Supplement to Revelation Bible Study
Millennial Positions Concerning Christ's Second Coming
and Rapture Positions In Relation to the Tribulation

_____

Complex Questions.[1]

The questions of the millennium and rapture are ongoing in-house family debates among Christians and requires:

- diligent study
- coupled with a willingness to engage robustly in biblical text and its interpretation.

The differences between these views are the result of *hermeneutical, exegetical, and theological perspectives* **and *<u>are not a matter of heresy vs. orthodoxy</u>*.**

The hermeneutical questions one may resolve include:

- how to interpret the language and imagery of Revelation,
- whether numbers should be taken as literal or figurative, and
- the relationship between the Old Testament and the New Testament.
- Exegetically, with the Millennium there are differences in how one views the relationship between Revelation 19 and 20 (if they are *chronologically, successive* or *recapitulative*).

The various views, if not anything else, provide ample evidence of the difficulty and complexity of interpreting Revelation 20 and related passages, and *<u>this warrants a healthy dose of humility when approaching it.</u>*

When studying Revelation and eschatology it is all too easy to lose sight of the call of Christ in Revelation, which is to live victoriously as overcomers of sin, the world, and the devil and to remain faithful to Christ at all costs because he will make all things right in the end. Whatever view one thinks best reflects the teaching of Scripture, it must always be kept in mind that **Scripture always presents the doctrine of last things as a motivation for faithful living**. In the end, perhaps John Frame draws our attention to the most important eschatological point: ***So far as I can see, every Bible passage about the return of Christ is written for a practical purpose –not to help us develop a theory of history, but to motivate our obedience.***[2]

Wondering about the timing of the rapture and [the Millennium and other complex end times passages in the Bible] can cause confusion and anxiety for a lot of people. For ages, people have tried to figure out the exact date and time that the prophecy of Jesus's return will happen. The best place to turn for answers about the rapture, [the millennium and other questions] is Scripture! ***God tells us everything we need to know in the Bible. There are some things that God has left a mystery for us.*** <u>Let us be confident in what He has revealed and live a life of joy knowing we will spend eternity in heaven</u>![3]

What is the Millennium?

The Millennium refers to the period of the 1,000 year reign of Christ mentioned in Revelation 20.1-3:

> **Revelation 20:1-3** *And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.* ***2*** *And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him <u>a thousand years</u>,* ***3*** *And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.*

The exact timing and nature of what is meant by the Millennium is difficult to interpret and has been debated between three viewpoints: Amillennialism, Premillennialism and Postmillennialism.[4] The different eschatologies (*In theology, the study of the four last things (death, judgment, heaven, hell*) associated with the Millennium relate to the timing of the return of Christ regarding the 1,000 years and what is the precise nature of the Millennium.

- Amillennialists do not expect a future literal 1,000 year reign but rather view it as Christ's reign with his saints during the time *between* his two comings. *A*millennialists expect *no* millennium (The prefix a– means, "*no*").
- Premillennialists believe Christ returns *before* the Millennium preceded by a period of intense tribulation. This article examines some of the details and characteristics of these three views of the Millennium. P*re*millennialists believe Christ returns *before* the Millennium (the prefix pre–, means "*before*").
- Postmillennialists believe Christ returns *after* the millennium as a golden age when the majority of the world has converted to Christianity. The prefix –post, means "after." *Post*millennialists believe Christ returns *after* the Millennium.[5]

Amillennialists

This view is usually traced back to Augustine (354-430 AD); however, Origen (185-254 AD) from Alexandria, Egypt, who was greatly influenced by Greek philosophy, taught that the kingdom was not physical but spiritual. It is interesting to note that all the other early church fathers were premillennial. A basic teaching of amillennialism is that the kingdom began with Christ's first coming and will continue until His Second Coming. They teach that there is no 1000-year kingdom on earth. They use an allegorical system of interpretation of prophetic events. The Olivet Discourse and the greater part of the book of Revelation are largely viewed as past historical events or are spiritualized out of existence.[6]

Although amillennialists *expect* no millennial kingdom, this does not mean amillennialists deny a Millennium entirely, as the terminology may seem to imply.[7] Anthony Hoekema provides a concise amillennial interpretation of Revelation 20:

> [Note: *This appears to be false doctrine.*]
> *Amillennialists interpret the millennium … as describing the present reign of the souls of deceased believers with Christ in heaven. They understand the binding of Satan … as being in effect during the entire period between the first and second comings of Christ, though ending shortly before Christ's return. They teach that Christ will return after this heavenly reign.*

Amillennialists believe we are *presently* living in the Millennial kingdom, which is characterized by the simultaneous experiences of gospel victory and suffering for the gospel. This obviously indicates amillennialists interpret "one thousand" figuratively. The gospel is victorious because Satan is bound, rendering him incapable of preventing the spread of the gospel; yet he is not utterly powerless from persecuting the Church. Just before the end, Satan will again be permitted to deceive the nations and persecution will increase dramatically. Christians are awaiting the visible, bodily return of Christ, which brings an end to all their suffering. The second coming occurs concurrently with the general resurrection[8] and a public rapture[9] of the Church, who immediately returns to earth with Christ. Christ then judges the world, and finally ushers in the eternal state.

Important to the amillennialist understanding is the tension of "already/not yet." Christians presently live in the inaugurated kingdom, as Christ reigns from heaven; yet, they await the kingdom's full realization, when Christ will reign on Earth eternally.[10] The inaugurated kingdom endures tribulation and suffering, but also victory as the Gospel spreads; in the consummate kingdom, the new heavens and new earth, there will be eternal rest. Another key point of this view, is the understanding of Old Testament prophecy,

especially as interpreted by the New Testament. Kim Riddlebarger writes, "Amillennialists hold that the promises made to Israel, David, and Abraham in the Old Testament are fulfilled by Jesus Christ and his church during this present age."[11] Since these promises have been fulfilled, no future fulfillment is required. Amillennialists point to passages which teach that the consummation of history occurs at the second coming, with only the eternal state following. Amillennialists base their interpretation of Revelation 20 as recapitulating or re-presenting the events described in Revelation 19, rather than following it in chronological succession.[12]

See Endnote [13] for the Scriptural Problems With Amillenialism.

Premillenialism

This view is the view of the early church fathers which takes a literal approach to the Scriptures. It teaches that after the seventieth week of Daniel is completed, Christ will establish His kingdom here on earth and reign for 1,000 years. The primary subjects of this kingdom will be the surviving remnant of Israel that will eventually turn to Christ as their true Messiah and King just after the completion of the seventieth week. There will also be a remnant from among the surviving Gentile nations, especially from Egypt and Assyria, none of which will have taken the mark or worshiped the beast or his image. Premillennialists have various views on the timing of the Rapture, but they all place that momentous event before the 1,000-year reign of Christ and His kingdom.[14]

1 Thessalonians 4:17 Paul says: "*we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.*"

In recent times an idea has become quite prominent but which I think misses the point. It was made popular in the late 19th century by John Nelson Darby. It's an idea which was further spread in the "Left Behind" series of books. I think there was a TV show and movie with this same title as well.

Basically, it envisions the following scenario. Jesus returns in secret. He "raptures" true believers—meaning they are "caught up" with him in the sky—and he takes them away. Jesus' full return where he ushers in the news heavens and the new earth is delayed until a future date. In the meantime, the people left on earth have to fend for themselves in a miserable and hopeless existence while enduring many of the tribulations described in the book of Revelation.

However, the words used in Paul's account are taken from a specific historical context. When we learn a bit more about it we are given more clarity about what Paul most likely meant in his original context.[15]

The wording about believers being caught up together with Jesus in the clouds mirrors language from the first century. After an important military victory, the people would go out of their city to meet their leader and usher him back into his dominion. In other words, they didn't leave their city to abandon it; they left it to greet their leader and usher him back into his dominion with shouts of victory.

This is what will happen when Jesus' returns. Yes, his people still on earth will be "caught up" with him in the air when he returns, but this isn't so that they will all turn around and leave earth. This is so that they will be with him to usher him into his dominion (earth) as its victorious champion and Lord to make all things new.

When it comes to the rapture, one of the main details which some people seem to get wrong is that they think there will be a gap in time between when Jesus returns to collect his people and when he (truly and fully) return as Judge and Saviour and to usher in the "new heavens and the new earth." It's as if they have divided the return of Jesus into two stages—an earlier "secret" return, and then a later final return. However, I don't believe that any such gap is taught in the Bible. From what I can tell, people who think this way have misunderstood (or missed) the historical context from 1 Thessalonians 4:17.

When Jesus returns it will not be secret. It will be a global, public event. It will be visible. It will be glorious! It will be accompanied by a general resurrection of the dead, final judgment, the end of the world as we know it, and the ushering in of the new heavens and the new earth.

Although it's true that the final resurrection of the dead will not occur until Jesus returns, believers who have already passed away are not in limbo. They are in Paradise! While hanging on the cross, the thief mentioned in Luke 23:43 asked Jesus to remember him when he came into his kingdom. In response, Jesus said: "today you will be with me in Paradise." Not in a month or ten years from now, but today. In other words the thief would be in Paradise that very day. No more waiting.

