed: May 22, 2020).

¹⁰“Al menos 50 muertos tras inundaciones en Brasil”, *CNN*, January 28, 2020, under “inundaciones Brasil”, <https://cnnespanol.cnn.com/video/al-menos-50-muertos-tras-inundaciones-en-brasil-pkg-digital/> (accessed: May 22, 2020).

¹¹“Australia Floods: Fire-hit Australia faces ‘dangerous’ downpours”, *BBC News*, February 7, 2020, <https://www.bbc.com/news/world-australia-51420500> (accessed: May 24, 2020).

¹²“Hundreds of billions of locusts swarm in East Africa”, *BBC News*, March 10, 2020, under “Locusts in Africa”, <https://www.bbc.com/news/in-pictures-51618188> (accessed: May 24, 2020).

¹³Faith Karimi, “Invasive Giant Hornets Have Been Spotted in the US for the First Time”, *CNN News*, May 4, 2020, under “Hornets in US”, <https://edition.cnn.com/2020/05/03/us/washington-giant-murder-hornets/index.html> (accessed: May 24, 2020).

US and Iran escalated to the point of alarming for a third world war.¹⁴ The global pandemic has infected more than 6 million people and has claimed more than 376,000 lives.¹⁵ The COVID-19 has dealt a resounding blow to the global economy, affecting the price of oil, industries and jobs; and the most terrible thing is that the worst is yet to come.¹⁶ Deep social and moral crises were revealed by pedophile movements like MAP (Minor-attracted people)¹⁷ and the violent conflict in the US caused by the murder of George Floyd.¹⁸ Those are just some of the troubling events of the year and all of them have found an apocalyptic interpretation in the Christian minds: has society entered the final stage of the end of times?

Doubtlessly, each member of the Seventh-Day Adventist Church can affirm the arrival of the final stage of the world, but not all agree about the attitude a Christian must take. Should we hide the light that God has given us? What does God expect from us? In order to answer these questions, it is necessary to understand the current

¹⁴“Iran crisis: US ‘ready for serious negotiations’ with Tehran”, *BBC News*, January 9, 2020, under “Irans and US”, <https://www.bbc.com/news/world-us-canada-51043559> (accessed: May 24, 2020).

¹⁵Google News, “Coronavirus (COVID-19)”, Google, <https://news.google.com/covid19/map?hl=es-419&gl=PE&ccid=PE:es-419> (accessed: May 24, 2020).

¹⁶VisualPolitik, “Rusos vs Saudíes: el Coronavirus y la nueva guerra del petróleo”, VisualPolitik, March 24, 2020, <https://www.youtube.com/watch?v=SPxx-cfwsG0&t=103s> (accessed: May 24, 2020).

¹⁷Katherine Denkinson, “Outrage as Paedophiles Rebrand Themselves as ‘Minor-Attracted Persons’ in Chilling Online Propaganda Drive”, *MailOnline*, June 27, 2020, under “MAP and pedophiles”, <https://www.dailymail.co.uk/news/article-8466899/Paedophiles-rebrand-minor-attracted-persons-chilling-online-propaganda-drive.html> (accessed: May 24, 2020).

¹⁸Jessie Yeung, Steve George, Melissa Macaya, Meg Wagner, Mike Hayes and Daniella Diaz, “June 2 George Floyd protest news”, *BBC News*, June 3, 2020, under “George Floyd murder”, <https://edition.cnn.com/us/live-news/george-floyd-protests-06-02-20/index.html> (accessed: June 8, 2020).

situation. What does the Bible say about the socio-cultural situation of the end times? The aim of the study is to describe and analyze what the eschatological prophecies reveal about the society before the second coming of Jesus and the attitude of God's people towards such a situation. First, there will be a description of some of the events presented in Matthew 24 that have a relationship with the last part of Daniel 2, 7 and 11. Then, the implications over the society condition will be analyzed. Finally, a biblical answer will be presented to face the current situation from the texts that were already mentioned.

