

The End of the World

This phrase identifies when the current evil governments end, all evil sinful men are cast into Hell and our “[Lord Jesus Christ](#)” sets up His kingdom to rule and reign all of the Earth. In “[the word of God](#)”, the word “[world](#)” is used to identify all of the people on this Earth. Therefore, the phrase: “[the end of the world](#)” is the end of sinful men living and ruling on this Earth. During the 1,000-year reign of “[Christ](#)”, sin will be dealt with immediately and sinful people will be immediately killed and sent to Hell. That is included in the phrase that our “[Lord Jesus Christ](#)” will “[rule with a rod of iron](#)” ([Psalms 2:9](#); [Revelation 2:27](#); [Revelation 12:5](#); [Revelation 19:15](#)). This is in my book titled [Teaching Revelation](#) and in the Doctrinal Study called [Significant Events in the New Testament](#).

Yes, there are other opinions from lazy people who have not thoroughly studied the use of this phrase in “[the word of God](#)” and have been deceived by what others write. Therefore, I provide the following which explains every place where this phrase is used in “[the word of God](#)”. The phrase: “[the end of the world](#)” is found, in “[the word of God](#)”, in:

- [Palms 19:4](#) (Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,). This Psalm starts with “The heavens declare the glory of God; and the firmament sheweth his handywork” and continues to tell us how nature is a witness for God through this verse. The next two verses say; “Which *is* as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof”. Those verses literally are speaking about the sun as the Earth revolves. However, they also, symbolically, speak about our “[Lord Jesus Christ](#)” coming out of Heaven (“*is* as a bridegroom coming out of his chamber”) with His “[bride](#)” to rule and reign this Earth for 1,000 years as His honeymoon. The phrase: “His going forth *is* from the end of the heaven, and his circuit unto the ends of it” tells us that He will rule everywhere on this Earth. The phrase: “and there is nothing hid from the heat thereof” tells us that His judgment can not be avoided anywhere on the Earth. The next phrase says: “The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple”. The Psalm continues to tell us the blessings of His rule in our lives now and in His 1,000-year reign. The Psalm ends with a prayer for God’s help to avoid “[presumptuous sins](#)” and for His help to live a life which is acceptable to Him
- [Psalms 22:27](#) (All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.) This Psalm starts with the prayer of “[Jesus](#)” while He was on the cross paying for our sins. It talks about how the ancestors of the Jews trusted God but also how the religious leaders of His day turned against God. Then it talks about how God the Father protected [Jesus](#) during His physical life and how devils (“[Many bulls have compassed me: strong bulls of Bashan have beset me round](#)”) were waiting to drag Him into Hell where they thought they would have their way with Him. (After he was taken into Hell, He took back His own power and authority as God and defeated and bound Satan and all devils.) The Psalm continues with what men did while He was on the cross and what He would do once resurrected. That’s when we come to our original verse referenced. It is telling us that when our “[Lord Jesus Christ](#)” sets up His kingdom to rule and reign all of the Earth. At that time, everyone who survives the ‘[Sheep and Goat Judgment](#)’ “shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee”. Our next verse says: “For the kingdom *is* the LORD’S: and he *is* the governor among the nations”. And, our Psalm finishes with how people will live during the 1,000-year reign of “[Christ](#)”.
- [Isaiah 62:11](#) (Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward *is* with him, and his work before him.) This chapter starts with what will happen to Jerusalem during the 1,000-year reign of “[Christ](#)”. This verse is a prophecy, to the Jewish people, that the Lord will save all Jews, who are still alive,

when he returns. It also promises rewards to the Jews who serve the Lord during the “[great tribulation](#)”. The last verse of this chapter promises that how the world views Jews and Jerusalem, during the 1,000-year reign of “[Christ](#)”, will be opposite of the current view.

- [Matthew 13:39](#) (The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.) This verse is part of the parable about ‘[The Wheat and the Tares](#)’. (See the Book Study on my web site for the explanation of this parable and the other parables in this chapter.) This parable tells how devils sow liars among God’s people and that we can not truly separate true believers from false professions until the true believers produce “fruit” (‘[new saves souls](#)’). This parable is actually for the Jews who will go through the “[great tribulation](#)”, although it will also apply to Gentiles of that time. Again, we see reference to the ‘[Sheep and Goat Judgment](#)’ with our “[Lord Jesus Christ](#)” doing the judgments and the angels executing His judgments by separating the ‘[goats](#)’ into Hell and the ‘[sheep](#)’ into the 1,000-year reign of “[Christ](#)”.
- [Matthew 13:49](#) (So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just). This verse is part of the parable about ‘[The Drawn Net](#)’. (See the Book Study on my web site for the explanation of this parable and the other parables in this chapter.) This parable tells how a fisherman gets all kinds of things in his net. He keeps the desirable fish and throws everything undesirable out. Likewise, at the command of our “[Lord Jesus Christ](#)”, and at the start of His kingdom, the angels will keep the people who helped God’s people during the “[great tribulation](#)”. They will go into His kingdom alive. All undesirables will be cast into Hell. This parable start with: “[Again, the kingdom of heaven is like](#)”. The “[kingdom of heaven](#)” is everything in heaven but also includes the 1,000-year reign of “[Christ](#)” when the laws of God’s Heaven will be enforced upon this Earth.
- [Matthew 24:3](#) (And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?) In [Matthew 24:3](#); [Mark 13:3-4](#) and [Luke 21:7](#), we read that the disciples asked “Jesus”: “Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?” (These sentences also warn us against “[false christ](#)s”. Please see the Doctrinal Study called: [False Things according to the Bible](#) for links to other false things which God warns us against.)