We should note, however, that in 1 Thessalonians 4:13-18, Paul describes a certain order to how things will play out. Let me quote the whole section and then provide some explanation:

"*But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. Therefore encourage one another with these words.*"

It seems that some people in Thessalonica were worried that their loved ones would be forgotten when Jesus returned. Since they were already dead wouldn't they miss out?

In short, no. Let's note four big-picture details:

(a) God will bring with him those who have "fallen asleep" (i.e. died);

(b) Jesus will descend from heaven with accompanying public signs of triumph ("a cry of command," "the voice of an archangel," and "the sound of the trumpet of God");

(c) the dead will rise first, meaning that they have not been forgotten—they will be physically raised!;

(d) they will meet the Lord in the air with believers who were still alive and everyone will be with him forever.

Were the dead just waiting around for this to happen? No. As per my previous comments, their souls have been in Paradise.

It seems that in the past hundred years, the church in North America has downplayed the new heavens and the new earth which Christ will usher in when he returns. Our perspective has become limited. We think that when believers die they go to heaven—and that is it. But that is *not* it. Our time in Paradise—sometimes called the intermediate state—is a glorious place. It is even more wonderful than anything we could experience here on earth. But believers are only in Paradise until Jesus returns and ushers in the new heavens and the new earth. At that point all things will be made new and believers from all time will get to enjoy and be a part of it. As a part of that we will receive resurrected bodies. When the Apostles' Creed states, I believe "in the resurrection of the body" that's what it is referring to—not just to Christ, but to ourselves upon his return and in the new heavens and the new earth.[16]

Historic premillennialism and *dispensational premillennialism* are two premillennial systems.

- Historic premillennialism is labeled such because it more or less resembles the premillennialism held during ancient times known as *chiliasm*. Historic Premillennialism is usually associated with post-tribulation "*rapture*" and does not see a strong distinction between ethnic Israel and the Church.
- *Dispensational premillennialism* derives its name from the theology developed by John Nelson Darby in the nineteenth century that divides biblical history into a series of ages or dispensations.

It can be associated with any of the three rapture views but is often associated with a pretribulation rapture. Dispensationalism also sees a stronger distinction between ethnic Israel and the Church.[17] Dispensationalism is a man-made theology that divides the Bible into periods of time, such as *innocence, law, grace,* and so on. The problem with this is that man, by his own interpretation, is *restrictive* in doing so, since the Word of God shows *grace* by the *law,* and *human government* and *kingdom* apply to all periods of time.

- The separation of the Bible into various ages is not—in and of itself—unbiblical. Dispensational theological practices become unbiblical when they are applied to the whole Bible without accounting for the "*whole counsel of God.*"

  Acts 20.27 *For I have not shunned to declare unto you all the counsel of God.*

  With a framework that emphasizes the different roles of Israel and the church and their separation into two distinct entities, ***strict dispensational theology greatly differs from clear Biblical teaching***. A Christian is implored to carefully study the Bible, approaching it prayerfully and without preconceptions that hinder the revelation given by God's Word through His Spirit. See footnote[18] for further study of the history of dispensationalism.

- **What the footnotes on dispensationalism and centuries old debates on them will demonstrate is the importance of getting your theology from the Word of God and not from people that (1) make a lot of money from propagating false or invented contrivances from Scripture; (2) cherry pick Scripture to make it say a certain thing; or (3) take Scripture out of context to make you think a certain way. I would rather walk *from glory to glory,* having Christ and His Holy Spirit reveal truth to me as I am able to carry it, and know that I received what I believe from the Word of God and not the word of man.**

Both forms of premillennialism follow a chronological and more literal reading of Revelation 20:1-6 as subsequent to the return of Christ and final battle in Revelation 19:11-21. George Ladd defines Premillennialism as, "the doctrine stating that after the Second Coming of Christ, [Christ] will reign for a thousand years over the earth before the final consummation of God's redemptive purpose in the new heavens and the new earth of the Age to Come."[19] According to historic Premillennialists, the present age will continue until a brief period of tribulation, after which "Christ will return to earth to establish a millennial kingdom."[20] At the second coming there will be a resurrection of believers and a public rapture. These resurrected believers reign with Christ, who will, "be physically present on the earth in his resurrected body, and will reign as King over the entire earth."[21] During this period, Satan is "bound and cast into the bottomless pit so that he will have no influence on the earth during the millennium."[22] After the millennium, Satan is released for a brief time, during which he leads astray a portion of the world's population in rebellion to Christ. Christ destroys this rebellion, judges the world, then ushers in the eternal state. This interpretation assumes, in contrast to the amillennialist and postmillennialist, that the events described in Revelation 19 and 20 are chronologically successive.

Although Revelation 20 is the only passage to specify a period of 1,000 years, and thus the various positions (a-, pre-, and post-) as "millennial," **this is not the critical question that separates premillennialism from the other two.** The critical question is whether this age will issue immediately into the final / eternal state ("the golden age"), or whether a further, intermediary stage of the eschatological kingdom (a "silver" age) lies between. Premillennialists argue that, in addition to Revelation 20, passages such as Isaiah 11 and 65-66, Zechariah 14, and 1 Corinthians 15:20-28 also

indicate such an intermediary stage, while amillennialists and postmillennialists will refer these passages either to the church age or the final state.

Problems with Amillenialists and Postmillenialists in Avoiding Literal Interpretation for *Allegorizing and Spiritualizing* Scriptural Texts

Although premillennialists read Revelation 20 and the book of Revelation using *normal* interpretation, which recognizes figures of speech, amillennialists and postmillennialists generally do not. They tend to *spiritualize* or *allegorize* elements to fit their own ideas about what the text *should* mean...

The *allegorizing tre*nd was also advocated by A. A. Hodge, who writes:

> [Note: *false doctrine* alert...]
>
> "The Old Testament prophecies, . . . which predict this [Davidic] kingdom, must refer to the present dispensation of grace [the church], and not to a future reign of Christ on earth in person among men in the flesh. The spiritual interpretation of this difficult passage (Revelation 20:1-10) is as follows: Christ has in reserve for his church a period of universal expansion and of pre-eminent spiritual prosperity. The New Testament is entirely silent on the subject of any such return [of the Jews to the land of their fathers]. . . . the literal interpretation of these [Old Testament] passages is inconsistent with what the New Testament plainly teaches as to the abolition of all distinctions between the Jew and Gentile."

Possibly the most extreme example of how far amillennialists will go in their twisting of the plain meaning of a passage is found in their interpretation of the binding of Satan in Revelation 20:1-3. According to amillennialists, Satan was "bound" at the cross, but his "*binding*" is in such a way that *he can still deceive*. Although they play subtle word games in an attempt to mask the illogical implications of their teaching, the result is a denial of the plain reading of the text. The text says Satan is *bound*, *shut up*, and *sealed* in the *bottomless pit*, where he *cannot deceive the nations* for the duration of the thousand years. In contrast to the text, the amillennialist teaches that his binding is incomplete so he can still deceive while "*bound*." <u>This sort of binding is no binding at all.</u>

Ultimately, the disagreement between interpreters concerning whether Satan is currently bound and whether Scripture teaches a future Millennial Kingdom on earth reflects **pervasive differences on foundational issues**.

1. <u>Interpreting the Old Testament</u> - How are Old Testament promises to be understood? Must they be fulfilled as they were understood in the context of those who originally received them, using the normal meaning of language in their day? Premillennialists generally say, *yes*, but amillennialists and postmillennialists usually say either, *no* or, *it depends.* Walvoord observed: "***A literal promise spiritualized is exegetical fraud***."
2. <u>Kingdom Now</u> - Are all of God's kingdom promises *already* active in the present age? Amillennialists and postmillennialists generally say, *yes*, whereas premillennialists say, *no*—there are major aspects of God's kingdom which require a future literal reign on earth in the person of Jesus Christ. Amillennialists and postmillennialists will generally say that Christ is reigning from the Davidic throne in heaven *now*, whereas premillennialists say he is seated to the right hand of His Father's throne and does not take up the Davidic throne until His literal return to earth (Matthew 25:31; Revelation 3:21).
3. <u>Who is Israel</u> - Amillennialists and most postmillennialists believe that the church is the "*new Israel*" and has inherited the Old Testament promises originally given to the nation Israel. **They minimize any distinctive role for the nation of Israel in the plan of God**. Most ***Premillennialists believe that the church is a new spiritual creation which began on the Day of Pentecost and is***

separate and distinct from Israel. ***Also: that the Old Testament promises given to national Israel still await a future literal fulfillment***.