The World

Since sin was introduced in Eden, this world has been the battlefield of the cosmic conflict. Things like thorns and thistles, even genocide, are just collateral effects of the spiritual war (Eph 6:12). As in any battlefield, the marks of the war are visible.¹⁹ Those repercussions are going to be analyzed through a study of the characteristics of the final human-satanic powers in Dn 2, 7 and 11 in relationship with the signs of the end times told by Jesus.

Even though Mt 24 had an immediate fulfillment in the first century with the destruction of the temple,²⁰ clearly, it was directed towards the eschatological event of the *paruosia* (Mt 24:3, 39, 44). Also, this chapter has a direct relationship with the book of Daniel, specifically with the mention of the "abomination of desolation" (Mt

¹⁹John M. Flower, "El pecado", in *Tratado de teología Adventista del Séptimo Día* from *Comentario bíblico adventista 9*, ed. George W Reid (Buenos Aires: ACES, 2009), 287-290.

²⁰George Knight, Mateo: *El evangelio del reino*, La Biblia amplificada, ed. Tulio N. Peverini (Buenos Aires: ACES, 1997), 237-241.

24:15) with Dn 7,²¹ and the mention of the “great tribulation” (Mt 24:21) with Dn 12:1.²²

Feet, Toes and Matthew 24

The unique supremacy of God over the mysteries of history is shown in Dn 2.²³ But, the phrase at beginning of the verse 44 נְדָוּתָם וְיָמֵיהֶם (literally “and in their days, of those kings”), makes the last part of the chapter even more relevant for the eschatological time. It makes the *feet and toes* span from the divided kingdom (Dn 2:41), understood as the fallen of the Roman empire by the barbarous nations; until the *stone*, understood as the second coming of Jesus.²⁴ So the description and condition of this divided kingdom apply to the current times.

The first thing to notice is that there are no kingdoms coexisting, there is one divided kingdom (Dn 2:41).²⁵ There are kings inside this kingdom, and the fact that all of them are destroyed before God establishes His eternal kingdom (Dn 2:44) tells that, if there is something that joins all of them, it is that they are against God’s authority. Then, the text said it is composed of iron and clay, it is partly

²¹“La abominación desoladora” [Mt 24:15], *Comentario bíblico adventista*, ed. Francis D. Nichol, trans. Víctor Ampuero Matta (Boise: Publicaciones Interamericanas, 1978), 5:487.

²²Paul J. Ray, Jr., “Exegesis of Matthew 24:21–35: ‘This Generation’ and the Structure of Matthew 23–25”, *Journal of the Adventist Theological Society* 8, no. 1 (1997): 210. Onwards *JATS*.

²³Zdravko Stefanovic, “Daniel: A Book of Significant Reversals”, *Andrews University Seminary Studies* 30, no. 2 (1992): 143-4. Onwards *AUSS*.

²⁴Gerhard Pfandl, “Interpretations of the Kingdom of God in Daniel 2:44”, *AUSS* 34, no. 2 (1996): 260, 261.

²⁵The word used for *kingdom* is מְלִכָּה; it appears in singular, and it is the same that the prophet used to describe the second, third and fourth kingdom (Dn 2:39, 40).

strong and partly fragile (Dn 2:41, 42).²⁶ The iron is a clear heritage of Roman brutality;²⁷ and the clay of potter, even though it had a practical value for making crafts and utensils,²⁸ in the text it's just remarked for its weakness in front of the iron. Finally, those strong and weak kings are described as being unable to join each other (Dn 2:43). Their proposal to maintain peace and balance is frustrated, the reason, those alliances are based on human seed.²⁹

Mt 24:37, 38 gives an interesting description of the society after the phrase “as the days of Noah”. There is a sequence of participles that present people as compulsive “drinkers,” “eaters,” and people “marrying and giving in marriage”;³⁰ all in the context of their ignorance about the coming of the Son of Man (Mt 24:39). There is a clear parallel between the situation of these strong kings trying to maintain their positions and these weak kings trying to become stronger by alliances based in human seed. Even though Jesus was not talking exactly about the royalty, the kings and the eschatological

²⁶There is an interesting transition from the feet to the toes in those verses, but it is material for another research.