These references tell us general prophecies of things which will happen before the ‘[Rapture](#)’. Following those comments are things specific to the Jews and mainly for Jews going through the “[great tribulation](#)”. Unfortunately, there are people who ignore this distinction and try to claim that these prophecies are for Gentiles and that they mean that the church will go through the “[great tribulation](#)”. If you see my [Study on Revelation](#), and related Studies references there, you will see that the church does not go through the “[great tribulation](#)”. Prophecies of God’s people going through the “[great tribulation](#)” are all for Jews and people saved after the church is ‘[Raptured](#)’. Returning to the main subject of this Study, [Matthew 24:3](#) asks: “[what shall be the sign of thy coming, and of the end of the world?](#)”. These are two events which are related. In addition, [Mark 13:4](#) asks: “[what shall be the sign when all these things shall be fulfilled?](#)”. Further, [Luke 21:7](#) asks: “[what sign will there be when these things shall come to pass?](#)”. Therefore, all three references report the same question from the disciples. There are some differences in the details which are reported to follow these questions, but there are no conflicts. There is only differences in what the particular Gospel writer chose to report out of what “[Jesus](#)” said.

The return of our “[Lord Jesus Christ](#)” results in “[the end of the world](#)” as He sends the devil-led armies that fight against Him to Hell then does the ‘[Sheep and Goat Judgment](#)’. That removes all sinners from this world and ends sinful governments before he sets up His government

- [Matthew 28:20](#) (Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even unto the end of the world*. Amen.) This quote is part of the ‘[Great Commission](#)’. (Please see the Message called [The Great Commission](#) for details about it.) Simply put, God’s people are commanded to preach the Gospel until our “[Lord Jesus Christ](#)” returns to rule this world.

During the “great tribulation”, God will have Jews and angels preaching the Gospel after the church is ‘Raptured’.

- [Romans 10:18](#) (But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.) This reference is part of where Paul said that God sent His Gospel into all of the world. This is to answer the lie: ‘It would not be fair for God to send someone to Hell just because that did not accept “Jesus” as their personal “Lord”. What about the person in deepest darkest Africa who never had a chance to hear?’. First, God did send His Gospel unto the ends of the world. If the messenger refused to take the message or if his hearers refused to pass it on, that is not God’s responsibility. Next, people have no right to demand that God do everything that they think He should do and that is what these people are trying to do to God. In addition, what God does with someone else who lives in different circumstances does not give anyone the right to demand that God treat them the same and ignore the differences in circumstances. No, this section of Romans is showing people their error in thinking and the truth of what Paul writes will remain true “until the end of the world”.
- [1Corinthians 10:11](#) (Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.) This chapter, before this verse, tells us what happened to disobedient and complaining Jews while God led them through the wilderness after they refused to go into the promised land by true Biblical “faith”. And, Paul is writing to this church that the requirement to obey God, by true Biblical “faith”, will remain until our “Lord Jesus Christ” returns to rule this world. After he returns, people will see ‘God in human flesh’ living in this world and ruling it. They will still have to obey, but now they will obey a visible God and not an invisible God.
- [Hebrews 9:26](#) (For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.) Our chapter ends with: “So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation”. Our chapter tells us how our “Lord Jesus Christ” changed everything, especially our religious relationship with God. Our sentence emphasizes that He suffered and died once. He did this in order to legally pay for our sins and to allow us to become adopted children of God. Once we have legal forgiveness, we do not need it again for the same sin. And, once adopted, we do not need that repeated. And, since He “is the propitiation for our sins: and not for ours only, but also for the sins of the whole world”, ([1John 2:2](#)) that payment does not need to be repeated. Finally, our sentence tells us that His payment is effective until He returns to rule and reign this world, which is when He will deal with sin differently. Thus, like every other reference to the phrase: “the end of the world”, this phrase is referring to when our “Lord Jesus Christ” will return to rule and reign this world.