There are many other differences between these systems of interpretation, but these are among the most significant.[23]

Postmillenialism

Postmillennialism holds to the view Christ will return after the Millennium.[24] As with amillennialism the terminology falls short. In a strictly chronological sense, the amillennialists and the postmillennialists agree that Christ returns after the Millennium. In fact, amillennialists were known as postmillennialists until the twentieth century.[25] Postmillennialists generally agree with the amillennial interpretation of Revelation 20.[26] The two agree the Millennium is figurative, not a literal one thousand year period, and that it "*is a time in which the gospel is preached throughout the world*" as Satan is "*currently bound*."[27] They also agree on the general course of events in the end times: When Jesus comes, then, the general physical resurrection of the righteous and the wicked occurs, followed by the final judgment, and culminating with the new heavens and new earth.[28]

What distinguishes postmillennialism from amillennialism is not the timing of the second coming in relation to the Millennium *but the **nature** of the Millennium*.[29] Whereas amillennialism expects the Church to experience both victory and suffering simultaneously until the second coming, postmillennialism maintains a gradual end to much of the Church's suffering before Christ returns. They expect a golden age of righteousness on earth, the Millennium, in which the church experiences increasing prosperity and great influence on the culture. This golden age is what the postmillennialist understands as the Millennium. Loraine Boettner defines postmillennialism:

> *Postmillennialism is that view of the last things which holds that the kingdom of God is now being extended in the world through the preaching of the gospel and the saving work of the Holy Spirit in the hearts of individuals, that the world eventually is to be Christianized and that the return of Christ is to occur at the close of a long period of righteousness and peace commonly called the millennium.[30] The millennium to which the postmillennialist looks forward is thus a golden age of spiritual prosperity during this present dispensation, that is, the Church Age. This is to be brought about through forces now active in the world.* [So bizarre that someone could see that the *forces now active in the world* would bring about a *golden age of spiritual prosperity,* either through simply viewing the normal course of humanity on its downward trend or by studying the Scriptures.] *. . . The changed character of individuals will be reflected in an uplifted social, economic, political and cultural life of mankind. The world at large will enjoy a state of righteousness which up until now has been seen only in relatively small and isolated groups: for example, some family circles, and some local church groups and kindred organizations. This does not mean there will be a time on earth when every person will be a Christian or that all sin will be abolished. But it does mean that evil in all its many forms eventually will be reduced to negligible proportions, that Christian principles will be the rule, not the exception, and that Christ will return to a truly Christianized world.*[31]

Gentry explains, "*Postmillennialism expects that eventually the vast majority of men living will be saved.*"[32] This will lead to "*a time in history prior to Christ's return in which faith, righteousness, peace, and prosperity will prevail in the affairs of men and of nations.*"[33] This increased percentage of the population who become believers who seek to live according to God's will, which naturally leads to greater and greater degrees of peace and justice within their respective communities. *It is important to note that this prosperity is a result of a large percentage of the population of the world living according to God's Word.*

Postmillennialists usually point to The Great Commission, arguing that it "*will be entirely successful.*"[34] They also point to the messianic Psalms, especially Psalm 2, particularly verses 7-9, "… I will make the nations your heritage, and the ends of the earth your possession." In addition, they draw attention to the parables of Matthew 13, which seem to indicate the prodigious growth of the church.

So, in other words, in this age, the gospel will continue to expand and advance, and people will believe until the world is essentially Christianized, and we will enter a golden age that is a Christian age. All of this while Christ is in heaven. And after that golden age is finished, after the world has been Christianized and we live in peace that way for some extended period of time, Christ will then return in the second coming.[35]

There is a new form of postmillennialism known as "*Reconstructionism*" which teaches how the world will eventually be Christianized. David Chilton writes in his book, "*Paradise Restored:*"

> "Our goal is world dominion under Christ's Lordship, a world takeover if you will; but our strategy begins with reformation, reconstruction of the church. From that will flow social and political reconstruction, indeed a flowering of Christian civilization."

There are other similar forms of postmillennialism such as "*Dominion Theology*" and "*Kingdom Now Theology*."

<u>Comparing the Three Major Views</u>

Each of the three major views concerning the Millennium is summarized below. **[I] believe the Scriptures, when interpreted normally according to the Golden Rule of Interpretation, teach premillennialism—that after Christ returns He establishes a literal, earthly kingdom lasting one thousand years and rules from the throne of David**. After the thousand years, God creates a new heaven and a new earth which is the eternal state that most today would consider as "*heaven*." Then, Christ's throne and the Father's throne (Revelation 3:21) merge into a single throne, "the throne of God and of the Lamb" (Revelations 22:1).

Views of the Return of Christ and the Millennium[36]

View	Christ Returns	Characteristics	Interpretation
Premillennialism	Before the 1,000 year kingdom.	Christ returns *before* establishing His literal kingdom on earth. He will reign with his saints in fulfillment of OT and NT prophecy. The reign on earth will last for 1,000 years.	Futurist[37]
Postmillennialism[38]	After a "golden age" on earth.	Christ will return *after* the 1,000 years which represent a golden age of unspecified duration. This age is ushered in by the triumph of the gospel as the world converts, in large part, to Christianity through the efforts of the church.	Idealist[39] or Preterist[40]
Amillennialism[41]	(No literal earthly kingdom.)	There is *no* literal reign of Christ over an earthly kingdom. Christ is *presently* reigning over a *spiritual kingdom* in either: (1) the hearts of men; (2) heaven, or (3) the church. The 1,000 years is a symbol representing an extended period of time. Many amillennialists believe that the fullness of the kingdom has already arrived on earth and we are presently in the age between the first and second resurrections. "Generally speaking, this view holds that Christ will return in His second coming and immediately usher in the new heaven and the new earth with no intervening thousand-year reign. This view interprets many passages in the Old and New Testaments that refer to the millennial kingdom as being fulfilled in a *nonliteral way*, either in the present experience of the church on earth or the experience of the church in heaven." For example, Jerome: "*The saints will in no wise have an earthly kingdom, but only a celestial one; thus must cease the fable of one thousand years*."	Idealist or Preterist

Preterism[42]

Preterism: Generalized, preterists believe that all prophecies were fulfilled by 70 A.D. They call their doctrine full preterism, consistent preterism, or realized eschatology. **Most Christians have never heard of it, due to its recent origin.** With their verses regarding timing, ***they bind every prophecy to Jerusalem's destruction, even prophecies without time parameters***. Amazingly, they hold that events Christians have

always taught were future ... actually happened by 70 A.D.! This includes Christ's return, the resurrection of the dead, the Day of Judgment, the destruction of Satan, the millennium, the new heaven and new earth, etc.[43]

Because of the negative impact their false doctrine places on so many tenets of the faith, preterism is considered heretical by many Churches, ***although some popular false teachers not only believe in this doctrine but by not putting it in the forefront of their preaching but mixing it in little by little they are getting their teachings into evangelical churches and even Bible schools by the score.*** **This is what the New Apostolic Reformation adherents believe**. Some of the ways **preterism denies the gospel** are found in Endnote[44]. Any person that has a basic *acquaintance* with the Word of God should be able to spot some of the obvious and outlandish departures from Scripture quickly. Unfortunately, because of the *man-centered* focus, many are following this deception worldwide. **It is good to acquaint yourself with this doctrine that is slipping into many evangelical churches so you can spot it in its beginnings,** but we are not even going to waste a lot of time on it in our class.

For additional in-depth studies on the Millennial Kingdom:[45].

RAPTURE VIEWS[46]

Pretribulationalism

This view was first known as "*the secret*" or "*any moment rapture.*" It is a relatively new position which was first taught by the founder of the Catholic Apostolic Church, Edward Irving in the late 1820's. It was then picked up by Plymouth Brethren pastor John Nelson Darby, and he first preached on it in 1843. It came to America in the late 1800's and was popularized by C.I. Schofield when he revised his Bible notes in 1917. Pretribulationists teach that the return of Christ has been imminent since the days of the early church and that the church will be raptured sometime before the seventieth week begins. Although they have no Scripture that in so many words teaches it, they teach that there are no signs and the rapture could take place at any moment. The seventieth week of Daniel is therefore considered to be a seven-year period of God's judgmental "*tribulation*" (hence the term *pretribulation*). This position generally views the seventieth week as the day of the Lord's wrath from which the church is excluded.

Midtribulationalism

This view emerged in 1941 with the publication of the book, "*The End: Rethinking the Revelation*" by Norman B. Harrison. They believe that the Rapture of the Church will occur at the mid-point of the seventieth week of Daniel. They see the second half of the seventieth week as the wrath of God and as a result the church will not be here when God pours out His wrath on the earth.

Post-tribulationalism

There are a number of views in the post-tribulation camp. Some post-tribulationalists see the church in tribulation since its beginnings and do not view the seven-year period as futuristic. The most prevalent view today is that the seven-year period is yet in the future, and that although the Church will experience this time of tribulation, it will be sheltered by God's protection before the second coming. George Ladd in his book "*The Blessed Hope*" and Robert Gundry in his book "*The Church and The Tribulation*" both teach that the church will experience the seven-year period which will conclude with the rapture of the church.

Pre-wrath

The Pre-wrath position teaches that the true church will be raptured when the great tribulation by Antichrist, inspired by Satan, is cut short by God's day-of-the-Lord wrath.
There are great variances of opinion just ***when*** the wrath of God starts.
Some believe it will occur between the sixth and seventh seals of Revelation, sometime during the second half of the seventieth week. They believe that the persecution associated with the great tribulation of Antichrist is viewed as the wrath of Satan, whereas the events that follow, beginning with the seventh seal, are considered the wrath of God.[47] That group takes that posture using:

> **Revelation 6:16** *And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: **17** For **the great day of his wrath is come**; and who shall be able to stand?*

Others believe that the bowls are when the *wrath of God* is revealed based on:

> **Revelation 15:1** *And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for **in them is filled up the wrath of God**.*
>
> **1Thessalonians 5.***9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,...*

To get a broader perspective on *the wrath of God,* see the Scriptures referring to it at Endnote [48] .
There is another term that is sometimes expressed, "*historical premillennialism,*" which refers back to the teaching of the early church fathers before 325 A.D. They believed that the church would face the persecution of Antichrist and Christ would then reign for 1,000 years upon the earth.[49]
Pre-wrath is plainly and simply an expansion of this view which was biblical then and biblical now.

