

# Millennialism, End Times, and the Reign of Christ

By: Pastor Chad Wagner

The Minneapolis Church  
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I. The study of end times is referred to as eschatology.

1. Eschatology - The department of theological science concerned with 'the four last things: death, judgement, heaven, and hell'.
2. This is a much debated topic among professing Christians.
3. Errant views on eschatology are very dangerous since they influence the political policies of our government, both domestic and international.

II. Different beliefs regarding eschatology.

1. Historical Premillennialism

- A. This is the belief that the Second Coming of Christ will precede the millennium.
- B. This belief is summed up by the following:
  - i. Also known as Chiliasm from the Greek word for "thousand".
  - ii. The millennium is a literal 1000 years.
  - iii. The Second Coming of Christ, which begins the millennium, happens after the tribulation.
  - iv. The resurrection of Christians occurs at the beginning of the millennium, the resurrection of the unsaved at the end of the millennium.

2. Dispensational Premillennialism

- A. This is the belief that the Second Coming of Christ will precede the millennium and the "rapture" will occur before the tribulation (pre-trib rapture).
- B. This belief is summed up by the following:
  - i. History is divided into several distinct dispensations, or ages in which God relates to mankind in a different way.
  - ii. The most important distinction is between Israel's Age of Law on the one hand, and the Church's Age of Grace on the other.
  - iii. Jesus failed to setup his kingdom and failed to assume the throne of David at his first coming because of the Jews' rejection of him.
  - iv. Dispensationalism is pretribulationist and premillennial.
  - v. The Second Coming of Christ will be in two stages, one secret and invisible, and one open and visible seven years later.
  - vi. Jesus will come back secretly and resurrect the righteous dead and rapture the church up to heaven prior to the great tribulation on earth.
  - vii. The Church Age ends and God's plan for Israel resumes when the Church is raptured at the beginning of the tribulation.
  - viii. Jesus comes back at the end of the tribulation to destroy the kingdom of the antichrist, bind Satan, and to set up his kingdom on earth for 1000 years.
  - ix. The millennium is Israel-centered: It rules over all other nations and animal sacrifices are performed in the Temple as in the Old Testament.
  - x. At the end of the millennium Satan is loosed and gathers the nations to make war with Jesus Christ who destroys him and resurrects the wicked dead and casts them into the lake of fire.

3. Postmillennialism

- A. This is the belief that the Second Coming of Christ will come after the millennium.

- B. This belief is summed up by the following:
  - i. There is an increase in the spread of God's rule in every area of life through the preaching of the gospel which ushers in a millennium of peace and justice.
  - ii. Through the reforming effects of the gospel on men, Christ will return to an almost fully Christian world at the end of the millennium.
  - iii. Some postmillennialists believe that the world will be reformed by bottom-up grassroots efforts of changing the hearts and minds of people.
  - iv. Postmillennialists who subscribe to Christian Reconstructionism or Dominion Theology believe that the millennium will be commenced by a top-down approach in which Christian legal and political institutions will be set up. (This type of authoritarian pseudo theocracy would likely usher in the tribulation, rather than an age of peace and prosperity.)

#### 4. Preterism

- A. This is the belief that all prophecy, including the Second Coming of Christ, was fulfilled by 70AD.
- B. Preterism teaches that all the events in the Olivet Discourse and the book of Revelation were fulfilled in the first century in the destruction of Jerusalem and in the persecution of Christians by the Roman empire.

#### 5. Amillennialism

- A. This is the belief that the millennium is the time period between the resurrection and Second Coming of Christ.
- B. This belief is summed up by the following:
  - i. Satan was bound by Jesus Christ at His resurrection, at which time Jesus began reigning on David's throne in heaven.
  - ii. The millennium is figurative, representing the whole amount of time between the resurrection of Christ and the Second Coming of Christ.
  - iii. The kingdom of God/heaven is the institution of the local church through which Christ reigns over the earth from heaven.
  - iv. There will be one resurrection on the last day of both the righteous and the wicked.
  - v. Christ will return bodily, visibly, and audibly at the end of the millennium (at the end of time) and will completely destroy Satan and his kingdom, destroy the earth and heavens by fire, judge all men, cast the wicked into the lake of fire, take the righteous into glory, and create a new heaven and a new earth where the redeemed will dwell forever.

### III. The need to properly interpret the Bible to come to a correct understanding of end time events.

1. The doctrines of Dispensationalism, Premillennialism, and Postmillennialism are all largely based on a faulty interpretation of Revelation 20 and of the OT prophetic books.
2. The book of Revelation is an allegorical book of signs and symbols.
  - A. We are told this in the opening verse (**Rev 1:1**).
  - B. Signify v. - 1. a. *trans.* To be a sign or symbol of; to represent, betoken, mean.
3. The rest of the NT is characterized by *great plainness of speech* (**2Co 3:12**).

4. When a concept is expressed in figurative language, the meaning is hard to discern, and it therefore needs to be compared with parallel teaching in plain language (**Joh 11:11-14; Joh 16:25-30**).
5. Therefore obscure passages in Revelation and in the OT prophets need to be understood in light of plain passages in the NT.

#### IV. The Biblical view of end time events (very similar to Amillennialism).

1. Rather than first spending time analyzing all the counterfeit positions on the millennium and end times, let's first take some time to understand what the true, Biblical teaching is.
2. The following are the events of end times:
  - A. The first coming of Christ
  - B. The death and resurrection of Christ
  - C. The binding of Satan
  - D. The setting up of the "millennial kingdom" and the reign of Christ on David's throne
  - E. The tribulation
  - F. The loosing of Satan
  - G. The Second Coming of Christ
  - H. The resurrection
  - I. The "rapture" (the word *rapture* doesn't appear in scripture)
  - J. The destruction of the Devil and the armies gathered against Christ
  - K. The destruction of the heavens and the earth
  - L. The final judgment
  - M. The creation of the new heaven and the new earth
3. The death and resurrection of Christ.
  - A. The death and resurrection of Christ dealt a deadly blow to Satan and his kingdom.
    - i. The devil and his minions didn't know that crucifying Jesus would be their undoing (**1Co 2:8**).
    - ii. They actually fulfilled the scriptures in orchestrating His condemnation (**Act 13:27**).
    - iii. The defeat of Satan by Jesus Christ was prophesied about 6000 years ago (**Gen 3:15**).
  - B. When Jesus was crucified and raised from the dead He *spoiled* principalities and powers (**Col 2:14-15**).
    - i. Spoil v. - I. 1. a. *trans.* To strip or despoil (a dead or helpless person); esp. to strip (a defeated or slain enemy) of arms and armour.
    - ii. Satan is the prince of the wicked principalities and powers (**Mat 12:24**).
    - iii. Beelzebub - The Devil; a devil;
    - iv. Therefore, Jesus spoiled Satan by His death and resurrection.
    - v. Jesus destroyed Satan and his works through His death (**Heb 2:14; 1Jo 3:8**).
4. The binding of Satan.
  - A. In order for Jesus to *spoil* Satan, He must first have *bound* him (**Mat 12:29**).
  - B. Jesus is the angel who bound Satan at His first coming (at His resurrection) (**Rev 20:1-2**).
    - i. Jesus is called the messenger (angel) of the covenant (**Mal 3:1**).

- ii. Angel - I. 1. a. A ministering spirit or divine messenger
      - iii. Jesus has the key of the bottomless pit (hell and death) (**Rev 1:17-18**).
    - C. Though Satan is bound, he is not completely immobilized.
      - i. A person can be bound and yet still have a measure of liberty, such as in the following cases:
        - a. Paul in Roman custody (**Act 24:23-27**)
        - b. Joseph in prison in Egypt (**Gen 39:22 c/w Gen 40:3-4**)
        - c. Marriage (**1Co 7:27**)
      - ii. This is the case with Satan; his binding is specific: "that he should deceive the nations no more" (**Rev 20:3**).
        - a. The *nations* is synonymous with the Gentiles in scripture (**Rom 15:10 c/w Deu 32:43**).
        - b. Prior to the coming of Christ, God only dealt with one nation, Israel (**Psa 147:19-20**).
        - c. All the other nations were left to walk in darkness (**Eph 2:12; Eph 4:17-18**)
        - d. At that time the Gentiles were devil worshipers (**1Co 10:20**).
      - iii. With Satan bound so that he could deceive the nations no more, the gospel then went to the Gentiles (**Mat 28:19**).
        - a. Prior to the coming of Christ, God turned a blind eye to Gentile idolatry, but now commands all men everywhere to repent (**Act 14:16; Act 17:29-30**).
        - b. With Satan bound, the Gentiles can be converted from the grip of his power unto God (**Act 26:18**).
    - D. Satan is said to be bound for 1000 years (**Rev 20:2,7**).
      - i. As was pointed out before, the book of Revelation is signified (**Rev 1:1**).
      - ii. Therefore, the 1000 years is not necessarily to be taken literally.
      - iii. The number 1000 is used figuratively elsewhere in scripture to refer to a large and complete number of something (**Psa 50:10; Psa 105:8; 1Ch 16:15-17**).
      - iv. As will be proved later, the 1000 years during which Satan is bound is the period between the resurrection of Christ and the Second Coming of Christ, less "a little season" (**Rev 20:3**).
      - v. This will be elaborated on further in [Section IV, 15, D](#) - p. 19-20.
5. The setting up of the millennial kingdom and the reign of Christ on David's throne.
- A. The kingdom of God/heaven was set up by Christ at His first coming.
    - i. The kingdom of God was prophesied in the book of Daniel to come in the days of the Roman Empire.
      - a. Nebuchadnezzar, the king of Babylon, had a dream in which he saw a great image with a head of gold, breast and arms of silver, belly and thighs of brass, and legs of iron and feet part iron and part clay (**Dan 2:31-33**).
      - b. In the dream a stone cut out without hands smote the image in the feet and broke them in pieces, destroying the entire image, and then

- the stone became a great mountain that filled the earth (**Dan 2:34-35**).
- c. Daniel's interpretation was as follows:
  - d. Nebuchadnezzar and the kingdom of Babylon were the head of gold (**Dan 2:37-38**).
  - e. After Babylon another kingdom would arise, which scripturally and historically is known to be the kingdom of the Medo-Persian empire (**Dan 2:39 c/w Dan 5:28-31**).
  - f. After the Medo-Persian kingdom another kingdom would arise, which scripturally and historically is known to be the Grecian empire (**Dan 2:39 c/w Dan 8:20-21**).
  - g. After the Grecian kingdom another kingdom would arise, which historically is known to be the Roman empire (**Dan 2:40-43**).
  - h. In the days of the fourth kingdom (the Roman empire) the God of heaven would set up a kingdom which would never be destroyed, but would break in pieces and consume all the kingdoms and would stand forever (**Dan 2:44**).
- ii. The kingdom came right on time.
    - a. In the days of the Roman empire (**Luk 3:1-3**), John the Baptist and Jesus came preaching that the kingdom of heaven (**Mat 3:1-2; Mat 4:17**) and the kingdom of God (**Mar 1:15**) were "at hand."
    - b. At hand - Within easy reach; near; close by.
    - c. Jesus said that "the time is fulfilled" (**Mar 1:15**); the days of the Roman empire were present and the promised kingdom was within easy reach.
    - d. As a letter fulfillment of the prophesy of Daniel which said that "the God of heaven [would] set up a kingdom" (**Dan 2:44**), the kingdom was called the *kingdom of God* and the *kingdom of heaven* (**Mat 4:17 c/w Mar 1:15**).
    - e. There is absolutely *NO DOUBT* that the kingdom of God was set up at the first coming of Christ (**Luk 11:20**).
  - iii. The kingdom of God and the kingdom of heaven are the same thing.
    - a. The phrase "kingdom of heaven" is exclusively used in the Matthew's gospel.
    - b. The phrase "kingdom of God" is used a few times in Matthew and John, and extensively in Mark and Luke.
    - c. A simple comparison of parallel verses in Matthew, Mark, and Luke show beyond question that the kingdom of heaven and the kingdom of God are interchangeable terms. For example:
      - (i) The mystery of the kingdom of heaven/God (**Mat 13:11 c/w Mar 4:11 c/w Luk 8:10**).
      - (ii) The parable of the mustard seed (**Mat 13:31-32 c/w Mar 4:30-31 c/w Luk 13:18-19**).
      - (iii) The parable of the leaven (**Mat 13:33 c/w Luk 13:20-21**).