²⁷The word *iron* comes from the Aramaic root פּרזל; it appears in chapters two, four and seven of Daniel. What clarifies the relationship with Rome in chapter seven is that this metal is used to describe the *terrible best* (Dn 7:7, 19). The continuity of the iron could even go further until the Papal influence. See William H. Shea, “Reinos caídos (Daniel 2:1-49; 7:1-28)”, in *Daniel: Una guía para el estudioso* (Buenos Aires: ACES, 2009), 110-3.

²⁸Earthenware cups, bowls, jars, vessels, art, tablets; all of that for storage, transport, food preparation, food serving, and religious activities. See Earl Kellett, “Pottery”, ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

²⁹Ricardo Abos-Padilla, “¿Es posible ver la última parte de Daniel 2 con más precisión en nuestro tiempo?”, in ‘*The End from the Beginning*’: *Festschrift Honoring Merling Alomia*, eds. Benjamin Rojas, Teófilo Correa, Lael Caesar and Joel Turpo (Lima: Fondo Editorial Universidad Peruana Unión, 2015), 226-30.

³⁰The Greek text says τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες.

society ignore that there is a stone coming and live according to their selfish desires.

A Terrible Beast, a Little Horn and Matthew 24

One more time there is a succession of kingdoms in Dn 7, the difference is that the minerals are represented by *beasts*. The legs, feet and toes have an equivalent with the terrible beast that has “great iron teeth”.³¹ This beast endures until the coming of the *Son of Man* (Jesus)³² unto the Ancient of days (Dn 7:13). Later, He receives the “rulership over the final, eternal, and all-encompassing kingdom of God on earth”,³³ interpreted as the second coming of the Messiah.³⁴ So, the influence of this terrible beast remains until today.

As it was pointed out, the brutality of the iron becomes tangible one more time in the iron teeth that *devoured and broke in pieces*, and those feet that *stamped the residue* (Dn 7:7, 19). Then, ten horns appear, from which seven remain (Dn 7:7, 8), those just have horizontal or earthly interests³⁵; it is interesting to notice that all those horns belong to the fourth beast, in relation with the plurality inside the feet of Daniel 2. Finally, the showing up of the little horn (Dn 7:8), as the other ten, operates on a horizontal plane; but also directs its attack in a vertical plane, toward the saints and the Most High.³⁶

As Dn 7, Mt 24 presents turbulence on the horizontal and

³¹William H. Shea, “Daniel: A Case of Intertextuality”, in *The End from the Beginning*, 180, 181.

³²William H. Shea, “The Neo-Babylonian Historical Setting for Daniel 7”, *AUSS* 24, no. 1 (1986): 33, 34.

³³*Ibid*, 34.

³⁴Merling Alomía, “El Mesías es el rey eterno”, in *Daniel: el profeta mesiánico*, vol. II (Lima: Editorial imprenta Unión, 2007), 252.

³⁵Margit L. Süring, “The Horn-Motifs of the Bible and the Ancient Near East”, *AUSS* 22, no. 3 (1984): 338. Süring came to that conclusion after analyzing all the “horn passages” in the apocalyptic context.

³⁶*Ibid*, 339, 340.

vertical planes. There are “wars and rumors of wars” (Mt 24:5, 6) and “nations and kingdoms will rise against other ones” (Mt 24:7). An intensification of these events is raised by the phrase “beginning of sorrows” and it maintains society in a constant state of crying, alarm, and trouble (Mt 24:6).³⁷ Also, “false prophets and Christs arise” (Mt 24:5, 11, 24), attacking with lies, trying to deceive “if it were possible” the chosen ones (Mt 24:24, compare it with Dn 7:21). That short phrase is very significant, because it implies the existence of a large group of people that are deceived. So, the eschatological society lives blind among spiritual darkness.