See a series of End Times Charts, one of which pictures these four Rapture positions.[50]

!!! Beware because of *Heretical Counterfeits:* (**Realize the *impact of false doctrine*, *what truths it changes*; *how it affects the Gospel*, *if it takes more out of context or from sources other than the Word of God*.**)

!!! Application Today: (**examine where any position puts Jesus, the body of believers, Israel, truth, etc. and *line it up with what Scripture says.***)

---

[1] https://www.thegospelcoalition.org/essay/views-of-the-millennium/

[2] Ibid.

[3] Ibid.

[4] https://www.thegospelcoalition.org/essay/views-of-the-millennium/#footnote-22

[5] https://www.thegospelcoalition.org/essay/views-of-the-millennium/ For further study see https://countrysidebible.org/sermons/20240211a-188869

[6] https://www.solagroup.org/millennial-and-rapture-positions/

[7] Hoekema, *The Bible and the Future*, 173. Hoekema mentions that due to this potential confusion, some amillennialists prefer the term realized millennialism, as it more accurately describes the amillennialist position. Hoekema, however, dislikes the longer term as "a rather clumsy one," and prefers not to use it. (173–174) See also: Riddlebarger 11; Horton, 935.

[8] Anthony A Hoekema, "Amillennialism," *The Meaning of the Millennium: Four Views*. Edited by Robert G. Clouse. (Downers Grove, IL: InterVarsity Press, 1977), 182. "General resurrection," meaning all of the dead, whether believers and unbelievers. This is set against premillennial schemes in which the resurrection of the believers and unbelievers are two separate and distinct events.

[9] Horton, *The Christian Faith*, 954. "Publically raptured," meaning it will not be a secret event, invisible to the rest of the world. This is opposed to dispensational views which hold to a "secret rapture." However, it is important to note that amillennialists affirm the rapture: indeed, as John Frame writes, "All Christians believe in the rapture. What is unique to the dispensational view is that in that view the rapture is invisible and secret." (John M. Frame, *Systematic Theology: An Introduction to Christian Belief*. [Phillipsburg, NJ: P&R Publishing Company, 2013], 1089.)

[10] Horton, *The Christian Faith*, 935.

[11] Riddlebarger, *A Case For Amillennialism*, 31.

[12] Hoekema, *The Bible and the Future*, 226-7. This is a critical point for amillennialism, since, as Hoekema admits, "If… one thinks of Revelation 20 as setting forth what follows chronologically after what has been described in chapter 19, one would indeed conclude that the millennium of Revelation 20:1-6 will come after the return of Christ." (226) G. K. Beale gives a lengthy defense of this view in his commentary on Revelation. (974-983)

[13] Amillennialists, covenant theologians, and non-dispensationalists in general (and many, if not most, are all three) have problems because, since they won't take Scripture literally, they open themselves to all manner of guesswork as to what they do mean. For example, they seemingly can't discern between the two kingdoms taught in Scripture. The spiritual kingdom concerns the individual believer's position in Christ. Colossians 1:13 says that the believer has been delivered from "the power of darkness and conveyed us into the kingdom of the Son of His love." Believers in Christ have been made to "sit together in the heavenly places in Christ Jesus." The earthly kingdom, in contrast, is a future kingdom in which the unconditional promises to God's Chosen People, Israel, will be fulfilled and in which Christ their Messiah will reign. When we see these truths, we find that other passages related to the restoration of Israel and Christ's millennial reign fit perfectly.

Galatians 3 speaks of believers in Christ being the spiritual children of Abraham. The Jewish teachers said that to be the true sons of Abraham, the Galatians had to be circumcised. The apostle Paul refuted their teachings and pointed out that the real sons of Abraham are not those who are born Jews but those who are saved by faith. Abraham was reckoned righteous by faith, and that was before he was circumcised. Furthermore, there is the term "the seed of David" (Romans 1:3). Please note that the Bible never uses this terminology for believers in Christ. Rather, the term refers to the nation of Israel. Christ is David's seed according to the flesh. David the king was the progenitor of Christ the King. Christ's occupation of the throne of David has not yet been fulfilled. This is due to the Jews' rejection of their Messiah when He came to earth the first time. After the Rapture (Christ will catch away all His redeemed, as recorded in 1 Thessalonians 4:13–18), the Jews will be divinely disciplined and be readied (the tribulation period) for their acceptance of Christ as their Messiah the second time (Matthew 23:37–39), when He comes with His saved people to rule and reign during the Millennium (1,000-year reign).

Luke 22:29 and 30 is a passage in which Christ made a promise to His disciples at the Last Supper just before His death on the cross: "And I bestow upon you a kingdom, just as My Father bestowed one upon Me, that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel." Christ was referring not to His spiritual kingdom but to the literal kingdom that will be a fulfillment of God's unconditional promises to His Chosen People, the Jews. Again, these promises have yet to be fulfilled. We know He was not talking about His spiritual kingdom, because in that kingdom there will be neither Jews nor Gentiles, but all one in Christ (Galatians 3:28).

The promised literal kingdom on earth—David's—was what James and John's mother referred to in Matthew 20:21. And just before Christ ascended to Heaven after His resurrection, this kingdom was still on the minds of the disciples when they asked, "Lord, will You at this time restore the kingdom to Israel?" Notice that the Lord didn't ridicule them by asking something like, "Where did you ever get an idea like that?" No, it was legitimate for them to believe that this earthly kingdom would take place. Rather, He simply reminded them that it was not for them to know exactly when; that was God's business. They were to concentrate on obeying the Great Commission after Jesus was gone to Heaven and on occupying until He returned, just as we believers still have the responsibility to do today.

Christ's literal kingdom was prophesied in Jeremiah 23: "Behold, the days are coming, says the Lord, that I will raise to David a Branch of righteousness; a King shall reign and prosper, and execute judgment and righteousness in the earth. In His days Judah will be saved, and Israel will dwell safely; now this is His name by which He will be called: THE LORD OUR

RIGHTEOUSNESS" (vv. 5, 6). This is a promise, and it has yet to come to pass. If prophetic passages like these do not mean Christ's millennial (1,000-year) reign, they are meaningless.

[14] https://www.solagroup.org/millennial-and-rapture-positions/

[15] (Scholar N.T. Wright provides greater detail about all of this in his book, *Surprised by Hope*.) Cited in https://www.westminsterpc.ca/blog/can-you-explain-the-rapture-second-coming-and-if-dead-believers-are-in-limbo

[16] https://www.westminsterpc.ca/blog/can-you-explain-the-rapture-second-coming-and-if-dead-believers-are-in-limbo

[17] [W]hat [is] the root of dispensationalism is and why [did] it come to dominate Christian thought? In the early 1900's there was a revolution in our education that no one is willing to comment on. It was the creation of the social sciences and their insertion into education as the guiding force of learning and the abandonment of philosophy. This was done by John D Rockefeller Jr. via philanthropy. He created the social science departments in 5 universities (the University of Chicago, which his family had owned since the 1880's, Yale, University of Georgia, Dartmouth and Harvard). He funded all the academic orgs related to the social sciences, and he created think tanks populated entirely by his social "scientists" to advise government on policy. The council on Foreign Relations was one of those think tanks.
This was also the period when mass media was invented, which was also under the direction of social sciences. To the point though, this was the period when Christianity was subverted to prevent it from opposing the postmodern social sciences. D.L. Moody and Cyrus Scofield were the two agents of Satan responsible for this heresy. <u>They did this by removing the concept of eternal, objective truth from Christianity.</u> To make Christianity an institution subject to the corruption of the social sciences, they created dispensationalism because there is no eternal truth in dispensationalism. There's no eternal nature and character of God either. *God and truth are subject to the particular dispensation*. For the first time, Christians were now saying that truth is relative and in so doing, they left truth far behind. Truth is not relative nor is it subjective. Truth is eternal. Dispensationalism is postmodern Christianity, which isn't Christianity at all. (Lester Macgurdy in comments to https://www.ministrymagazine.org/archive/1942/11/sevenfold-errors-of-dispensationalism) (Note: a lot of the comments are noteworthy as people object to dispensationalism and state why on this Seventh Day Adventist Ministry site.)
Dispensationalism tends to be most prevalent in Baptist, charismatic, and non-denominational churches. However, the largest Baptist and charismatic denominations (like the Southern Baptist Convention and the Assemblies of God) do not take a firm stance on a pre-tribulation, pre-millennial rapture. Still, there are sizable denominations and associations of churches that specifically hold to this doctrine.