- (iv) It is obvious that these are two different names for the same kingdom: God is in heaven; therefore it is called the kingdom of God and the kingdom of heaven.
- (v) If it was suspected that these were two different kingdoms, the fact that they are described *identically* in parallel passages demands that they are the same kingdom.
- (vi) Things that are both equal to something are equal to each other.
- (vii) This is a classic "double horn" argument, in that it proves that the kingdom of God and the kingdom of heaven are the same kingdom, whether it is at first conceded that the terms are synonymous, or whether they are at first held to be two different kingdoms which are then shown to be identical.
- d. Matthew himself uses the terms interchangeably (**Mat 19:23-24**).
- e. Also compare Mat 19:23-24 with (**Mar 10:23-25 c/w Luk 18:24-25**).
- iv. The kingdom of God is not an earthly, material kingdom.
  - a. The kingdom of God/heaven is not material, but spiritual (**Luk 17:20-21**).
  - b. Jesus' kingdom is not of this world (**Joh 18:36**).
  - c. The Jews wanted to make Jesus an earthly king and He ran from it (**Joh 6:15**).
- v. The kingdom of God is the church.
  - a. The prophecy of the kingdom of God in Daniel stated that the stone that smote the Roman empire became a great mountain and filled the whole earth (**Dan 2:34-35**).
    - (i) Jesus Christ is the stone that shattered the Roman empire (**Mat 21:42-44 c/w Psa 2:6-9**).
    - (ii) The great mountain the stone became is the kingdom of God (**Dan 2:34-35 c/w Dan 2:44**).
  - b. Jesus built the church upon Himself, the chief corner stone (**Mat 16:18 c/w Eph 2:20-22**).
    - (i) The church is called *Mount Sion* (**Heb 12:22-23**).
    - (ii) Therefore, the church is the kingdom of God which is the great mountain which fills the whole earth (**Psa 48:1-2**).
  - c. The church will never be destroyed (the gates of hell shall not prevail against it) (**Mat 16:18**).
    - (i) There will be glory given to God *in the church* by Christ Jesus *throughout all ages, world without end* (**Eph 3:21**).
    - (ii) Therefore, the church is the kingdom of God which shall never be destroyed (**Dan 2:44 c/w Heb 12:28**).
  - d. The kingdom of God is entered into by baptism (**Luk 7:29-30 c/w Mat 21:31-32; Luk 16:16**).
    - (i) The church is entered into by baptism (**Act 2:41**).
    - (ii) Therefore, the church is the kingdom of God.

- e. The apostles ate and drank at Jesus' table in His kingdom (**Luk 22:29-30**).
  - (i) The Lord's table is the communion table which is found in the church (**1Co 10:16,21**).
  - (ii) The Lord's supper (eating and drinking with Jesus) is the communion service which is observed in the church (**1Co 11:20,23-25**).
  - (iii) Therefore, the church is the kingdom of God where we eat and drink with Jesus at His table.
- vi. The church is the true Israel.
  - a. The nation of Israel was a chosen people whom God had singled out from all the nations of the earth (**Amo 3:1-2; Psa 147:19-20**).
  - b. As long as they were obedient and kept His covenant, they were to him a peculiar people, a kingdom of priests, and an holy nation (**Exo 19:5-6**).
  - c. Israel was God's church/congregation (**Act 7:38 c/w Exo 16:2**).
    - (i) Israel was a congregation of people who assembled at specified times and places to worship God according to the law He gave them.
    - (ii) If that's not a church, what is?
  - d. When Christ came, He reformed the OT church (**Heb 9:10**) and built His NT church (**Mat 16:18**).
  - e. The NT church began as a Jewish church, but didn't remain so very long.
  - f. Prior to the gospel going to the Gentiles, they were outside of the commonwealth of Israel and of the covenants God made with them (**Eph 2:11-12**).
  - g. The blood of Christ brought the Gentile near to God, and Christ made both Jews and Gentiles one and broke down the middle wall of partition between them (**Eph 2:13-14**).
  - h. Jesus abolished the law of Moses and made the Jews and Gentiles *one new man*, making peace between them, and reconciled them both unto God in *one body* (**Eph 2:15-16**).
  - i. The Gentiles then ceased to be strangers and foreigners, but *fellow-citizens* with Israel and of the *household of God* (**Eph 2:19**), being part of the church which is built upon the foundation of the apostles and prophets and Jesus Christ the chief cornerstone (**Eph 2:20 c/w Mat 16:18**).
  - j. The church, made up of both Jews and Gentiles, then became referred to by the identical terminology as Israel was in the OT: a chosen generation, a royal priesthood, an holy nation, and a peculiar people (**1Pe 2:5,9 c/w Exo 19:5-6**).
  - k. True Jews are all those who are in Christ, whether they be racially Jews or Gentiles (**Gal 3:7,29**).
    - (i) True Jews are those (Jew or Gentile) who are circumcised in the heart and spirit, not merely in the flesh (**Rom 2:28-29**).



- (ii) True Jews are those who worship God in the Spirit and have no confidence in the flesh (**Phi 3:3**).
- l. It no longer matters whether one is a Jew or a Gentile, but whether one is a new creature in Christ, and those who walk according to that rule are the *Israel of God* (**Gal 6:15-16**).
- vii. The kingdom of God, the church, was taken from the nation of Israel as a whole and was given to the Gentiles.
  - a. The nation of Israel was God's kingdom (**1Ch 28:5; 2Ch 13:8; 1Sa 12:12; 1Ch 29:23**).
  - b. Israel was God's church/congregation (**Act 7:38 c/w Exo 16:2**).
  - c. Israel was God's olive tree, which is symbolic of the church/kingdom.
    - (i) Israel was called an olive tree by God in the OT (**Jer 11:16-17**).
    - (ii) Israel was elsewhere likened to an olive tree (**Hos 14:5-6**).
    - (iii) David spoke of an olive tree in connection with the house of God (**Psa 52:8**).
    - (iv) In **Rom 11:16-24**, Paul spoke of Israel as the good and original olive tree of which some of the branches were broken off because of unbelief (**Rom 11:17,20**).
    - (v) Paul explained to the Roman Gentiles, to whom he was writing, that they, being branches of a wild olive tree, were grafted into the holy olive tree (God's church/kingdom which was originally the nation of Israel) (**Rom 11:17,24**).
    - (vi) The Gentiles being grafted into the olive tree was them being brought into the church, the house of God, with the believing Jews who made it up originally (**Eph 2:11-22**).
  - d. The gospel went to the Jews first and they rejected it (**Joh 1:11**).
  - e. Their rejection of Christ and the apostles was the end of long train of abuses and usurpations of God's prophets (**Mat 23:34-35**).
  - f. Most of the generation of Jews (those who rejected Him) living during Christ's ministry would be destroyed in the destruction of Jerusalem and they would be left desolate (**Mat 23:36-38**).
  - g. The kingdom of God would be taken from them and given to a nation bringing forth the fruits thereof (**Mat 21:42-44**).
    - (i) That nation would be the predominately Gentile church (**1Pe 2:5,9**).
    - (ii) This transition of the kingdom of God from the Jews to the Gentiles was fully accomplished with the destruction of Jerusalem and the Temple in 70AD (**Luk 21:20-24 c/w Luk 21:31-32**).
  - h. After the cross of Christ, there is no difference between Jews and Gentiles to God (**Act 15:7-11**).
    - (i) After the cross, God no longer has a special plan for Jews, nor shows them any favoritism; all that matters is if one is in

Christ, whether he be Jew or Gentile (**Gal 3:28-29; 1Co 7:19; Gal 5:6; Gal 6:15; Col 3:11**).

- (ii) This doesn't mean that there are no longer Jews and Gentiles, any more than it means that there are no longer males or females; it just means that those distinctions don't change how God views us all in Christ (**Gal 3:28**).
- (iii) Jews get into the church and worship God the same way the Gentiles do: by faith, repentance, and baptism (**Rom 11:23-24 c/w Act 2:38,41 c/w 1Co 12:13**).