Alliance between the South and the North and Matthew 24

The chapter eleven is the largest written by Daniel, it describes a series of conflicts among human powers that lead themselves to the last five verses of the chapter (Dn 11:40-45).³⁸ The verse 40 begins with the phrase $\text{וְכֵן בְּעֵת הַסֵּוֹף}$ and it literally means “and at time of end”; theologically it has been associated the divine judgement and the *eschaton*.³⁹ So the actions of the powers in the following verses and their description in the previous verses, all that directly affect the time before the second coming of the Messiah.

The image of the king of the North “planting his tabernacles between the sea and the holy mountain” (Dn 11:45) recall the reader

³⁷The Greek word is $\theta\rho\acute{o}\epsilon\omega$, see G. Abbott-Smith, *A Manual Greek Lexicon of the New Testament* (New York: Charles Scribner’s Sons, 1922), 209.

³⁸There are conflicts among the east and west (vv. 2-4), the north and south (5-20), also political and religious activities (vv. 21-39). See Zdravko Stefanovic, “The Revelation About a Long War (11:2-45)”, in *Daniel: Wisdom to the Wise: Commentary on the book of Daniel* (Nampa: Pacific Press Publishing Association, 2007), 395.

³⁹Carlos E. Mora, “The Remnant in Daniel 11:40-45”, in *The End from the Beginning*, 252. Mora even calls it “the *locus classicus* of eschatology in OT”.

the actions of the little horn against the sanctuary in Dn 7. Both powers are recognized as the same by the Adventist interpretation.⁴⁰ But, it is possible to say that there is a new input in chapter eleven regarding the king of the South. The discussion of his identification is still open,⁴¹ but, because of his relationship with Egypt, it should be full of hubris, rejecting God-dependence and without interest to know Him (Ex 5:2).⁴² It is necessary to highlight that, even though these kings “do not get along”, both are against the true God and His people.

We already mentioned in the previous part why he acts just as the little horn, so, this paragraph will be contracted on the king of the south. Mt 24:12 mention the “abound of iniquity”; the root of the Greek term used here is ἀνομία, it suggests a “contempt” and “rupture” against the law and describes human condition of living without law or in anarchy.⁴³ As a result, “the love of many grows cold” (Mt 24:12). The root of the Greek term used here is ψύχω, it presents the idea of something becoming dry and cold,⁴⁴ even someone that

⁴⁰See C. Mervyn Maxwell, “Introducción: Dios y la hostilidad humana”, in *Daniel: el misterio del futuro revelado* (Buenos Aires: ACES, 2017), 286-8; William H. Shea, “El mensaje final – Parte 2 (Daniel 10:1-12:13)”, in *Daniel: una guía para el estudioso* (Buenos Aires: ACES, 2010), 261-3; Jacques B. Doukhan, “Guerra mundiales”, in *Secretos de Daniel: Sabiduría y sueños en un príncipe hebreo en el exilio* (Buenos Aires: ACES, 2007), 172-5.

⁴¹Roy E. Gane, “Methodology for Interpretation of Daniel 11:2-12:3”, *JATS* 27, no. 1 (2016): 294-343. The whole article rejects the interpretation of “atheism” for this king.

⁴²Ángel M. Rodríguez, “Daniel 11:40-45, the Exodus from Egypt, and the Book of Revelation: Intertextual Interpretation”, in *The End from the Beginning*, 246-7.

⁴³John M. Fowler, “Pecado”, *Tratado de teología Adventista del Séptimo Día*, vol. 9 from *Comentario bíblico adventista*, ed. George W Reid (Buenos Aires: ACES, 2009), 272.

⁴⁴*The Lexham Analytical Lexicon of the Septuagint* (Bellingham, WA: Lexham Press, 2012).

dies.⁴⁵ A similar image is presented to Moses when God said that Pharaoh's heart was going to be hardened (Ex 7:3), explaining why he did not recognize God as the Lord and obey His word. The eschatological society suffers the same condition of the king of the South, rejecting to recognize God for the lack of love.

God's People

It is more than clear that the situation does not benefit God's people, it could be even maddening and distressing. But what is heavenly advice to face the current situation? In the following part, the principles shown by Jesus will be presented in relationship with the Danielic passages.