- A full list is beyond the scope of this site, but one major charismatic denomination holding to this is the International Pentecostal Holiness Church (3.5 million members). Its statement of faith reads:
  The second coming of Christ will occur in two stages; the first for the purpose of catching away His saints who are prepared for the Rapture before the Great Tribulation period; and the second at the end of the Great Tribulation, when He shall come back with His saints to destroy the armies of the Antichrist, to judge the nations of the world, and to inaugurate the millennial reign.
  Another group, perhaps not meeting your definition of "denomination," is Calvary Chapel, an association of churches with about 25 million members in total. It, too, clearly describes dispensational eschatology in its statement of faith:
  We believe in the Pre-Tribulation Rapture of the Church through which all believers will be caught up to meet the Lord in the air and be taken out of the world prior to the Tribulation that will then come upon the earth.
  So yes, not all denominations influenced by dispensationalism avoid clearly stating dispensational doctrine in their statements of faith: there are significant denominations and associations that specifically hold to the doctrine of a pre-tribulation, pre-millennial rapture.
- In addition to most Baptist groups, many non-denominational associations of churches, and the church groups of the more recent charismatic movements since the early 1960s which hold the doctrine, the two largest and most prominent Pentecostal denominations in both Canada and the USA also hold to the doctrine. In their statement of beliefs, under the heading "The End Of Time" and the sub-heading "The Rapture," the Pentecostal Assemblies Of Canada hold that:
  The rapture, the blessed hope of the church, is the imminent coming of the Lord in the air to receive to Himself His own, both the living who shall be transformed, and the dead in Christ who shall be resurrected. This event takes place before the wrath of God is poured out during the tribulation.
  Clearly held above are the doctrines of Dispensational/Pre-Tribulational Premillennialism. And in the U.S., the Assemblies Of God word it this way in their belief statement:

The 'imminent and blessed hope' of the Church is its rapture preceding the bodily return of Christ to earth. The rapture of the Church will be followed by the visible return of Christ and his reign on earth for a thousand years.
The belief of imminency in this latter statement necessarily requires an espousal of Pre-Trib Premillennialism as well. However, the fairly large Vineyard Fellowship network, both in the USA and in Canada, one of the more recent charismatic groups to appear, has left it vague in its beliefs statement as to which variety of premillennialism it holds to, if any at all, though it certainly expresses a premillennial view. [This may have changed because of their adherence to some NAR theologies which have a preterist view.]

- Although this is not a denomination proper, Bible churches also tend to stick to pre-millennial dispensationalism. Dispensationalism has at least a couple of forms. A more strict dispensational form has a corollary that says we are in a dispensation which is different than the one given to the apostles and very early church, so some of the gifts of the Spirit are no longer in play in our dispensation.
  However, it seems that dispensationalism has shifted more and more to a recognition that there is nothing in the New Testament to indicate that those gifts are no longer applicable. While I would consider myself a pre-millennial dispensationalist, I would say, with many others in the same camp, that **all gifts of the Spirit are still possible, within the confines of how Scripture dictates their purpose and manner of use**.

What these notes tell you more than ever is that once you have men's notes replacing the *translations* of canonized and accepted Scripture, you substitute men's words for God's Words.

[18] If you read much End Times theology or attended seminary in the 1970s-1990s, you've probably heard the word "dispensationalism" tossed around. You probably wondered what this word meant and what it has to do with the last days.

What Are the Basic Beliefs of Dispensationalism?

A dispensation is a method God uses to enact His purposes toward humanity. It is also a way of reading Scripture that divides it into how God deals with His people in different dispensations. The purpose of each is to see how God planned for peoples' salvation in each dispensation—what relates to Israel, what relates to the church, and what the End Times will look like.

"Dispensationalism is an evangelical theological system that addresses issues concerning the biblical covenants, Israel, the church, and end times."—Michael J. Vlach

Dispensationalists insist the Bible must be read literally. They believe that since there were literal Old Testament promises to Israel regarding ethnic and national Israel, those promises must be fulfilled in the millennium, or God is false. They also argue that the church is a wholly distinct New Testament unit separate from Israel.

Dispensationalists believe that salvation has always been by grace through faith alone. However, dispensationalism teaches God has worked in different ways in different eras of history. Those who hold to this belief often teach that the various dispensations involve a trial for humanity, a failure, then a judgment followed by the next dispensation. Different adherents have different views on the number of dispensations and what they should be called. The norm is seven dispensations, while some claim between four and eight. Adherents also debate the criteria for determining dispensations.

The seven distinct dispensations are:

1. Innocence: The time from creation to the fall (Genesis 1:28-30, 2:15-17). This period saw sinless, deathless peace for humanity with one command—not to eat from the tree of the knowledge of good and evil. Adam and Eve's disobedience and expulsion from the Garden of Eden ended this dispensation.
2. Conscience: Humanity was left to live alone via their own sinful will and conscience (Genesis 3:8-8:22). It was a catastrophe, as God grieved His creation of man. The dispensation of conscience ended with the flood, after which God began anew with Noah and his family (Genesis 6:11-18).
3. Human government: God made promises (not to curse the earth again nor send another flood), and He gave commands to men (repopulate, capital punishment, permitted foods, etc.). In Genesis 11:1-9, man built the Tower of Babel, and God confused their languages and scattered them, resulting in human government.
4. Promise: The call of Abram (Abraham) is the hallmark of this dispensation, via God's promise to Abraham in Genesis 12:1-7 of a great nation and life in the promised land. The Exodus from Egypt ended this dispensation.
5. Law: Beginning with the Exodus and culminating 1500 years later with the crucifixion and resurrection of Jesus Christ. Included is the giving of the law to Moses.
6. Grace: We are in the dispensation of grace (also called the age of grace or the church age*)* which started at Christ's Resurrection and is called the new covenant in Christ's blood. Dispensational scholars believe this 2000+ year dispensation transpires between the 69th and 70th weeks in Daniel's prophecy (Daniel 9:24). A seal of this age is the indwelling Holy Spirit in every believer. The end of the age points to the rapture of the church (1 Thessalonians 4:13-18; Revelation 3:10).
7. Kingdom (The millennial kingdom of Christ): The defeat of Satan ushers in this dispensation (Revelation 20:1-3), and 1,000 years of peace follows with Christ's reign on earth. After the millennium, the devil is released, defeated by Christ, and then a

final judgment is made of all people (Revelation 20:11-15). The old heaven and earth are destroyed by fire, Satan will be thrown into the lake of fire, and then the eternal kingdom will begin with a new heaven and new earth (Revelation 21-22).

What Is the History of Dispensationalism?

Michael J. Vlach explains that "Dispensationalism has progressed into three general ages: (1) Classical or Traditional Dispensationalism (1830-1940s); (2) Revised Dispensationalism (1950s-1986); and (3) Progressive Dispensationalism (1986-present)."

Anglican minister John Nelson Darby instituted dispensationalism in 19th-century England. Centered on his study of Isaiah 32, Darby believed Israel and the church differed in the blessings they would enjoy. Darby believed Israel had a future beneficial dispensation, and he supported a strong distinction between Israel and the church. He supported a clear division between Israel and the church, and he propagated the idea the church would be raptured just before the 70th week of Daniel.

Ironically, Darby aligned himself with Calvinism, and most Calvinists support covenant theology (which emphasizes God-ordained covenants seen in the Bible). Yet Darby wanted to protect *grace* as the Bible presents it, and he decided Christians are exempt from all the Bible says as law. Instead, Christians are led by grace. When asked why the Bible includes the law, he declared Israel would be saved by the law, with the millennium's purpose being to "allow the Jews to fulfill the law that they never properly fulfilled in the old covenant."

Great Britain was the home of early dispensationalism. It got popular in the United States when Darby and other Plymouth Brethren ministers brought it to America. Bible conferences aided its rise in popularity, along with Bible institutes and colleges that taught dispensational views. For example, dispensationalist Lewis Sperry Chafer founded the Dallas Theological Seminary in 1824 and provided a curriculum promoting his view. Dallas Theological Seminary professors included noted dispensational authors like Charles Ryrie (who compiled a popular study Bible), John Walvoord, and J. Dwight Pentecost.

Best-selling books promoting premillennial dispensational theology include *The Late Great Planet Earth* by Hal Lindsey and the mega best-selling *Left Behind* series by Tim LaHaye and Jerry B. Jenkins. The theology remains well-accepted in America, critics notwithstanding.

Darby also influenced lawyer-turned pastor Cyrus Ingerson Scofield, whose *Scofield Reference Bible* has had widespread use since its initial publication in 1909. Its all-in-one mixture of Dispensational-Premillennial theology with the King James text led many students to regard this version as *authorized.*

Do All Dispensationalists Believe in Premillennialism?

All dispensational followers believe in premillennialism*,* which states the millennium (thousand-year reign of Christ) is a future event following His second advent. Hence, premillennial dispensationalists believe Christ will have three advents. Pre- refers to the church's catching up (rapture) before the seven-year tribulation before Christ's second advent (Revelation 20:1-6). The Old Testament passages cited for this view are Isaiah 9, 11, and Zechariah 14.

For further reference [the following positions disregard dispensationalism]:

- Amillennialism argues that we are already in the millennium with Christ's *spiritual* reign in heaven.
- Postmillennialism argues Christ's return will occur after the millennium, and the reign will be physical—on earth.

https://www.christianity.com/wiki/christian-terms/what-is-dispensationalism-and-who-believes-it.html

[19] George Eldon Ladd, "Historic Premillennialism," in *The Meaning of the Millennium: Four Views* (Robert G. Clouse, ed.; Downers Grove: InterVarsity Press, 1977), 17.