B. Jesus Christ began reigning on David's throne when He was resurrected from the dead.

- i. It was prophesied in the OT that the Messiah who would proceed from David would assume his throne and reign from it forever (**2Sa 7:12-16; 1Ch 17:11-14**).
- ii. According to this prophecy, the following would happen:
  - a. The coming King would be a descendant of David (**2Sa 7:12**).
  - b. The King and His kingdom would be setup and established when David was dead and sleeping in the grave (**2Sa 7:12**).
  - c. The King would be the Son of God (**2Sa 7:14**).
  - d. The King would build the house of God which would be associated with His kingdom being established (**2Sa 7:13; 1Ch 17:12**).
  - e. The house of God and the kingdom of God would be established forever (**2Sa 7:16; 1Ch 17:14**).
- iii. Jesus Christ fulfilled the prophecy of the messianic King Who would reign on David's throne (2Sa 7:12-16; 1Ch 17:11-14) at His first coming, particularly at His resurrection. Let's look at each part of the prophecy.
  - a. The coming King would be a descendant of David (**2Sa 7:12**).
    - (i) Jesus Christ was a descendant of David through Mary (**Luk 3:23,31**).
    - (ii) He was also a descendant of David through Joseph (though Joseph was not his natural father) (**Mat 1:1,6,16**).
  - b. The King and His kingdom would be setup and established when David was dead and sleeping in the grave (**2Sa 7:12**).
    - (i) Peter, preaching to the Jews on the day of Pentecost, identified *when* Jesus Christ was seated on the throne of David.
    - (ii) Peter began by identifying the fact that at the time he was speaking, David was dead and buried (**Act 2:29**), which is the time when Christ would be raised up to sit on David's throne (**2Sa 7:12**).
    - (iii) David had written, "thou wilt not leave *my soul* in hell, neither wilt thou suffer thine Holy One to see corruption" (**Act 2:27 c/w Psa 16:10**).
    - (iv) At first glance, it might appear that David was speaking of himself, but Peter reasons from the scriptures and concludes that since, 1) David was a prophet (**Act 2:30**) and therefore

- often spoke of the Messiah and future events and, 2) God had sworn that He would raise up Christ, one of his physical descendants, to sit on his (David's) throne (**Act 2:30 c/w 2Sa 7:12**); David therefore was writing of Christ, not himself.
- (v) Peter then identifies exactly when Christ was raised up and seated on David's throne in fulfillment of the prophecy: "He seeing this before spake of THE RESURRECTION OF CHRIST, that his soul was not left in hell, neither his flesh did see corruption." (**Act 2:31**)
  - (vi) When David saw before that God would raise up Christ to sit on David's throne, he saw the resurrection of Christ (**Act 2:30-31**).
  - (vii) This happened when David was dead and in the grave, not at the beginning of the alleged millennium seven years after David had been resurrected at the rapture and was physically alive in his glorified body as the dispensationalists teach (more on that later).
  - (viii) God raised up Jesus at the resurrection and exalted Him at the right hand of God (**Act 2:32-33**) on David's throne which is in heaven (**Psa 89:35-37**).
  - (ix) Jesus' kingdom is not an earthly kingdom (**Joh 18:36**).
  - (x) When the Jews tried to make him an earthly king, He hid Himself from them (**Joh 6:15**).
  - (xi) Jesus is reigning in heaven at the right hand of God on David's throne *until* his foes are made His footstool (**Act 2:34-35**).
  - (xii) Jesus reigns *in the midst of His enemies* (not after they've all been destroyed) (**Psa 110:1-2**).
  - (xiii) "For he must *reign*, till he hath put all enemies under his feet." (**1Co 15:25**)
  - (xiv) Reign v.- 1. *intr.* To hold or exercise the sovereign power or authority in a state; *to rule* or govern *as king*
- c. The King would be the Son of God (**2Sa 7:14**).
- (i) Jesus Christ became the Son of God when He was conceived by the Holy Ghost and the power of God and born of the virgin, Mary (**Luk 1:35**).
  - (ii) He was declared to be the Son of God by God the Father at His baptism (**Luk 3:21-22**).
  - (iii) But it was at *His resurrection* when He was declared to be the Son of God *with power* (**Rom 1:3-4**).
  - (iv) The *resurrection of Christ* was the fulfillment of the prophecy in **Psa 2:7**, in which God said: "Thou art my Son, this day have I begotten thee." (**Act 13:33-34 c/w Psa 2:7**)
  - (v) It was at the resurrection of Christ that God set Him as His King in the holy hill of Zion on David's throne (**Psa 2:6**).

- (vi) The fact that Jesus Christ was made King when He was raised from the dead and set at the right hand of God in heaven (**Eph 1:20-22 c/w 1Sa 15:17**) is undeniable, as **Psa 2:6** was said between **Psa 2:1-2** (which is a prophecy of Christ's crucifixion (**c/w Act 4:25-28**)), and **Psa 2:7** (which is a prophecy of the resurrection of Christ (**c/w Act 13:33-34**)).
  - d. The King would build the house of God which would be associated with His kingdom being established (**2Sa 7:13; 1Ch 17:12**).
    - (i) Jesus built the house of God, His church, at His first coming (**Mat 16:18 c/w 1Ti 3:15**).
    - (ii) It was already proved that the church (the house of God) is the kingdom of God (**Luk 22:29-30; Heb 12:28**) which Jesus set up at His first coming (**Luk 11:20**). (See [Section IV.5,A,v](#) - p. 7-8)
  - e. The house of God and the kingdom of God would be established forever (**2Sa 7:16; 1Ch 17:14**).
    - (i) As was before proved, the house of God (the church) and the kingdom of God were setup by Christ at His first coming and will last *forever* (**Mat 16:18; Eph 3:21; Heb 12:28**).
    - (ii) See [Section IV.5,A,v](#) - p. 7-8 for further proof of this.
  - f. Therefore the first coming and resurrection of Jesus Christ perfectly and completely fulfilled the Davidic covenant given in (**2Sa 7:12-16; 1Ch 17:11-14**).
  - g. This is why He is *now* called the King of kings (**1Ti 6:15; Rev 1:5**) and will hold that title when He returns (**Rev 17:14**).
- C. Every born-again believer is currently reigning with Christ in His kingdom.
- i. God *hath made* us kings and priests by Christ washing us with his blood and taking our sins away (**Rev 1:5-6**).
  - ii. Being kings and priests, we reign on the earth (**Rev 5:10**).
  - iii. This is why we are called a *royal* priesthood (**1Pe 2:9**).
  - iv. Royal *adj.* - I. 1. a. Of blood, etc.: Originating from, connected with, a king or line of kings. b. Of persons: Having the rank of king or queen; belonging to the royal family.
  - v. The saints now reign as kings in the church/kingdom (**1Co 4:8**).
  - vi. Every born-again child of God *reigns* in life by Jesus Christ (**Rom 5:17**).
  - vii. Every regenerate child of God is *now* raised up and seated with Christ in heaven where He is reigning (**Eph 2:6 c/w Eph 1:20-22**).
- D. Every born-again believer is currently a priest of God.
- i. As was just shown, the elect are currently a *royal priesthood* (**1Pe 2:9; Rev 1:6**).
  - ii. Church members are a *holy priesthood* which offer up spiritual *sacrifices* (**1Pe 2:5**).
  - iii. Those spiritual sacrifices include the sacrifices of praising God and communicating (giving) to Him (**Heb 13:15-16**).

- E. Therefore the "millennial" reign of Christ in Revelation 20 where the saints live and reign with him as priests for 1000 years is currently happening and has been since Christ's resurrection (**Rev 20:4-6**).
  - i. As was pointed out before, the book of Revelation is signified (**Rev 1:1**).
  - ii. Therefore, the 1000 years is not necessarily to be taken literally.
  - iii. The number 1000 is used figuratively elsewhere in scripture to refer to a large and complete number of something (**Psa 50:10; Psa 105:8; 1Ch 16:15-17**).
  - iv. This will be elaborated on further in [Section IV,15,D](#) - p. 19-20.

6. The tribulation.

- A. Tribulation *n.* - 1. A condition of great affliction, oppression, or misery; 'persecution; distress; vexation; disturbance of life'
- B. Christians have been experiencing tribulation since the first coming of Christ.
  - i. Jesus promised that His disciples would go through tribulation (**Joh 16:33**).
  - ii. If they persecuted Jesus, they will persecute His disciples (**Joh 15:20**).
  - iii. Christians enter the kingdom of God through *much tribulation* (**Act 14:22**).
  - iv. *All* who will live godly in Christ Jesus *shall* suffer persecution (tribulation - see definition) (**2Ti 3:12**).
  - v. Persecution - 1. a. The action of persecuting or pursuing with enmity and malignity; esp. the infliction of death, torture, or penalties for adherence to a religious belief or an opinion as such, with a view to the repression or extirpation of it; the fact of being persecuted; an instance of this.
  - vi. The gate that leads to life is strait (*so narrow as to make transit difficult*) and narrow (**Mat 7:13-14**).
  - vii. Christians in the Thessalonian church were enduring *afflictions, persecutions and tribulations* (**1Th 3:3-4; 2Th 1:4-5**).
  - viii. Affliction - The action of inflicting grievous pain or trouble
  - ix. It is the lot of Christians to *suffer* in this life (**Phi 1:29**).
  - x. Suffer *v.* - 1. *trans.* To have (something painful, distressing, or injurious) inflicted or imposed upon one; to submit to with pain, distress, or grief. a. pain, death, punishment, judgement; hardship, disaster; grief, sorrow, care.
  - xi. All of God's redeemed people in heaven will have gone through *great tribulation* (**Rev 7:9,13 c/w Rev 7:14**).
- C. The tribulation we will face will get worse and worse as we get closer to the end of time.
  - i. In the last days perilous times shall come (**2Ti 3:1**).
  - ii. Perilous *adj.* - 1. Fraught with peril; causing or occasioning great danger; full of risk; dangerous; hazardous.
  - iii. Evil men will wax worse and worse toward the end (**2Ti 3:13**).
  - iv. The time just prior to the coming of Christ will be as it was in the days of Noah (**Mat 24:37-39**).
    - a. In the days of Noah there were eight righteous people left on the earth (**2Pe 2:5**).
    - b. The earth at that time was *full of violence* (**Gen 6:11**).

- v. Jesus asked rhetorically if He would find faith on the earth when He returns, the obvious implication being, no (**Luk 18:8**).
- D. The "great tribulation" in Matthew 24 happened in 70AD in the destruction of Jerusalem.
- i. Jesus said in **Mat 24:21**: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."
  - ii. When is "then"?
  - iii. "Then" is when Jesus' disciples would see the abomination of desolation stand in the holy place (**Mat 24:15**).
  - iv. By comparing Matthew's and Luke's accounts of the Olivet Discourse, it is undeniable (if one has eyes to see) that the abomination of desolation was Jerusalem being compassed with armies (**Mat 24:15-21 c/w Luk 21:20-23**).
    - a. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)...19) And woe unto them that are with child, and to them that give suck in those days!...21) For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." (**Mat 24:15,19,21**)
    - b. "20) And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh....23) But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people." (**Luk 21:20,23**)
    - c. The "great tribulation" in Mat 24:21 is the "great distress" in Luk 21:23, which happened when Jesus' disciples saw Jerusalem compassed with armies.
    - d. Tribulation *n.* - 1. A condition of great affliction, oppression, or misery; 'persecution; distress; vexation; disturbance of life'
    - e. This historical event happened in 70AD when the Roman armies besieged Jerusalem and utterly destroyed and desolated it, which was recorded by the Jewish historian Josephus.
  - v. The "great tribulation" and Jesus' entire discourse in Matthew 24 was covered in great detail in a sermon series titled "Olivet Discourse", of which the outline and the recordings can be found here: [Olivet Discourse \(Part 1\)](#), [Olivet Discourse \(Part 2\)](#), [Olivet Discourse \(Part 3\)](#), and [Olivet Discourse \(Part 4\)](#). The "great tribulation" is specifically dealt with on Pages 6-11 of the outline.

## 7. The loosing of Satan.

- A. Prior to the return of Christ, Satan will be loosed from being bound for *a little season* (**Rev 20:3**).
  - i. Season *n.* - II. *gen.* A time, period, occasion. 12. a. A particular time or period during which something happens, or which is defined by some characteristic feature or circumstance. b. *for a season*: for an indefinite period, for some time, for a while. Similarly, *for a long, short, etc. season*.

