

Faith in Five - Adult The Last Days



1. Heaven is the ultimate goal we hope to attain as Catholic Christians. It is where we wait for "Christ to come again, to bring his general judgment against the whole of earth, and to establish the definitive and final kingdom where God and man dwell together."
([Source](#))



2. **Eschatology** is the study of the eschaton, the final event of God's divine plan. It deals with God's eternity and man's final relationship with God. Through death, the soul and body are separated. Eschatology pertains to what happens to the soul after death: Particular Judgment; Heaven, Hell, or Purgatory; the Second Coming of Christ, Resurrection of the Dead, General Judgment (also known as the Last Judgement), the End of the World, including the New Heaven and the New Earth.

3. Scriptures describing the Last Days:
 - a. **Daniel 9** – the antichrist is described in great detail
 - b. **Zechariah 14**: A great battle is described, with more detail in the battle of Armageddon in Revelation
 - c. **Acts 1**: According to an angel, Jesus is described as returning after the ascension.
 - d. **Matthew 25**: eternal punishment for unbelievers and reward for believers
 - e. **2 Peter 3**: Christians will be questioned about Jesus' return.

The Book of Revelation written in A.D. 90-95, contains warnings, mysteries and prophecies of what is to come in the last days. As prophecies of Jesus and the world are fulfilled, we can expect that Jesus' coming is near.

Before Christ's second coming, the Church will go through a final trial that will shake the faith of many believers. There is religious deception brought by the Anti-Christ, "a pseudo-messianism by which man glorifies himself in place of God and of his Messiah come in the flesh" (CCC, 675).

The Resurrection of the Dead for both the just and unjust is the event immediately preceding the Last Judgment. It is the hour when all who are in the tombs will come forth, the good to the resurrection of life and the wicked, to the resurrection of judgment. The Last Judgment will reveal the truth of each person's relationship with God and the good each person has done or failed to do while on earth (CCC, 1038).

4. "The Last Judgment will come when Christ returns in glory. Only the Father knows the day and the hour; only he determines the moment of its coming. Then through his Son Jesus Christ he will pronounce the final word on all history. We shall know the ultimate meaning of the whole work of creation and of the entire economy of salvation and understand the marvelous ways by which his Providence led everything towards its final

end. The Last Judgment will reveal that God's justice triumphs over all the injustices committed by his creatures and that God's love is stronger than death" (CCC, 1040).

5. The **New Heaven and New Earth** comes at the end of time when the Kingdom of God will come in its fullness. After the universal judgment, the universe itself will be mysteriously renewed, and perfectly re-established in Christ (Acts 3:21; Ephesians 1:10; Colossians 1:20). The righteous will reign forever with Christ, glorified in body and soul. God will have his dwelling among men and happiness will fill and surpass all the desires of peace arising in the hearts of the righteous (CCC, 1048). It will be the definitive realization of God's plan to bring under a single head "all things in [Christ], things in heaven and things on earth."
6. We know neither the moment of the consummation of the earth and of man, nor the way in which the universe will be transformed. The message of the Last Judgment should rouse in us a holy fear of what is to come and move us to stay committed in our faith, watchful for Jesus' return. God in His great mercy continues to give us time to repent, to turn from our sinful ways and follow Him. Now is "the acceptable time, . . . the day of salvation" (2 Corinthians 6:2 and CCC, 1041).
7. **The Three Days of Darkness:** The origins of this prophecy are derived from private revelations, which makes the prophecy an obscure aspect of Catholicism. It has been attributed to a number of saints and mystics throughout history. Some believe it comes from St. Hildegard of Bingen, while others point to St. Patrick or St. Teresa of Avila. Blessed Anna Maria Taigi has had many private revelations predicting future events.

The specifics of the prophecy are not found in either the Book of Exodus or the Apocalypse of John in the Book of Revelation. According to this prophecy, the world will experience three days of complete darkness, during which time demons will roam the earth and the faithful will be called upon to endure great suffering and trials. The faithful are urged to stay indoors during this time, with their doors and windows closed and covered; to pray and repent for their sins. The prophecy also states that during this time, a great purification will take place. Those who have prepared themselves spiritually will be protected, while those who have not will suffer greatly. The faithful are urged to make use of sacramentals such as holy water and blessed candles to protect themselves and their homes.

8. The Catholic Church has no official comment on this prophecy and the Vatican website reveals no occurrences of the phrase "three days of darkness." The three days of darkness is not a matter of Church teaching ([Source](#)). The Church does not oblige us to believe in any particular prophecy as a matter of faith [de fide]. Private revelations are not binding on the faithful. Catholics are free to prayerfully ascertain the validity of this prophecy; whether the Three Days of Darkness is still to come or to believe it is completely symbolic.

9. We are told to keep watch, yet many spend time analyzing current events, listening to conspiracy theories about the end times and taking action to alert others. More energy is spent on paying attention to what is going on in the world than on God's Word. This type of speculation causes undue fear and anxiety among believers, taking their eyes off of Jesus and perhaps losing trust in Him.

The Gospel of St. Matthew Chapter 24 tells us how to conduct ourselves in the last days. We are called not to interpret the signs but to work for the kingdom of God. Indeed, we are to be watchful and ready for the Son of Man will come unexpectedly (v. 30, 44). **"Who then is the faithful and wise slave**, whom his master has put in charge of his household, to give the other slaves their allowance of food at the proper time? **Blessed is that slave whom his master will find at work when he arrives"** (v. 45, 46).

What is our work? It is to regard Jesus' command: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And behold, I am with you always, until the end of the age" (Matthew 28:19-20). Jesus spoke of the great wars to come but that "the end is not near yet...the gospel must first be preached to all nations" (Mark 13:10).

Jesus assures us of hope in the wake of hopelessness, a Light to cut through the darkness. He is patiently waiting for all to come to Him and is generous with His mercy. As Catholic Christians, let us be good witnesses of Jesus to others by the lives we lead and through the faith we profess.

**"The Lord himself goes before you and will be with you; he will never leave you nor forsake you. Do not be afraid; do not be discouraged."
Deuteronomy 31:8**

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