[20] Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan Publishing House, 1994), 1112. Therefore, Historic Premillennialism is also "post-tribulational" meaning that Christ returns after the Great Tribulation.

[21] Ibid.

[22] Ibid.

[23] https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/topics/millennium.html#4.11

[24] Postmillennialists include Charles Hodge, *Romans* (reprint; Edinburgh: Banner of Truth, 1972), 374; John Murray, *The Epistles to the Romans*, NICNT (Grand Rapids: Eerdmans, 1968), 2:96–98. Amillennialists include Geerhardus Vos, *Pauline Eschatology*, 87–91; Kim Riddlebarger, *A Case for Amillennialism: Understand the End Times* (Grand Rapids: Baker, 2003), 180–94.

[25] Riddlebarger, *A Case For Amillennialism*, 31.

[26] Loraine Boettner, "A postmillennial Response [To Historic Premillennialism] in *The Meaning of the Millennium: Four Views* (Robert G. Clouse, ed.; Downers Grove: InterVarsity Press, 1977), 47. Additionally, there have been several forms of postmillennialism, ranging from that held by the Puritans and Jonathan Edwards, and that of the nineteenth and twentieth century liberals and purveyors of the social gospel. The view explained here is that held by Theonomic Christian Reconstructionists, who have enjoyed increasing popularity in recent years.

[27] Gentry, "Postmillennialism," 52-53.

[28] Frame, *Systematic Theology*, 1088.

[29] Boettner, "Postmillennialism," 122-123. However, this has not always been so. John Frame writes, "Most recent postmils agree with the amils that the millennium is now, the period from Jesus' ascension to his return. Some postmils, however, especially in the older literature, have said that the millennium is a portion of that period, toward the end of it, before the return of Christ" (*Systematic Theology*, 1088).

[30] Ibid, 117.

[31] https://www.solagroup.org/millennial-and-rapture-positions/

[32] Kenneth L. Gentry, *He Shall Have Dominion: A Postmillennial Eschatology* (3rd ed., Draper, VI: Apologetics Group Media, Gentry Family Trust, 2009), 119.

[33] Ibid., 119. See also Boettner, "Postmillennialism," 120. "This age gradually merges into the millennial age as an increasing proportion of the world's inhabitants are converted to Christianity."

[34] Frame, *Systematic Theology*, 1090.

[35] https://countrysidebible.org/sermons/20240204a-187429

[36] For an excellent introductory overview of these views and their variations, see [John F. Walvoord, *The Revelation of Jesus Christ* (Chicago, IL: Moody Press. 1966), 282-290]., as cited in http://spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/topics/millennium.html#98651E

[37] https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/intro/systems.html#2.12.5

[38] https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/glossary.html#5.2.56

[39] https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/intro/systems.html#2.12.3

[40] https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/intro/systems.html#2.12.2

[41] "Amillennialism today is divided into two camps. (1) The first . . . holds essentially to the Augustinian amillennialism, . . . This of course is also the view of the Roman Church. It finds the fulfillment of all the Old Testament promises concerning a kingdom and kingdom blessings in Christ's reign from the Father's throne over the church, which is on earth. (2) The second . . . attacked the Augustinian position that the kingdom is earthly and viewed the kingdom as God's reign over the saints which are in heaven, thus making it a heavenly kingdom."—J. Dwight Pentecost, *Things to Come: A Study in Biblical Eschatology* (Grand Rapids, MI: Zondervan Publishing House. 1958), 387, https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/topics/millennium.html#98670E

[42]

- For a brief and neutral definition and history of preterism, see http://www.theopedia.com/Preterism.
- For a brief and neutral definition and history of preterism, see http://en.wikipedia.org/wiki/Preterism.

[43] https://letgodbetrue.com/sermons/index/year-2012/preterism/

[44] **Preterism Denies the Gospel**

A. The Gospel refutes preterism. Denying basic facts and promises of the gospel proves preterism to be anti-Christian heresy that cannot be tolerated.
   1. It is another gospel, or rather a devilish bewitching (II Cor 11:3-4,13-15; Gal 1:6-9; 3:1).
   2. Heresy is a departure from the accepted and established teaching of scripture, which depends on the faith and doctrine of the evaluator; no creed has ever accepted preterism.
   3. The true followers of Jesus maintain the testimony of Jesus (Rev 1:2,9; 12:17; 19:10).
   4. Christianity has foundational axioms that cannot be compromised (Heb 5:12; 6:1-3), for the churches of Jesus Christ are the pillar and ground of the truth (I Tim 3:15; Jude 1:3).
   5. Many cannot believe preterists are serious about their ridiculous denial of basic facts and promises of the gospel, but [we must] remember how Satan totally reversed God's word in Eden.
   6. The simplest and wisest course is to create an irreducible minimum refuting them, which is the fewest events the Bible declares must occur, but which did not occur in 70 A.D.
   7. Inspired scripture declares that heresies like preterism arise in churches for true saints to be identified by surviving the controversy and excluding the heretics (I Cor 11:19).

B. Saving your sanity. It is not worth the time, effort, or confusion to include how preterists explain the following subjects or passages. Their exegesis is profane.
   1. Preterists vary widely in their heretical answers; none of which would ever help the truth.
   2. Since preterist illogic and connection of unrelated scriptures is so far out, it is not worth the time or effort necessary to explore their confusion to prove the method wrong: they do not deal with passages at hand, but instead attack them by any possible outside angle.
   3. Their corruption of scripture is so erroneous and twisted that young Christians would be unable to follow their arguments and might conclude the Bible is hopelessly confusing.
   4. They argue ad nauseam about covenant eschatology, transmillennialism, theocratic kingdom transfer, 70 A.D. end of the law, and so on against 2000 years of N.T. light.
   5. Readers wanting to see how these heretics reason can study many links provided below.
   6. Since so few believe it, and they indicating little hope, we will focus on proving it wrong.
   7. The goal here is simply to identify and list facts of the gospel they openly deny, which will trouble the minds of sincere saints that so-called believers could apostatize so far!
   8. The zealous sort of believer will be outraged rather than troubled for the degree of heresy.
   9. This section alone, just one of twelve, is sufficient itself to entirely overwhelm preterism.

C. **No Return of Jesus Christ!** Preterism denies the gospel promise Jesus will return in the very same literal, physical, visible way He left (Acts 1:9-11; Phil 3:20-21; Col 3:4; I Cor 1:7; 15:23; I Thess 1:10; 2:19; 3:13; 4:15-17; 5:23; II Thess 1:7; I Tim 6:14; II Tim 4:8; Titus 2:13; Heb 9:27-28; I Pet 5:4; John 14:1-3; I John 2:28; 3:2; Rev 1:7).
   1. This is hard for most to believe, but preterists adamantly maintain Jesus will never return.
   2. If they say His second coming was in 70 A.D., no one saw Him or noted the event, thus history denies their claims, for the clear promise is visible, fantastic, worldwide events.
   3. If they say His second coming was in 70 A.D., but it was invisible, spiritual, or figurative, thus the Bible denies their claims, for the clear promise is a literal, bodily, visible return.
   4. We accept and believe Jesus came in judgment on Israel in 70 A.D., but preterists go much further: they deny the possibility of Him coming any other way at any other time.
   5. The gospel requires that Jesus Christ's return includes both the bodily resurrection of all dead and the Judgment of all dead and living (I Cor 15:23; II Tim 4:1; Rev 20:11-15), which inseparable events with His return have not occurred in any way, shape, or form.
   6. Jesus Christ's coming to judge Jerusalem had no effect, purpose, or value for all the Gentiles to whom Paul promised a literal and visible return with great attendant events.
   7. The visible return of Jesus is basic to Christianity (Hebrews 6:1-3); preterists are not Christians.

D. **No Resurrection of the Dead**! Preterists deny the resurrection of all dead bodies (John 5:28-29; 6:39-40,44,54; 11:23-26; Acts 23:6; 24:15; Rom 8:11; Job 14:12-14; 19:25-27; Ps 49:15; I Cor 15:1-58; Phil 3:20-21; Rev 20:11-13; Hos 13:14).
   1. Since no dead bodies were raised in 70 A.D. (there is no record of any such event by either pagans or Christians of any rank), they are guilty of denying the resurrection.
   2. Since a spiritual resurrection does not qualify (Luke 24:3-8,36-43,50-53; John 20:19-20,26- 28; Act 1:3; 10:39-41; 13:31), they are guilty of denying the resurrection.