- ii. Little *adj.* - II. Opposed to *much*. 10. a. Not much; only a slight amount or degree of; barely any. 11. a. *a little*: a small quantity of; some, though not much.
- iii. Satan will be loosed for a relatively short period of time.
- B. Satan will be loosed to go out to deceive the nations and gather them together to do battle against the Lord Jesus (**Rev 20:7-8**).

## 8. The Second Coming of Christ.

- A. What will the Second Coming of Christ be like? How will we know when it happens?
- B. When Jesus left this earth after His resurrection, angels told the disciples who watched him depart into heaven that he would return in *like manner* (**Act 1:9-11**).
  - i. Like - 1. Having the same characteristics or qualities as some other person or thing; of approximately identical shape, size, colour, character, etc., with something else; similar; resembling; analogous.
  - ii. Manner - 1. a. The way in which something is done or takes place; method of action; mode of procedure.
  - iii. Therefore Jesus will return in a way which has the same characteristics and qualities, and is similar, resembling, and approximately identical to the way that He left.
- C. Jesus left this earth:
  - i. bodily (**Luk 24:36-43**).
  - ii. tangibly (**Joh 20:26-27**)
    - a. Tangibly - *adv.* in a tangible manner
    - b. Tangible - *adj.* 1. a. Capable of being touched; affecting the sense of touch; touchable.
  - iii. visibly (*while they beheld, he was taken up...out of their sight*) (**Act 1:9**).
  - iv. audibly (*while he blessed them*) (**Luk 24:51**).
- D. Therefore His return will be:
  - i. bodily - Jesus will come in His body (eyes, head, clothes, mouth, thigh) (**Rev 19:11-16**).
  - ii. visibly
    - a. *They shall SEE the Son of man coming in the clouds of heaven* (**Mat 24:30**).
    - b. *The Lord Jesus shall be REVEALED from heaven* (**2Th 1:7**).
    - c. Reveal - 1. *trans.* To disclose, make known (to one) in a supernatural manner. 2. To disclose, divulge, make known (to one) by discourse or communication. 3. To display, show, make clear or visible, exhibit.
    - d. *In FLAMING FIRE...* (**2Th 1:8**).
    - e. *The BRIGHTNESS of his coming* (**2Th 2:8**).
    - f. *The heavens being ON FIRE...* (**2Pe 3:12**).
  - iii. audibly
    - a. *A GREAT SOUND of a TRUMPET* (**Mat 24:31**).
    - b. *The Lord himself shall descend with a SHOUT* (**1Th 4:16**).
    - c. *With the VOICE of the archangel* (**1Th 4:16**).

- d. *With the TRUMP of God (1Th 4:16).*
- e. *The heavens shall pass away with A GREAT NOISE (2Pe 3:10).*
- iv. tangibly - it will be a very *touching* experience for the wicked (2Th 1:7-9).
- E. The Second Coming of Christ begins the following chain of events which happen *on the last day.*

9. The resurrection.

- A. At His Second Coming Jesus will resurrect the dead (1Th 4:16).
  - i. The resurrection of the dead will be both of the just and unjust (Act 24:15).
  - ii. There is only one general resurrection: *a resurrection of the dead, both of the just and unjust.*
  - iii. There will only be *one* resurrection of *all that are in the graves (Joh 5:28).*
  - iv. Of all those who are resurrected, the righteous will be resurrected to eternal life and the wicked will be resurrected to eternal damnation (Joh 5:29; Dan 12:2).
- B. The resurrection which happens at the Second Coming of Christ will happen at *the last day (Joh 6:39,40,44,54; Joh 11:24)*
  - i. The resurrection happens *at the LAST TRUMP (1Co 15:52)*, when *all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, at which time there will be a great sound of a TRUMPET (Mat 24:30-31)*, which happens when *the Lord himself shall descend from heaven with a shout...with the TRUMP of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air (1Th 4:16-17).*
  - ii. The resurrection happens at the same time that *the heavens be no more (Job 14:12).*
  - iii. This is the day of the Lord in which the heavens and the earth are destroyed by fire which comes as a thief in the night (2Pe 3:10).
  - iv. The day of the Lord is the day of the coming of the Son of man which comes as a thief in the night (Mat 24:42-44).
  - v. The coming of Christ will be *as the days of Noah* in which the destruction of the world will happen at His coming (Mat 24:37-39).

10. The "rapture".

- A. The word *rapture* is not used in the Bible, but the concept is.
- B. Rapture *n.* - 1. The act of seizing and carrying off as prey or plunder. 4. The act of conveying a person from one place to another, esp. to heaven; the fact of being so conveyed.
- C. The rapture, in which God's elect are *caught up in the clouds to meet the Lord in the air*, happens immediately after Christ returns to earth both visibly and audibly, and resurrects the dead (1Th 4:16-17).
- D. In that the resurrection happens on the last day (Joh 6:39), the rapture likewise happens on the last day.
- E. The rapture is also referred to as *our gathering together* unto the Lord Jesus Christ which happens at His coming (2Th 2:1).



- i. The *gathering of the elect* (rapture) from the four winds of the earth happens after the visible, audible, bodily return of Jesus Christ (**Mat 24:30-31**).
- ii. The rapture will happen *after* there is a great falling away and the man of sin (commonly called The Antichrist) is revealed (**2Th 2:2-3**).
- iii. Let no man deceive you who teaches otherwise (**2Th 2:3**).

11. The destruction of the Devil and the armies gathered against Christ.

- A. Prior to the return of Christ the Devil will be loosed and he will go out to deceive the nations and gather them together to battle against the saints and Christ (**Rev 20:7-8; Rev 19:19**).
- B. This is *the battle of that great day of God Almighty*, the battle of *Armageddon* (**Rev 16:14,16**).
- C. Just when the Devil has compassed the camp of the saints and the beloved city, fire comes down from God out of heaven and devours them (**Rev 20:9**).
  - i. The camp of the saints is the church (**1Co 1:2; Eph 1:1**).
  - ii. The beloved city is the church.
    - a. The church is the city of God, the heavenly Jerusalem (**Heb 12:22-23**).
    - b. The heavenly Jerusalem is the mother church (**Gal 4:26**).
    - c. Every local church is an instantiation of the heavenly Jerusalem, which is the temple.
    - d. Jesus called His disciples a city on a hill (**Mat 5:14**).
    - e. *Earthly* Jerusalem is *not* the beloved city (**Rev 11:8**).
- D. The fire that comes down from God is from Jesus Christ who comes from heaven with His eyes *a flame of fire* and a sharp sword coming out of His mouth with which He smites the nations (**Rev 19:11-16**).
  - i. Jesus will be revealed from heaven *in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ* (**2Th 1:7-9**).
  - ii. Jesus will consume the Wicked man of sin, who claims to be God (**2Th 2:4**), with the spirit of His mouth and the brightness of His coming (**2Th 2:8-9**).
- E. Jesus then casts the beast, the false prophet, and the Devil into the lake of fire (**Rev 19:20-21; Rev 20:10**).

12. The destruction of the heavens and the earth.

- A. The heavens and the earth are currently kept in store and are being reserved unto fire on judgment day (**2Pe 3:7**).
- B. The heavens and the earth will be destroyed at the day of the Lord (**2Pe 3:10-12**).
- C. The day of the Lord which comes as a thief in the night is the day the Son of man comes (**Mat 24:42-44**).
  - i. This is the day when Jesus appears in the clouds and His elect are gathered from the four winds (the rapture) (**Mat 24:30-31 c/w Mat 24:40-41**).
  - ii. The day when the Son of man is revealed will be like it was in the day Sodom and Gomorrah were destroyed by fire from heaven (**Luk 17:28-30**).

- iii. The day of the Lord is clearly the last day of time since the heavens and the earth will be completely destroyed and the elements will be melted with fervent heat.
- D. The destruction and dissolution of the heavens and the earth happens immediately prior to the final judgment of the dead (**Rev 20:11-12**).

### 13. The final judgment.

- A. After the heavens and the earth have passed away, all nations will be gathered before Jesus Christ at His great white throne to be judged according to their works (**Rev 20:11-13**).
  - i. This will be a general judgment of all mankind, both righteous and wicked (**Mat 25:31-46**).
  - ii. The final judgment happens at the Second Coming of Christ "when the Son of man shall come in His glory, and all the holy angels with him" (**Mat 25:31**).
  - iii. Jesus Christ "shall judge the quick and the dead *at his appearing*" (**2Ti 4:1**).
- B. Every man will give an account of himself to God at that time (**Rom 14:10-12**).
  - i. There will be no unbelievers on that day; for every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father (**Rom 14:11 c/w Phi 2:10-11**).
  - ii. Everyone will receive what is due him for the things done in his body, whether good or bad (**2Co 5:10**).
  - iii. This will be a terrifying experience for the wicked (**2Co 5:11**).
- C. The wicked will be judged out of the books according to their works (**Rev 20:12; Dan 7:9-10**) and will be cast into the lake of fire (**Rev 20:15 c/w Mat 13:41-42**).
- D. The elect whose names were written in the book of life from the foundation of the world (**Rev 17:8 c/w Heb 12:23**) will then inherit the kingdom prepared for them in heaven (**Rev 20:12,15 c/w Rev 21:27 c/w Mat 25:34 c/w Mat 13:43**).
- E. Though the elect, whose names are written in the book of life, will be spared judgment on that day, those who are not abiding in Christ when that day comes will be ashamed at His coming (**1Jo 2:28**).
- F. For those who are ashamed of Christ in this life, Jesus will be ashamed of them at His coming (**Mar 8:38**).
- G. Though all the elect will spend eternity in heaven, there will be rewards given to them individually based on their works during their lives on earth (**Mat 16:27; Luk 14:12-14; Luk 19:12-19; Mat 25:14-23; 1Ti 5:24-25**).
- H. We should all be diligent to live holy lives so that we will be found of Christ in peace, without spot, and blameless on that day (**2Pe 3:14**).

### 14. The creation of the new heaven and the new earth.

- A. After the destruction of the heavens and the earth and the final judgment, a new heaven and a new earth will be created (**Rev 21:1-2; Isa 65:17**).
- B. All things will be made new and there will be no more tears, pain, sorrow, or death (**Rev 21:3-5**).
- C. There will be no more curse, nor night; and God's saints will reign there with Him for ever and ever (**Rev 22:1-5**).

15. Stepping through Revelation 20 verse by verse.

- A. Since many end time schemes are built largely on their interpretation Revelation 20, it is necessary to do a verse-by-verse exposition of it.
- B. Preliminary information.
  - i. Because Rev 20:1 begins with the word "and", some conclude that the events of chapter 20 follow those in chapter 19 *chronologically in time*.
  - ii. They understand chapter 19 to be speaking of Christ's return after the tribulation to put down the kingdom of the antichrist; and chapter 20 is thought to be speaking of Jesus thereafter binding the devil and setting up his earthly kingdom in Jerusalem and reigning there for a literal 1000 years.
  - iii. If this argument from the use of the word "and" proves anything, it proves too much because it would make the events in chapter 12 (the birth of Christ, etc.) occur *in time after* the events of chapter 11 (the two witnesses, the 7th trumpet, etc.)
  - iv. As will be shown, Revelation 20 is a summary of all the events from the first coming of Christ until the destruction of the heavens and the earth and the final judgment.