At the beginning of the chapter, Jesus established a precedent to support all the misfortunes, pains, and sorrows: "for all these things must come to pass". Dn 2:21, 28 presents God as the One who has history in his hands and develops His salvation plan through it. So, when Jesus said those words, he understood that terrible things were going to happen with no apparent explanation; and He wants believers to know that, above all wars, famines, pestilences, earthquakes, and false Christs, His will is being fulfilled.

The verses of Mt 24:13, 14 are linked by the term τέλος, literally translated as "end". The first affirms the salvation of the one who perseveres until the "end" and the second that, before the "end", the gospel must be preached unto all nations. Before these two affirmations there is an underlying idea, the end of evil is assured. That could be a reaffirmation of what happened after the coming of the *stone cut without hand* (Dn 2:46), the *judgement* of the fourth beast and all its horns (Dn 7:25), and the coming of the end for the king of the North who finds no help (Dn 7:45). The believer must know that

⁴⁵Alfred E. Tuggy, *Lexico griego-español del Nuevo Testamento* (El Paso, TX: Mundo Hispano, 2003), 1030.

it does not matter how powerful are these entities or how great is their influence, the eternal destruction is what comes for them. The need of sharing preaching will be analyzed further.

Jesus warned his disciples to not believe in lies, specifically the ones that come from false prophets and Christs (Mt 24:23, 24). The eschatological prophecies of Daniel have special truths for these times (Dn 12:4), the obvious way to avoid being deceived is to know the truth. So, the believer must have a special consideration with the signs (Mt 24:32-36)⁴⁶ that were prophesied and the prophecies themselves.

The last seven verses talk about a parable that presents the same elements of the three parables from chapter 25. The parable of the faithful servant and the evil servant divides people in two groups, there is a person with authority that emits a judgment, finally the good ones are accepted, and the evil ones are rejected.

Parable	The Two Groups		The Judge and the Verdict		
The two servants (24:45-51)	The wise and faithful servants (24:46)	The evil servant (24:48)	The lord (24:45)	The wise servant becomes a ruler (24:47)	The evil servant is punished (24:51)
The ten virgins (25:1-13)	The five wise virgins (25:2)	The five foolish virgins (25:3)	The husband (25:1)	The wise virgins enter to the wedding (25:9)	The foolish virgins cannot enter (25:12)
The talents (25:14-30)	The two good and faithful	The evil and slothful	The Lord that went	The two good servants	The evil servant is

⁴⁶The parable of the fig tree, actually, is a call to be in a permanent state of oversight.

	servants (25:16, 17)	servant (25:18)	abroad (25:14)	enter into the joy of their Lord (25:20-23)	thrown out (25:24- 30)
The final judgement (25:31-46)	The ones in the right (25:33)	The ones in the left (25:33)	The son of man (25:31)	The ones in the right inherit the kingdom (25:34-40)	The ones in the left are departed (25:41- 46)

Jesus already mentions the need of preaching (Mt 24:14), it is presented as a condition for His second coming and the establishment of His eternal kingdom. All those parables present the idea of a judgment based on the action of the people before the coming of the Lord, husband, or Son of Man; an idea that permeates the entire book of Daniel. Jesus asked, “Who then is a faithful and wise servant...?” (Mt 24:45) and answered, “that servant, whom his lord when he cometh shall find so doing”. The believer must be totally committed with labor that his Lord gave him before His ascension (Mt 28:16-20).

Conclusions

Many of the events presented on Mt 24 find some correspondence in the description of the powers of Dn 2, 7 and 11. Even though Jesus was not talking specifically of those powers, the evidence of their influence over society and culture are tangible. Jesus did not limit himself to describe it, but He gave useful advice to the eschatological believers to face the current situation. At least five were found; (1) trust in God’s management of these events, (2) the assurance in God’s victory over these powers, (3) the deep knowledge of the truth, (4) a permanent state of oversight and (5) the total commitment with the missionary labor. This study concludes with a

call to make a self-evaluation according to the principles presented. Are we facing the calamities shown in the first part in a biblical way?

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