3. Since they take those scriptures that describe resurrection of dead bodies and spiritualize them away (I Cor 15:1-58; Phil 3:20-21), they are guilty of denying the resurrection.
4. Since they proudly say the resurrection is past, and as their name preterist declares (**though it is not truly past, for it did not occur, and spiritualizing it will not fit scripture**), they are heretics like Hymenaeus, who said the resurrection was past (II Tim 2:14-18).
5. Since they deny the resurrection, only inconsistency keeps them from denying the Lord's resurrection, based on Paul's inspired, indivisible connection of the two (I Cor 15:12-19).
6. Jesus rose from the dead bodily, the greatest gospel fact, so we will also (I Cor 15:20-23).
7. Many arguments could be raised from I Corinthians 15 that powerfully refute preterism, for there is one fact, concept, and doctrine taught there – the resurrection of dead bodies!
8. Anyone attempting to spiritualize or allegorize this chapter is obviously an idiot or liar, for it begins with the physical body of our Lord and ends with our flesh and blood.
9. Their Gnostic rejection of the body denies Jesus Christ's death for bodies (I Cor 6:13-20).
10. Their heresy on this point ruins baptism (15:29) and steals the reward for labor (15:58).
11. Resurrection of the dead is basic to Christianity (Heb 6:1-3); preterists are not Christians.
12. It is their denial of this specific doctrine – the resurrection of all dead bodies – that makes them guilty of the crime and punishment of Hymenaeus (II Tim 2:14-18; I Tim 1:18-20).
13. Nowhere in the Bible is shortly, soon, or at hand used for the resurrection of the dead.

E. **No Day of Judgment!** Preterists deny the final and great day of judgment of all men (John 5:28-29; Rom 14:9-11; II Cor 5:9-11; Heb 9:27-28; Rev 20:11-15; II Tim 4:1,8; I Pet 4:5; Matt 7:21-23; 25:31-46; Acts 10:42; 17:30-31; 24:25).
1. While preterists are creative to get rid of divine judgment (**if we had denied the gospel of Jesus Christ as they do, we might seek to do the same**!), we must submit to scripture's revelation, rather than take such a holy and terrible event and eliminate it by mysticism.
2. They erase the great Day of Judgment from the gospel much like the JW's do with hell.
3. Felix trembled as Paul reasoned about righteousness, temperance, and judgment to come; even though he was on the Roman side, he would face horrific judgment later (Ac 24:25).
4. Paul preached future judgment, as he persuaded men by conveying the terror of the Lord, which had nothing to do with 70 A.D., for that did not touch the Gentiles (II Cor 5:9-11).
5. Judging a few Jewish adversaries by destroying Jerusalem, which we certainly believe by scriptures that describe that limited event, does not match the scriptural Judgment at all.
6. The gospel requires the whole earth and all men to be judged, including Gentiles and all the dead (Eccl 12:14; Matt 12:36; Rom 2:3-16; Jude 1:14-15; also see verses above).
7. The gospel requires that both the dead and the living be judged at the same time, which is at His coming (II Tim 4:1; Acts 10:42; I Pet 4:5), which did not occur at all in 70 A.D.
8. The gospel requires that the judgment inflicts punishment on bodies (Jn 5:29; Ro 14:11).
9. The gospel requires that the outcome is damnation or eternal life (Matt 25:46; John 5:29).
10. A final judgment is basic to Christianity (Heb 6:1-3), so preterists are not Christians.

F. **Here Is an Irreducible Minimum. At this point we have three inseparable events identified by Hebrews 6:1-3 as essential to the Christian faith, which preterists deny,** thus proving themselves to be heretics and not true Christians.
1. These three events sufficiently refute preterism, for none of them have yet occurred at all.
2. The scriptures already provided above prove these three events inseparably connected.
3. For recent Christians, simply hold on to these three events by the scriptures and ignore preterist drivel, twaddle, poppycock, claptrap, tripe, and balderdash to the contrary.

G. **No New Heavens and Earth**! Preterists deny the renovation of this sin-cursed universe for your eternal inheritance (II Pet 3:1-14; Rom 8:18-23; Ps 102:25-27; Heb 1:10-12; Rev 20:11; 21:1; Isaiah 65:17; 66:22; Matt 5:18; 24:35).
1. Jesus Christ's death on the cross destroyed sin and death and the curse of them by Adam.
2. The last enemy destroyed at Christ's coming is death – formally, finally (I Cor 15:23-26).
3. God's predestinating purpose in Christ's justification brings our full and final glorification – body, soul, and spirit (Rom 8:28-30; Phil 3:20-21; I Thess 5:23-24)!
4. Preterist spiritual or figurative explanations for the passages above are entirely ridiculous.
5. The harder they work to put Romans 8:18-23 in the first century they approach universalism, and it is only inconsistency that keeps those who say they are not universalists from it.

6. Preterists have allegorized and spiritualized it as death of the Law and rising of the new covenant, so that the consistent and honest ones among them end up being universalists.
7. They presume and declare that this earth and sin in it will continue as is forever, though the Bible declares that the physical universe will be changed, as in the verses above.
8. They spiritualize away new heavens and earth, for nothing like it happened in 70 A.D.
9. The effect and value of the cross is reduced considerably in this and other corruptions.
10. Even John Owen corrupted II Peter 3, proving that "great" men can be foolish heretics, for this is one of the simplest passages in the Bible – see an explanation in its section.

H. **No being like Christ**! Even though God promised we would be like Him.
1. A great gospel promise by John is our yet future change to be like Jesus (I John 3:1-3).
2. Paul promised this great wonder at Christ's coming (Phil 3:20-21; I Cor 15:51; Col 3:4).
3. Notice carefully – this certain gospel promise is of physical bodies being totally changed.
4. But not a single preterist or non-preterist was so changed before ... at ... or after 70 A.D.
5. **Their response – the only response they ever have – is to say we are already like Him!**
6. Since they say Jesus has already returned the second time, those events attached to His coming must have already occurred as well, so there is no future hope in this promise.

I. **No Destruction of Death**! Preterists say death was destroyed in 70 A.D., though you know better just by remembering the last funeral you attended.
1. Paul plainly taught Jesus would destroy death at His second coming (I Cor 15:23-26), and the evidence of it would be the resurrection of dead, corrupted, and dissolved bodies.
2. The gospel news of death's destruction has given hope and joy to countless saints over many millennia, but preterists presumptuously deny the victory (Luke 20:36; Rev 21:4).
3. Preterists deny the Bible's precious promises by saying Jesus destroyed death in 70 A.D.
4. Though they say this about 70 A.D., and even though they also say we are now in the eternal state of things, they also say death as it now occurs will continue to occur forever!

J. **No Millennium**! No matter what the millennium is (Rev 20:1-10), they jam the 1000-year event between His first and second coming in the first century.
1. It is amusing to see these sticklers for so-called timing passages take the Holy Spirit's choice of 1000 years and reduce it to a mere 40 years ... without any of its features!
2. In fact, if preterists were honest, they might cram John's 1000 years into five or less years, for the time between their sworn date of John's writing (65 A.D. or later) to Jerusalem's destruction is only five years, which is fantastic eschatological compression!
3. Not only has the devil been bound 1000 years, he has also been released for a little season, he has again deceived the nations, and he has been destroyed by fire and cast into the lake of fire ... all before 70 A.D.! Though hard to believe, this is preterism!

K. **No Destruction of Satan and angels**! Preterists deny the judgment of the devil and his angels, since they say it happened in 70 A.D., which we know it did not.
1. Let them charge us with begging the question or circular reasoning, but it is their burden and duty to prove the fulfillment, since they have chosen the novel and heretical position.
2. With the devil and his angels gone, why have we not found greater liberty for personal holiness, seen revival in all human societies, and witnessed many more godly nations?
3. If the lake of fire is Jerusalem's garbage dump, where is it today? Is the devil still in it?

L. **No hope**! Preterists offer believers no hope before or after 70 A.D.
1. The gospel of Jesus Christ is full of great hope (Tit 2:13; I Pet 1:3,13,21; I Jn 3:1-3; etc.).
2. They offer no hope before 70 A.D., since every event of hope is spiritualized to nothing.
3. They offer no hope after 70 A.D., since every event of hope occurred before that date.
4. They offer no hope to Gentiles, since events of 70 A.D. did not affect any of them.
5. Not a single real change took place in the life of anyone outside Jerusalem before, during, or after 70 A.D., which reduces the gospel to a hopeless, Jewish fable without value.
6. There is little difference between the children of the devil and the children of God, for distinguishing events prophesied and promised in the New Testament are eliminated.
7. Sin, sickness, pain, and death in a corrupt universe will continue as now forever and ever.
8. Preterists teach that believers' spirits go to heaven when they die, but the true gospel discounts this blessing without a bodily resurrection, for God does not consider naked spirits to be a very great blessing (II Cor 5:1-5; Ps 49:15; Job 19:25-27; I Cor 15:19; etc.).

M. **No full sufficiency in the cross**! Preterists believe and teach that not until 70 A.D. was the Law removed and redemption complete, ascribing these and related acts to the second coming of Christ in the destruction of Jerusalem.
   1. Such soteriological confusion is beyond the scope of this study, but it should cause alarm.
   2. Confusion about the finished work of the cross or the time of reformation is unnecessary.
   3. The legal work of redemption was finished at the cross, and the law was legally ended.
   4. They deny the power of the cross to fully remove sin's curse and renovate the universe.
   5. They deny the power of His bodily resurrection to guarantee the same for His brethren.
   6. Yet the Bible attaches the victory to the cross (Gal 3:13; Eph 2:11-17; Col 2:13-15; etc.).
   7. Preterists have sin, death, and the world as it is continuing forever. Where is King Jesus?