C. **Rev 20:1**

- i. The angel that comes down from heaven is Jesus Christ.
  - a. Jesus called the messenger (angel) of the covenant (**Mal 3:1**).
  - b. Angel - I. 1. a. A ministering spirit or divine messenger
  - c. Jesus has the key of the bottomless pit (hell and death) (**Rev 1:17-18 c/w Rev 9:2**).
- ii. The angel must be Jesus Christ based on what He does in the next verse.

D. **Rev 20:2**

- i. Jesus Christ laid hold on the Devil and bound him for 1000 years.
- ii. In that Satan is the "prince of the power of the air" (**Eph 2:2**), the "prince of this world" (**Joh 12:31**), and the "god of this world" (**2Co 4:4**), the only angel that could lay hold on him and bind him would be the Lord Jesus Christ.
- iii. As was pointed out before, the book of Revelation is signified (**Rev 1:1**).
  - a. Therefore, the 1000 years is not *necessarily* to be taken literally.
  - b. The number 1000 is used figuratively elsewhere in scripture to refer to a large and complete number of something (**Psa 50:10; Psa 105:8; 1Ch 16:15-17**).
- iv. Either the 1000 years in which the devil is bound (**Rev 20:2**), or the 1000 years in which Christ reigns as king (**Rev 20:4,6**), or *both*, are NOT literal 1000 year periods.
  - a. This must be the case in both the amillennial and the premillennial belief systems.
    - (i) In the amillennial belief system, the 1000 year reign of Christ is the period between His resurrection and the Second Coming; and the 1000 years in which Satan is bound is the period between Christ's resurrection and "a little season" (**Rev 20:3**) *before* the Second Coming. Therefore the "thousand

- years" cannot both be the same period of time, and therefore cannot both be literal.
- (ii) In the premillennial belief system, the 1000 year reign of Christ is from the time Christ returns after the tribulation and puts down the kingdom of the antichrist and binds Satan, until the end of the world (he must reign until he has put all enemies under his feet including death - **1Co 15:25-26 c/w Rev 20:14**); and the 1000 years in which Satan is bound is the period from the beginning of Christ's reign until "a little season" (**Rev 20:3**) before the end of Christ's reign on earth when Satan will be cast into the lake of fire (**Rev 20:10**) along with death and hell (**Rev 20:14**). Therefore the "thousand years" of Satan's binding and the "thousand years" of Christ's reign cannot both be the same period of time, and therefore cannot both be literal.
  - (iii) Therefore in both systems, the "thousand years" in which Satan is bound is *shorter* than the "thousand years" in which Christ's reigns as king, which proves irrefutably that one or both of the "thousand years" are *not literal*.
- b. The "thousand years" during which Satan is bound is the period between the first and second comings of Christ, less "a little season" (**Rev 20:3**).
- v. The binding of Satan.
    - a. When Jesus was crucified and raised from the dead He *spoiled* principalities and powers (**Col 2:14-15**).
      - (i) Spoil v. - I. 1. a. *trans.* To strip or despoil (a dead or helpless person); esp. to strip (a defeated or slain enemy) of arms and armour.
      - (ii) Satan is the prince of the wicked principalities and powers (**Mat 12:24**).
      - (iii) Beelzebub - The Devil; a devil;
      - (iv) Therefore, Jesus spoiled Satan by His death and resurrection.
      - (v) Jesus destroyed Satan and his works through His death (**Heb 2:14; 1Jo 3:8**).
    - b. In order for Jesus to *spoil* Satan, He must first have bound him (**Mat 12:29**).
    - c. Though Satan is bound, he is not completely immobilized.
      - (i) A person can be bound and yet still have a measure of liberty, such as in the following cases:
      - (ii) Paul in Roman custody (**Act 24:23-27**)
      - (iii) Joseph in prison in Egypt (**Gen 39:22 c/w Gen 40:3-4**)
      - (iv) Marriage (**1Co 7:27**)
    - d. This is the case with Satan; his binding is specific: "that he should deceive the nations no more" (**Rev 20:3**).
      - (i) Prior to the coming of Christ, Satan had all the nations of the earth deceived with the exception of Israel.

- (ii) The nations are synonymous with the Gentiles in scripture (**Rom 15:10 c/w Deu 32:43**).
- (iii) Prior to the coming of Christ, God only dealt with one nation, Israel (**Psa 147:19-20**).
- (iv) All the other nations were left to walk in darkness (**Eph 2:12; Eph 4:17-18**).
- (v) At that time the Gentiles were worshiping devils (**1Co 10:20**).
- e. With Satan bound so that he could deceive the nations no more, the gospel then went to the Gentiles (**Mat 28:19**).
  - (i) Prior to the coming of Christ, God turned a blind eye to Gentile idolatry, but now commands all men everywhere to repent (**Act 14:16; Act 17:29-30**).
  - (ii) With Satan bound, the Gentiles can be converted from the grip of his power unto God (**Act 26:18**).

#### E. **Rev 20:3**

- i. Jesus cast Satan into the bottomless pit, shut him up, and set a seal on him when He bound him (**Rev 20:3**).
  - a. The bottomless pit is hell which is described as being like a great furnace (**Rev 9:2**).
  - b. The bottomless pit is a prison for the Devil (**Rev 20:7**).
  - c. The bottomless pit is likely in the center of the earth (in the center of the earth, bodies would be suspended since the gravitational pull would be equal in all directions, hence it would be as if there was no bottom).
  - d. Satan is the angel and king of the bottomless pit (**Rev 9:11**).
  - e. Apollyon - The destroyer, a name given to the Devil
  - f. He will be manifest in the beast which shall ascend out of the bottomless pit to make war with God's two witnesses and the saints (**Rev 11:7; Rev 17:8**).
  - g. Like the beast, the Devil *was* (was in control of the world), and *is not* (he was destroyed and spoiled by Jesus and his doom is sealed - **Heb 2:14; Col 2:14-15**), and *yet is* (he still has power to tempt the saints - **1Pe 5:8-9** - and will be loosed to once more make war with God - **Rev 20:7-9**).
- ii. The effect of the binding was that Satan could "deceive the nations no more", as he had in the 4000 years prior to the gospel going to all nations (see notes on Rev 20:2).
  - a. Though Satan cannot deceive the nations while he is bound, he can still tempt and try to destroy the saints individually (**1Pe 5:8-9**).
  - b. Just as Paul could still receive friends while he was bound (**Act 24:23,27**) and he was still very effectual (in a positive way) in the lives of the saints while in prison (**2Ti 2:9**); the Devil likewise still has access to his friends, through whom he is still effectual (in a negative way) in the lives of saints while he is bound in prison.

- c. The Devil is not omnipresent like God, and therefore he can't tempt millions of children of God simultaneously by himself; but he has plenty of subordinate devils who can do his bidding.
- d. Just as Jesus was said to have baptized when it was actually His disciples who did so (**Joh 3:22 c/w Joh 4:2**), and Solomon was said to have offered 22,000 oxen and 120,000 sheep when it was obviously a multitude of priests who did it (**1Ki 8:63**), so Satan can be said to be tempting the saints when it is his minions who are actually carrying it out.
- iii. When the figurative 1000 years (see notes on Rev 20:2) are fulfilled, Satan is loosed for "a little season" to deceive the nations once more (**Rev 20:3 c/w Rev 20:7-8**).
  - a. Season *n.* - II. *gen.* A time, period, occasion. 12. a. A particular time or period during which something happens, or which is defined by some characteristic feature or circumstance. b. *for a season*: for an indefinite period, for some time, for a while.
  - b. The length of time for this "little season" is unknown, but in that it's a *little* season, it will be small in proportion to the length of the "thousand years."

#### F. Rev 20:4

- i. John saw thrones and saints sitting on them to whom judgment was given.
  - a. The apostles would be seated on twelve thrones judging the twelve tribes of Israel when Christ would be seated on the throne of His glory (**Mat 19:28**).
  - b. This happened at the resurrection of Christ when he was raised up to sit on David's throne in the heavens (**Act 2:30-31; Eph 1:20-22**).
  - c. Judgment was given to the saints when they possessed the kingdom of God which was set up in the days of the Roman Empire at the first coming of Christ (**Dan 7:18,22,27**).
- ii. John saw the *souls* of the martyrs that lived and reigned with Christ for a thousand years.
  - a. Notice it says that it was the *souls*, not *bodies*, of the saints who reigned with Christ.
  - b. The reign of Christ began when he was resurrected and ascended up to heaven to His throne (**1Co 15:25**).
  - c. The saints *reign in life* by Jesus Christ (**Rom 5:17**).
  - d. Positionally, we are reigning in heaven with Christ now (**Eph 2:6**).
  - e. The saints reign as kings in the church (**1Co 4:8**).
  - f. We have been made *kings* and priests unto God (**Rev 1:6**).
  - g. Living saints are spiritually reigning with Christ on earth while the souls of saints who have died are reigning with Christ in heaven during the period (the "thousand years") between Christ's resurrection and His Second Coming.

#### G. Rev 20:5

- i. The rest of the dead lived not until the thousand years were finished.

- a. The *rest of the dead* are those who were not reigning with Christ during the "thousand years" between the resurrection and the Second Coming.
- b. Since born-again saints were reigning with Christ, the *rest of the dead* were those who were not regenerate children of God.
- ii. The first resurrection.
  - a. The first resurrection are the *souls* who were reigning with Christ **(Rev 20:4)**.
  - b. Therefore, the first resurrection is a *spiritual* resurrection.
  - c. Therefore, the first resurrection is regeneration, the new birth (being born again) **(Joh 5:25; 1Pe 1:3; Tit 3:5; Eph 2:1)**.
  - d. It is at regeneration that a child of God is quickened to new spiritual life and raised up and seated with Christ in heaven where He reigns **(Eph 2:5-6)**.