N. **Is consistent preterism universalism**? They use consistent to describe their exhaustive labors to have all prophecies fulfilled in 70 A.D. But we ask more.
   1. Max and Tim King, formerly with the Church of Christ, are consistent with universalism.
   2. J. Stuart Russell's The Parousia at Romans 8:18-23 surely sounds like universalism.
   3. Preterism was once connected with universalist Unitarians, especially in the 19th century.

O. Why side with the Sadducees? This liberal sect of the Jews' religion denied the resurrection, but Jesus confounded their folly and Paul voted Pharisaism.
   1. Jesus confounded them in Matt 22:23-33, and Paul voted against them in Acts 23:6-8.
   2. Preterists say they believe in the resurrection, but they deny it Biblically and historically, for the Jews understood that the resurrection was of the physical body and nothing else.
   3. Bible resurrection is of the body, which history proves is future, but they spiritualize it.

See the link from which the above was taken at https://letgodbetrue.com/sermons/index/year-2012/preterism/ for a more exhaustive study of *Preterism.*

[45]

- Lewis S. Chafer, *Major Bible Themes*, 350-359.
- Lewis S. Chafer, *Systematic Theology*, 4:167-179.
- Clarence Larkin, *Dispensational Truth*, 92-96.
- Clarence Larkin, *The Book of Revelation*, 180-191.
- J. Dwight Pentecost, *Things to Come: A Study in Biblical Eschatology*, 427-546.
- George H. N. Peters, *The Theocratic Kingdom*.
- Charles C. Ryrie, *Basic Theology*, 508-511.
- John F. Walvoord, *The Millennial Kingdom*.
- Matthew Waymeyer, *Revelation 20 and the Millennial Debate*.
- Nathanial West, *The Thousand Years in both Testaments*.

[46] https://www.solagroup.org/millennial-and-rapture-positions/
Here are additional resources that can help you as you study the rapture and end times. We hope it can direct you toward scriptural truths about the study of Revelations and the end times. (https://www.biblestudytools.com/topical-verses/rapture-bible-verses/)
Understanding the Second Coming of Jesus
What is the Rapture and is it Biblical?
What Is the Apocalypse? 10 Things Christians Should Know
Who Is the Antichrist and What Will His Rise Look Like?
What Is the Mark of the Beast in the Bible?
Who Are the Four Horsemen in Revelation? Their Meaning and Significance During Apocalypse

[47] https://www.solagroup.org/are-the-seals-of-revelation-6-the-wrath-of-god/
(This is in answer to the question: For the pretribulationist, the entire 70th week of Daniel is the wrath of God. That therefore means the Seals, the Trumpets and the Bowls are all the wrath of God. But, is that an accurate understanding?
Rev. Bill Lee-Warner from Sola Scripture answers:
For several reasons, the Seals cannot be a part of the wrath of God spoken of so frequently in Scripture:
I. The Historical Argument
In the times before the advent of the modern usage of books and after the use of cuneiform writing and papyri, scrolls were used as the medium for recording most information. Scrolls were most often vellum (leather) or some form of rolled paper

To keep the contents of the scroll from the eyes of those for whom it was not intended, the scrolls were sealed with one or more seals, usually of wax.

The seals were always on the **outside** of the scroll, never on the inside where they would be encountered as one unrolled the scroll. That means that all the seals must be broken BEFORE the contents can be exposed. This is the picture we have in Revelation 5 where we are introduced to the scroll. In Revelation 6, we have the breaking of the seals of the scroll. Its only when the seventh seal is broken, (all seven) that the contents of the scroll can be exposed. Therefore, since the wrath of God begins with the breaking of the seventh seal, (note: Revelation 8:1ff) the seals cannot be the wrath of God.

II. The Biblical/Logical Argument

The question needs to be asked, "If the **entire** 70th week of Daniel **is** the wrath of God (as pretribulationalists insist), why are believers who are promised exemption from the Day of the Lord's wrath (1 Thes. 1:10; 5:9 – note: "all" believers of any age) present during this time?" (cf. Rev. 12:17; 13:7) There must be a division during the 70th week where believers are present and then absent as promised.

1. In Revelation 12 the reader is in an interlude that begins with chapter 12:1 and concludes with chapter 15:4. The focus for this interlude is the midpoint of the 70th week. In Rev. 12:12, we are instructed regarding the casting out of heaven of the devil who "has come down…having great wrath". In 12:17 and 13:7, we are clearly told that the wrath of Satan is subsequently poured out on the "saints", those "who keep the commandments of God and hold to the testimony of Jesus." In other words, during the time of Satan's wrath when Antichrist exalts himself, he persecutes the saints. Clearly, there are two wraths spoken of (during the 70th week of Daniel) and it's during the wrath of Satan (through Antichrist) when believers are persecuted. Satan's wrath is depicted in the fourth and fifth seals and prior to the Day of the Lord's wrath which begins with the breaking of the seventh seal.

2. In Isaiah 2:11 and Ezekiel 38:23, God tells us that He **alone** will be exalted in the day of His judgment (that begins with the 1st Trumpet). In 2 Thes. 2, Paul explains that the "man of lawlessness" (Antichrist) will exalt himself just prior to the "day of the Lord" (2:2). That poses a problem:

A. If God is going to exalt Himself during the day of the Lord, Antichrist cannot exalt himself at the same time, and

B. If the entire 70th week is the wrath of God, then how is it possible that Antichrist exalts himself during the time that is supposed to be when God exalts Himself? The answer is, he can't and doesn't. Therefore, we must conclude that there must be two time periods in view within the 70th week of Daniel: (1) when Antichrist exalts himself, and (2) when God exalts Himself. Since God exalts Himself during His Day of the Lord wrath (which begins with the breaking of the seventh seal), the seals, which precede the time of God's wrath, cannot be included in the time period when God alone exalts Himself.

3. In Revelation 6, we are introduced to the seals of the scroll (ch. 5). The 6th seal is clearly marked by the oft-repeated indication of the imminent Day of the Lord, the wrath of God. (cf. Joel 2:10,31; 3:15: Matthew 24:29) In Revelation 6:12, we see the appearance of this "announcement" of the onset of the God's Day of the Lord wrath at the 6th seal. Following the 6th seal is the 7th which is opened beginning in chapter 8. Between Revelation 6:17 and Revelation 8:1 is Revelation chapter 7. In Revelation 7 we see clearly that the rapture takes place. (Note: 7:9-17) – sometime during the second half of the 70th week of Daniel. It is important to note that the wrath of God doesnÕt begin until the 7th seal is opened.(Rev. 8:1) This ushers in the 7 Trumpet judgments, the wrath of God spoken of in Revelation 6:17. His wrath begins with the 1st Trumpet judgment, not the seals.

4. A final note is that in the first three seals, the disasters are more of a natural phenomenon. Beginning with the Trumpet judgments, they are clearly of a supernatural nature, effected by angels and usually associated with fire.

Although Christ is clearly in control of all the end-time events, it is equally clear that the wrath of God does not begin with the seals. The world will run its course (albeit, in an intensified way once the 70th week begins) right up to the sign of the sun, moon and stars when the natural lights of the universe will go out. Following this event will be the world-wide visible return of the Lord for His own (cf. Matthew 24:29-31), and then the Day of the Lord, the wrath of God, will begin.

https://www.solagroup.org/are-the-seals-of-revelation-6-the-wrath-of-god/

[48] **John 3:36** He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but **the wrath of God** abideth on him.

Romans 1:18 For **the wrath of God** is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Ephesians 5:6 Let no man deceive you with vain words: for because of these things cometh **the wrath of God** upon the children of disobedience.

Colossians 3:6 For which things' sake **the wrath of God** cometh on the children of disobedience:

Revelation 14:10 The same shall drink of the wine of **the wrath of God**, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

Revelation 14:19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of **the wrath of God**.
Revelation 15:1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up **the wrath of God**.
Revelation 15:7 And one of the four beasts gave unto the seven angels seven golden vials full of **the wrath of God**, who liveth for ever and ever.
Revelation 16:1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of **the wrath of God** upon the earth.

[49] [With the exception of two, *Origen and Clement* of Alexandria (Egypt), ***who were allegorists***, they all taught this view.]
Why [Origen and Clement] Are Considered Dangerous

1. **Allegorical Interpretation**: Both theologians favored allegorical readings of Scripture, which can lead to subjective interpretations that stray from traditional meanings.
2. **Universalism**: Origen's and Clement's ideas about universal salvation challenge the traditional views of sin and redemption, suggesting that all souls may eventually be saved, which contradicts established doctrines.
3. **Philosophical Integration**: Their blending of Greek philosophy with Christian teachings can dilute core Christian beliefs, leading to a faith that is more aligned with philosophical reasoning than biblical authority.
4. **Reinterpretation of Scripture**: Clement's tendency to reinterpret biblical texts to fit his philosophical views raises concerns about the integrity of scriptural teachings. Clement of Alexandria cited non-canonical texts like the Gospel of the Egyptians (see https://earlychristianwritings.com/info/gospelegyptians.html)

These elements contribute to the perception that their teachings could undermine sound biblical doctrine, leading to confusion and division within the church.
chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://rossvillebiblechurch.com/images/library/Defending_the_KJB_ebook.pdf
See Section *B. THEOLOGICAL ERRORS IN THE VERSIONS.*

[50] https://www.solagroup.org/end-time-charts/