#### H. Rev 20:6

- i. For those who have part in the first resurrection, the second death has no power.
  - a. In that there is a *first* resurrection, logic and grammar demand that there must be at least a *second* resurrection.
  - b. In that there is a *second* death, logic and grammar demand that there must be at least a *first* death.
  - c. The second death is being cast into the lake of fire, which happens *last* **(Rev 20:14)**.
  - d. In that a death must precede a resurrection, therefore, the first death precedes the first resurrection.
  - e. The first resurrection by definition precedes the second resurrection.
  - f. Therefore the order of deaths and resurrections is as follows:
    - (i) First death - spiritual death in Adam **(Rom 5:12)**
    - (ii) First resurrection - regeneration of the elect **(Eph 2:1)**
    - (iii) Second resurrection - bodily resurrection of all **(Act 24:15)**
    - (iv) Second death - lake of fire **(Rev 20:14)**
  - g. Those who take part in the first resurrection of regeneration are guaranteed to have their bodies gloried in the second resurrection **(Rom 8:28-30)**, and therefore the second death has no power over them.
  - h. If you are born twice, you only die once; if you are only born once, you die twice.
- ii. Those who have part in the first resurrection (the new birth) are *priests* of God and Christ and *reign* with him during the "thousand years."
  - a. This is exactly what is taught plainly elsewhere in the NT.
  - b. Saints (members of the local church) are called a *royal priesthood* (*priests* which *reign*) **(1Pe 2:9)**.
  - c. Jesus has made us *kings* and *priests* unto God **(Rev 1:6; Rev 5:10)**.
  - d. As priests, the saints offer up spiritual sacrifices **(1Pe 2:5)**.
  - e. The main sacrifice that the saints offer up in the kingdom is the sacrifice of their own bodies **(Rom 12:1)**.

I. **Rev 20:7**

- i. Satan is loosed out of prison when the "thousand years" are accomplished.
- ii. The restraints will be taken from him (**2Th 2:7**).
- iii. Let v. - 1. *trans.* To hinder, prevent, obstruct, stand in the way of (a person, thing, action, etc.)

J. **Rev 20:8**

- i. Satan will once more be allowed to deceive the nations.
- ii. This is what his being bound restricted him from doing (**Rev 20:3**).
- iii. Satan will make one last-ditch effort to gather the nations together to make war with Jesus Christ (**Rev 16:14-16; Rev 17:14; Rev 19:19**).

K. **Rev 20:9**

- i. The Devil and his armies compass the camp of the saints and the beloved city.
  - a. Saints are church members (**Eph 1:1**) and therefore the camp of the saints is a church or churches.
  - b. The beloved city is the church.
    - (i) The church is the city of God, the heavenly Jerusalem (**Heb 12:22-23; Rev 21:2,9-10**).
    - (ii) The heavenly Jerusalem is the mother church (**Gal 4:26**).
    - (iii) Every local church is an instantiation of the heavenly Jerusalem, which is the template.
    - (iv) Jesus called His disciples a city on a hill (**Mat 5:14**).
    - (v) *Earthly* Jerusalem is *not* the beloved city (**Rev 11:8**).
  - c. In other words, the Devil makes war with the saints, the church (**Rev 13:7**).
- ii. Just when he thinks he's won the battle against the saints, fire comes down from heaven and destroys them.
  - a. At that moment Jesus returns in flaming fire taking vengeance on them that know not God (**2Th 1:7-9**).
  - b. This is when Jesus destroys Satan with the brightness of His coming (**2Th 2:8-9**).

L. **Rev 20:10**

- i. The devil is cast into the lake of fire along with the beast and the false prophet.
  - a. The beast and the false prophet were cast into the lake of fire prior to the devil (**Rev 19:20**) who went "where the beast and the false prophet *are*" (**Rev 20:10**).
  - b. This detail is not included in Rev 20, but is included in the parallel account in Rev 19 (**Rev 19:19-20 c/w Rev 20:8-9**).
- ii. The lake of fire was prepared for the devil and his angels (**Mat 25:41**).

M. **Rev 20:11**

- i. The heaven and the earth then flee away from Jesus Christ seated on His great white throne.
- ii. The heavens shall depart and be rolled up like a scroll (**Rev 6:14**).
- iii. The heavens and the earth will be *dissolved* by fire (**2Pe 3:10-12**).
- iv. These two things will happen together (**Isa 34:4**).



N. **Rev 20:12-13**

- i. All the dead stand before the judgment seat of Christ and are judged according to their works from the books.
  - a. Though the details of the bodily resurrection are not given in Rev 20, it is implied, in that if there is a *first resurrection* (the spiritual resurrection of regeneration), then there must be a second resurrection, which is the bodily resurrection (see notes on **Rev 20:5-6**).
  - b. The bodily resurrection happens at the Second Coming of Christ (**1Th 4:16**).
  - c. Chronologically, in Rev 20, the bodily resurrection happens in the middle of verse 9.
- ii. This is the final judgment when all nations stand before the judgment seat of Christ (**Mat 25:31-46 c/w Rom 14:9-12 c/w 2Co 5:10**).
- iii. On that day, men will either be judged out of the *books* of works or the *book* of life.
- iv. The names of the elect were written in the book of life from the foundation of the world (**Rev 17:8 c/w Eph 1:4 c/w Heb 12:23**).

O. **Rev 20:14-15**

- i. Everyone who is judged according to their works is cast into the lake of fire (resurrection of damnation) (**Joh 5:28-29 c/w Mat 25:41,46**).
- ii. Everyone whose name is found in the book of life is taken to eternal glory (resurrection of life) (**Joh 5:28-29 c/w Mat 25:34,46**).

V. The errors of Historical Premillennialism.

1. **Error #1:** Two bodily resurrections.
  - A. Historic Premillennialism teaches that the resurrection of the righteous is at the beginning of the millennium and the resurrection of the wicked is at the end of it.
  - B. The Bible teaches that there will be a *resurrection* of the dead, both of the just and unjust (**Act 24:15**).
    - i. Jesus said that the *hour* is coming in the which *all* that are in graves shall hear His voice and they shall all come forth and will be either raised to life, or damnation (**Joh 5:28-29**).
    - ii. Notice that the righteous and the wicked will be resurrected at the same *hour*, not *hours*.
    - iii. Notice that *all* that are in the graves will come forth at that time, not only the righteous, and then the wicked a thousand years later.
  - C. This one point by itself completely obliterates all forms of Premillennialism.
2. **Error #2:** The resurrection of the righteous will happen 1000 years (1007 years for Dispensational Premillennialism) before the destruction of the earth.
  - A. The resurrection happens *at the LAST day* (**Joh 6:39-40,44,54; Joh 11:24**).
  - B. This one point by itself completely obliterates all forms of Premillennialism.
  - C. The resurrection happens when the heavens are no more (**Job 14:12**).
  - D. The heavens and the earth will be destroyed on the last day (**2Pe 3:10**).
3. **Error #3:** The righteous are rewarded in the kingdom and the wicked are judged 1000 years apart.

- A. The Second Coming will be like it was in the days of Noah when the righteous and the wicked lived together until the day of judgment (**Mat 24:37-39; Luk 17:26-27**).
  - B. The day in which Christ is revealed will be like it was in the days of Lot when the righteous were delivered and the wicked destroyed on the same day (**Luk 17:28-30**).
  - C. Jesus taught that the children of the kingdom and the children of the devil will grow together until the time of harvest at the *end of the world* when the wicked will be cast into a furnace of fire and the righteous will shine in the kingdom of their Father (**Mat 13:24-30 c/w Mat 13:37-43**).
  - D. Jesus taught that the wicked will be severed from the just at the *end of the world* (**Mat 13:47-50**).
4. **Error #4:** Satan will be loosed while Christ is reigning on earth to gather the nations together to do battle against Him.
- A. This would be a strange sight to behold.
  - B. Is Jesus going to be sitting on his throne in Jerusalem while Satan is gathering all the nations (which Jesus is supposed to be ruling over) together to make war against him and the camp of the saints?
  - C. Jesus destroys Satan with fire when he is revealed from heaven, not after he has been on earth for 1000 years (**2Th 1:7-9 c/w Rev 20:9**).
  - D. If Jesus goes back up to heaven during the time Satan is loosed and then returns again to destroy him, that would make it his *third* coming (and *fourth* coming for Dispensational Premillennialism).

## VI. The errors of Dispensational Premillennialism.

### 1. The origin of Dispensational Premillennialism.

- A. The pre-tribulation rapture doctrine was first taught by a London preacher named Edward Irving (who was influenced by the vision of Margaret Macdonald) in the 1830s in Scotland, was later promoted by John Nelson Darby of the Plymouth Brethren in Britain, and then in the early twentieth century was popularized by C.I. Scofield in the Scofield Reference Bible.
  - i. The following quotes are from Dave MacPherson in his book, *The Rapture Plot*.
  - ii. "All of my major writings over the years have demonstrated that various individuals in Group A taught the pre-trib view before anyone in Group B did.  
 "Group A consisted of London preacher Edward Irving and his followers (Irvingites), and also included those who influenced them. After some serious clashes with officials of his own Presbyterian denomination (he was eventually deposed on charges of heresy), Irving organized what became known as the Catholic Apostolic Church, an independent and charismatic group in Britain.  
 "One person whose prophetic views greatly influenced Irving and his friends was Miss Margaret Macdonald, a young lassie living in the small shipbuilding town of Port Glasgow in western Scotland....  
 "Group B can refer to no other group than the Britain-based Brethren, often called the Plymouth Brethren by outsiders. Its most influential prophecy

teacher was John Nelson Darby. His followers have been labeled Darbyites or Darbyists." (Dave MacPherson, *The Rapture Plot*, pages 2-3)

- iii. "During the springtime in 1830, an end-time vision sprang into Margaret Macdonald's mind. Privately she sent handwritten copies of her Scripture-riddled revelation to some leading clergymen including Irving." (Ibid, page 3)
- iv. "In 1861 Robert Norton again published Margaret's pre-trib vision....Several pages later Norton finally named Margaret as the one who had given the same 1830 revelation, the revelation he had first aired 21 years earlier without giving her credit. He added that this had been the "first" instance, as he put it, of the new doctrine." (Ibid, page 15)
- v. "The following year [1872] Thomas Croskery of Londonderry, Ireland wrote in an article: "...this idea of the Lord removing his Church secretly...was never heard of till it was proclaimed in one of the delusive utterances of the Irvingites in 1832."" (Ibid, page 16)
- vi. "In 1880 William Reid, in his book on Brethrenism, stated that "Edward Irving contributed the notion of...the secret rapture of the saints."" (Ibid, page 17)

#### B. Margaret Macdonald's vision in 1830.

- i. Margaret Macdonald was a young girl living in Scotland who was an occultist, and who had a vision of things to come which became the basis of the pre-tribulation rapture doctrine taught by Edward Irving and John Nelson Darby.
  - a. The following quote shows that Macdonald was Satanically influenced:
  - b. "Robert Norton, the pretrib origin chronicler, revealed the following about Margaret and one of her friends: "I have seen both her and Miss Margaret Macdonald stand like statues scarcely touching the ground, evidently supernaturally."" (Ibid, page 52)
- ii. Robert Norton witnessed Macdonald relaying her vision and wrote down what he heard.
- iii. "In the spring of 1830 in Port Glasgow, Scotland...a young woman by the name of Margaret Macdonald came up with a totally different end-time view. Privately she sent handwritten copies of it to Edward Irving and other clergymen. A medical doctor, Robert Norton, had been an eye-and-ear witness when she had explained her view to visitors in her home, and he recorded it at the time. Only after some in later years began assuming that Irving should get credit for the same novel view did Norton, a leading member of (and historian of) Irving's church, reproduce it in two of his books: *Memoirs of James & George Macdonald, of Port-Glasgow* (1840, pp. 171-176), and *The Restoration of Apostles and Prophets; In the Catholic*

*Apostolic Church* (1861, pp.15-18...)\" Dave MacPherson, *The Rapture Plot*, page 249)

- iv. The full text of Macdonald's vision can be found in [Appendix A](#) of this outline.
- v. Following are quotes from Margaret Macdonald's vision in 1830 which show the origin of the pre-tribulation rapture doctrine.
  - a. "I saw it was just the Lord himself descending from Heaven with a shout, just the glorified man, even Jesus; but that all must, as Stephen was, be filled with the Holy Ghost, that they might look up, and see the brightness of the Father's glory. I saw the error to be, that men think that it will be something seen by the natural eye; but 'tis spiritual discernment that is needed, the eye of God in his people (underline mine - CEW)." (Ibid, page 250)
  - b. "Only those who have the light of God within them will see the sign of his appearance." (Ibid)
    - (i) Here is the origin of the idea of the Second Coming of Christ being secret and invisible.
    - (ii) Macdonald said that natural eyes won't see Christ descending from heaven, but rather only God's people will.
    - (iii) What saith the scripture?
    - (iv) "And then shall appear the sign of the Son of man in heaven: and then shall *all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds* of heaven with power and great glory." (**Mat 24:30**)
    - (v) "Behold, he cometh with clouds; and *every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*" (**Rev 1:7**)
  - c. "I felt that those who were filled with the Spirit could see spiritual things, and feel walking in the midst of them, while those who had not the Spirit could see nothing - so that two shall be in one bed, the one taken and the other left, because the one has the light of God within while the other cannot see the Kingdom of Heaven. I saw the people of God in an awfully dangerous situation, surrounded by nets and entanglements, about to be tried, and many about to be deceived and fall. Now will THE WICKED be revealed, with all power and signs and lying wonders, so that if it were possible the very elect will be deceived."" (underline mine - CEW) (Dave MacPherson, *The Rapture Plot*, page 250-251)
    - (i) Notice how Macdonald puts the rapture where one is taken and the other is left *before* the man of sin (antichrist) being revealed.
    - (ii) This is the origin of the Dispensational Premillennialism pre-tribulation rapture theory.

2. **Errors #1-4:** All four of the errors of Historical Premillennialism (see previous section).

3. **Error #5:** Israel and the church are entirely distinct from each other and God still has a special plan for the Jews.
  - A. A church is a congregation of God's people (**Heb 2:12 c/w Psa 22:22**).
    - i. Israel was God's church/congregation (**Act 7:38 c/w Exo 16:2**).
    - ii. The NT church was not a completely new creation, but a *reformation* of God's religion under the law of Moses (**Heb 9:10**).
    - iii. Reformation - 1. Restoration (of peace). 2. Improvement in form or quality; alteration to a better form; correction or removal of defects or errors; †reparation, rebuilding.
  - B. The New Testament makes it very clear that there are two Israels (**Rom 9:6**).
    - i. Not all of the natural posterity of Abraham are God's Israel (**Rom 9:7-8; Gal 4:28-30**).
    - ii. Not all the natural posterity of Isaac are God's Israel (**Rom 9:10-13**).
    - iii. Not even all of the natural posterity of Israel (Jacob) are God's Israel (**Rom 9:27-29**).
  - C. It matters not if one is a natural child of Abraham, but rather if one is a child of the promise to Abraham (**Rom 9:8**).
    - i. The promises to Abraham were made to two people: Abraham and his seed, which is Christ (**Gal 3:16**).
    - ii. Those who belong to Christ (Jew and Gentile) are therefore Abraham's seed and heirs according to the promise (**Gal 3:28-29**).
    - iii. It is they which are of faith which are the children of Abraham, not they which are of blood only (**Gal 3:7**).
  - D. With the coming of Christ and the writing of the New Testament in His blood and the abolishing of the Old Testament, the Gentiles who used to be aliens from the commonwealth of Israel are now part of it (**Eph 2:11-22**).
    - i. This is why Paul says "*we are the circumcision*" to a Gentile church (**Phi 3:3**).
    - ii. This is why Paul could go as far as to say "*he is NOT a Jew, which is one outwardly...but he IS a Jew, which is one inwardly*" (**Rom 2:28-29**).
  - E. Being a natural Jew means absolutely nothing in the eyes of God on this side of the cross (**1Co 7:19; Gal 6:15; Col 3:11**).
  - F. The true *Israel of God* are those Jews and Gentiles which are in Christ (**Gal 6:15-16**), which is the church for whom Christ died (**Eph 5:25-27**).
  - G. For more proof that the church is Israel, see [Section IV.5,A,vi](#).
4. **Error #6:** The kingdom of God and kingdom of heaven are two entirely different kingdoms.
  - A. Some dispensationalists teach that the kingdom of God is a spiritual kingdom that was setup at the first coming of Christ, but the kingdom of heaven was the earthly kingdom which was postponed because of the Jews' rejection of Christ.
  - B. This is utter nonsense.
  - C. The phrase "kingdom of heaven" is exclusively used in the Matthew's gospel.
  - D. The phrase "kingdom of God" is used a few times in Matthew and John, and extensively in Mark and Luke.

- E. A simple comparison of parallel verses in Matthew, Mark, and Luke show beyond question that the kingdom of heaven and the kingdom of God are interchangeable terms. For example:
  - i. The mystery of the kingdom of heaven/God (**Mat 13:11 c/w Mar 4:11 c/w Luk 8:10**).
  - ii. The parable of the mustard seed (**Mat 13:31-32 c/w Mar 4:30-31 c/w Luk 13:18-19**).
  - iii. The parable of the leaven (**Mat 13:33 c/w Luk 13:20-21**).
- F. Matthew himself uses the terms interchangeably (**Mat 19:23-24**).
- G. Also compare Mat 19:23-24 with (**Mar 10:23-25 c/w Luk 18:24-25**).
- 5. **Error #7:** The kingdom of God/heaven was not set up at the first coming of Christ because of the Jews' rejection of Christ.
  - A. The kingdom was setup at the first coming of Christ, just as it had been prophesied to be.
    - i. In the days of the Roman empire (**Luk 3:1-3**), John the Baptist and Jesus came preaching that the kingdom of heaven (**Mat 3:1-2; Mat 4:17**) and the kingdom of God (**Mar 1:15**) were "at hand."
    - ii. At hand - Within easy reach; near; close by.
      - a. "'At hand" is never a positive affirmation that the person or thing said to be "at hand" will immediately appear, but only that no known or predicted event must intervene." (Scofield Reference Bible, note on Mat 4:17)
      - b. Jesus disagrees with Scofield (**Mar 14:42-43**).
    - iii. Jesus said that "the time is fulfilled" (**Mar 1:15**); the days of the Roman empire were present and the promised kingdom was within easy reach.
    - iv. As a letter fulfillment of the prophesy of Daniel which said that "the *God of heaven* [would] set up a *kingdom*" (**Dan 2:44**), the kingdom was called the *kingdom of God* and the *kingdom of heaven* (**Mat 4:17 c/w Mar 1:15**).
    - v. There is absolutely *NO DOUBT* that the kingdom of God was set up at the first coming of Christ (**Luk 11:20**).
  - B. The kingdom of God was being pressed into in the first century (**Luk 16:16**).
  - C. How can something be pressed into that doesn't exist?
  - D. The kingdom of heaven was suffering violence and being taken by force in the first century (**Mat 11:12**).
  - E. How can something suffer violence that doesn't exist?
  - F. For more proof that the kingdom of God/heaven was setup at the first coming of Christ, see [Section IV.5,A,i](#).
  - G. For proof that the kingdom of God and the kingdom of heaven are the same thing, see Error #6.
- 6. **Error #8:** Jesus did not assume the throne of David at His first coming.
  - A. Jesus was raised up to sit on David's throne when He was resurrected from the dead (**Act 2:30-33**).
  - B. David's throne is in heaven, not on earth (**Psa 89:35-37 c/w Eph 1:20**).
  - C. For more proof that Jesus began reigning on David's throne at His resurrection, see [Section IV.5,B](#).
- 7. **Error #9:** David will be *resurrected and alive* when Christ is given David's throne.

- A. In the Davidic covenant, God specified to David that Christ's kingdom would be setup when "thy days be fulfilled, and *thou shalt sleep with thy fathers*" (**2Sa 7:12**).
  - B. Peter declared the fulfillment of that condition, saying that, "David...is both dead and buried" (**Act 2:29**) when he declared that Christ had been raised up to sit on David's throne (**Act 2:30-31**).
  - C. But where is David when Christ is seated on his throne according to the Dispensational theory?
    - i. According to Dispensationalism, the righteous (including David) are resurrected before the tribulation, seven years prior to Christ reigning on David's throne in the millennial kingdom.
    - ii. Therefore, according to Dispensationalism, when Christ is raised up to sit on David's throne, David is not sleeping in the grave, but has been alive in his new body for seven years.
8. **Error #10:** The church will not go through the tribulation.
- A. Far from promising that the church would not go through the tribulation, Jesus promised that His disciples would go through tribulation (**Joh 16:33**).
  - B. The church has been enduring tribulation since the days of the apostles.
  - C. Christians enter the kingdom of God through *much tribulation* (**Act 14:22**).
  - D. The church will be on earth to give glory to God until the end of the world (**Eph 3:21**).
    - i. Therefore the church will go through the tribulation until the last day.
    - ii. The only tribulation the church will not be on earth for is that of the last day during which we will be caught up to meet Jesus in the air (**1Th 4:16-17**).
    - iii. Just as Noah and Lot lived among the wicked until the day of judgment, so will it be with the church (**Luk 17:26-30**).
  - E. For more proof that the church will go (and has gone, and is going) through the tribulation, see [Section IV,6,B&C](#).
  - F. The "great tribulation" in **Mat 24:21** happened during the few years leading up to and culminating in the destruction of Jerusalem in 70AD (see [Section IV,6,D](#)).
9. **Error #11:** The Second Coming of Christ will be in two stages.
- A. According to Dispensationalism, the first stage, at which he resurrects the righteous dead and raptures the church to heaven, is secret, silent, and invisible.
  - B. The second stage is open and visible in which he returns to destroy the kingdom of the antichrist.
  - C. The Second Coming of Christ, at which He resurrects dead and raptures the church to meet Him in the air, will be anything but silent (**1Th 4:16-17**).
    - i. It will happen with a SHOUT!
    - ii. Shout v.- 1. a. A loud, vehement cry expressing joy, grief or pain, fear, triumph, warning, encouragement, etc.; a loud cry to attract attention at a distance; a tumultuous uproar by a large body of people.
    - iii. It will be with the VOICE of the archangel.
    - iv. It will be with the TRUMP of God!
      - a. Trump n. - Trumpet
      - b. Trumpet n. - 1. a. A musical wind-instrument (or one of a class of such) of bright, powerful, and penetrating tone, used from ancient times, especially for military or other signals...

- c. It will be with the GREAT SOUND OF A TRUMPET (**Mat 24:31**).
  - D. The Second Coming of Christ, at which He resurrects the dead and raptures the church to meet Him in the air, will be anything but invisible (**Mat 24:30-31**).
    - i. Christ shall APPEAR in heaven.
    - ii. They shall SEE the Son of man coming in the clouds of heaven.
    - iii. It's not only the elect that will see him: the wicked will too since they will *mourn* when the SEE Him.
  - E. The great falling away and the coming of the man of sin precede the coming of the Lord (**2Th 2:1-4**).
    - i. Paul besought the brethren by the coming of our Lord Jesus Christ (the second coming) and our gathering together unto Him (the "rapture") (**2Th 2:1**), which he referred to as the day of Christ (**2Th 2:2**).
    - ii. He said that "that day" (the day of Christ, which is the day of His coming when He gathers us together unto Him - c/w **1Th 4:16-17**) shall not come until there come a falling away *first* and the man of sin be revealed who sits in the temple of God showing himself to be God (the antichrist) (**2Th 2:3-4**).
    - iii. Therefore, the idea that the church will be raptured (gathered unto Christ) prior to the tribulation (falling away) and the antichrist (man of sin) being revealed is completely false and is the complete opposite of what the scripture teaches.
10. **Error # 12:** The precise time of the visible coming and appearing of Christ can be known (this is a logical implication, but likely not taught by DP'ers).
- A. Jesus said that no man will know the day of His return (**Mat 24:36**).
  - B. If the Dispensational Pre-Trib rapture theory is true, then anyone living in the seven years after the rapture would know exactly when Christ's appearing in the clouds will be.
  - C. All they would have to do is count seven years from the day of the rapture.
11. **Error #13:** The "day of Christ" and the "day of the Lord" are two different days.
- A. "The 'day of Christ' relates wholly to the reward and blessing of saints at His coming, as 'day of the LORD' is connected with judgment." - C.I. Scofield
  - B. That is pure nonsense.
  - C. The *day of Christ* is when Jesus returns to reward and bless his saints and destroy the wicked (**2Th 2:1-8**).
    - i. On the *day of Christ*, the saints are gathered unto Christ, which is obviously a reward and a blessing (**2Th 2:1-2**).
    - ii. On the *day of Christ*, the wicked man of sin will be destroyed, which is obviously a judgment (**2Th 2:2-3,8**).
  - D. The *day of the Lord* is when Jesus returns to reward and bless his saints and destroy the wicked (**1Th 4:16-5:4**).
    - i. On the *day of the Lord*, the saints are caught up alive to meet the Lord in the air, which is obviously a reward and a blessing (**1Th 4:16-17 c/w 5:1-2**).
    - ii. On the *day of the Lord*, the wicked will be destroyed, which is obviously a judgment (**1Th 5:2-3**).
  - E. The *day of the Lord* and the *day of Christ* are the same day, which is why this day is called the day of the *Lord* Jesus (**2Co 1:14**), the day of *Jesus Christ* (**Phi 1:6**), and the day of the *Lord* Jesus *Christ* (**1Co 1:8**).



12. **Error #14:** The law of Moses will be reinstated and the animal sacrifices will resume during the millennium.
- A. The law of Moses with its animal sacrifices is abolished (**2Co 3:11-13**).
  - B. It was added *until Christ came* (**Gal 3:19**).
  - C. God made a *new covenant* with His people which made the first old (**Heb 8:13**).
  - D. Jesus brought us a *better testament* (**Heb 7:22**), and therefore God will not revert to an inferior one at some future time.
  - E. The law with its sacrifices was inadequate to make the people perfect (**Heb 10:1-3**).
  - F. It is not possible to the blood of animals to take away sin (**Heb 10:4**).
  - G. God had no pleasure with the sacrifices and offerings under the law (**Heb 10:5-8**).
  - H. This is why Christ came and took away the law of Moses and established the new testament (**Heb 10:9**).
  - I. Jesus made ONE OFFERING of HIS BODY for sins which perfected FOREVER them that are sanctified (**Heb 10:10-14**).
  - J. With the new covenant in place, by which God no longer remembers our sins, there is NO MORE OFFERING FOR SIN (**Heb 10:15-18**).
  - K. The idea that the law of Moses and its animal sacrifices will be reinstated in the millennium is a blasphemous heresy which shows utter contempt for the one all-sufficient sacrifice of Jesus Christ.
13. **Error #15:** Jesus offered the kingdom to the Jews and when they rejected it, God setup the church which was a "parenthesis" in history until God finally sets up his kingdom in the millennium.
- A. The church, which is the bride of Christ, was God's plan from before the foundation of the world (**Eph 1:4 c/w Eph 5:25-27**).
  - B. It was the law of Moses which was the "parenthesis" in history (**Gal 3:19**).
    - i. The Dispensationalists tell us that it was the church which was added because of Israel's sin of rejecting Christ and His kingdom.
    - ii. In fact it was the law that was added because of sin (**Gal 3:19**).
  - C. The church was not an afterthought which God had after the Jews outsmarted and overpowered Him in His plan to make Christ the king of Israel.
    - i. The OT prophets prophesied that the Jews would reject Christ their king (**Psa 2:1-6 c/w Act 4:25-28**).
    - ii. All the events which happened to Christ were prophesied in the OT, but some professing Christians today, like the disciples in Jesus' day, don't believe what was written of Him (**Luk 24:25-27**).
  - D. The church was not God's plan B, but it was rather His *only* plan.
    - i. The plan of God to incorporate the Gentiles into the same body as the Jews (the NT church) was made known to the OT prophets, but not as it was revealed in the NT (**Eph 3:3-6**).
    - ii. As adv. - 1. Of quantity or degree: In that degree, to such extent
    - iii. Mystery - A religious truth known only from divine revelation; usually (cf. sense 5), a doctrine of the faith involving difficulties which human reason is incapable of solving.
    - iv. In other words, God did not reveal His plan for the NT church to the prophets in the same degree and extent as he did to Paul and the apostles.

- E. The light of the NT shining in the dark places of the OT (**2Pe 1:19**) shows us that the church was revealed in the OT.
  - i. Paul taught none other things than what Moses and the prophets did: that Christ should suffer, rise from the dead, and show light unto the people of Israel AND to the Gentiles (**Act 26:22-23**).
  - ii. The OT prophets prophesied that God would visit the Gentiles to take out of them a people for His name (**Amo 9:11-12 c/w Act 15:14-17**).
  - iii. The OT prophets did prophesy of the Gentiles being made fellow heirs with the Jews in the NT church (**Rom 15:9 c/w Psa 18:49; Rom 15:10 c/w Deu 32:43; Rom 15:11 c/w Psa 117:1; Rom 15:12 c/w Isa 11:10**).
  - iv. God had long ago prophesied of bringing the Gentiles into the church to provoke the Jews to jealousy (**Rom 10:19 c/w Deu 32:21; Rom 10:20-21 c/w Isa 65:1-2**).
- 14. **Error #16:** There are different plans of redemption and different gospels for the Jews under the law and for the Gentiles under grace (this is held by some, though not all, Dispensationalists).
  - A. God has only ever had one plan and means of redemption for all people: grace.
    - i. God has always saved His people by the election of grace, both under the OT law of Moses, and in NT times (**Rom 11:5**).
    - ii. God saved Jacob by His electing mercy prior to the law of Moses (**Rom 9:11,16**).
    - iii. Isaac was born of the Spirit (born again), just like Gentiles are today (**Gal 4:28-29 c/w Tit 3:5 c/w Joh 3:3-8**).
    - iv. The apostles taught that Jews and Gentiles are all saved the same way: by the grace of the Lord Jesus Christ (**Act 15:11**).
  - B. Some Dispensationalists teach that Paul preached the gospel of the kingdom to the Jews, and the gospel of grace to the Gentiles.
    - i. There is only one gospel (**1Co 15:1-4**).
    - ii. A curse is pronounced on anyone who preaches any other gospel than the one Paul preached (**Gal 1:6-9**).
    - iii. Preaching the gospel of the grace of God and preaching the kingdom of God are the same thing (**Act 20:24-25**).
    - iv. Paul preached the same gospel to the Jews and Gentiles (**Act 20:21; Act 13:42-43; Rom 1:16; Gal 2:1-2**).
    - v. Peter likewise preached the same gospel to the Gentiles as he did to the Jews (**Act 15:7-11**).
- 15. **Error #17:** The 70th week of Daniel's prophecy (**Dan 9:24-27**) takes place during the seven years of tribulation between the "rapture" and the Second Coming of Christ (actually, the 2nd and 3rd comings of Christ).
  - A. There is no basis in Daniel's 70 weeks prophecy for inserting thousands of years between the 69th and 70th weeks.
  - B. The prophecy states that 70 weeks are *determined* upon *thy people* (the Jews) and upon *thy holy city* (Jerusalem) (**Dan 9:24**).
    - i. Determined *ppl.* - 1. Terminated, ended.
    - ii. At the end of the 70th week, the Jews as a nation and a people, and Jerusalem as God's holy city would be ended.

- iii. Pushing the 70th week into the distant future, beginning with the "rapture" and ending with the coming of Christ, doesn't help the Dispensationalist's position at all because at the end of the 70th week Israel and Jerusalem are ended, which makes it impossible for Jesus to rule over Israel from Jerusalem during the millennium which *supposedly* happens after the 70th week.
    - C. According to the prophecy, the Messiah would be cut off *after* the 69th week (**Dan 9:25-26**).
      - i. The Messiah would *make an end of sins, make reconciliation for iniquity, and bring in everlasting righteousness* during the 70 weeks (**Dan 9:24**).
      - ii. Jesus made an end of sins by being *cut off* (**Isa 53:8,10-12**).
      - iii. If the end of sins was made during the 70 weeks, and the Messiah was cut off (whereby He made an end of sins) *after* the 69th week, therefore the Messiah was cut off *during* the 70th week.
      - iv. In that Jesus was cut off in approximately 33AD *in the midst of the week* (**Dan 9:27**), that places the 70th week beginning in approximately 30AD directly after the 69th week, just as any sane man not reading the Scofield Reference Bible would conclude.
    - D. The *abomination of desolation* which happens during the 70th week (**Dan 9:27**) was identified by Jesus Christ to be armies compassing Jerusalem (**Mat 24:15-21 c/w Luk 21:20-24**).
      - i. Jesus said that that would happen during *that generation* (the generation in which He was living) (**Luk 21:32**).
      - ii. It happened in 70AD.
      - iii. Therefore the 70th week is not yet future.
      - iv. For more information on the abomination of desolation and the Olivet Discourse in general, see the [Olivet Discourse four part series](#).
16. **Error #18:** Jesus is the head of the church, not the king of the church.
- A. Jesus *is* the king/head of the church which is His kingdom.
    - i. A head is a king (**1Sam 15:17**).
      - a. Head - A person to whom others are subordinate; a chief, captain, commander, **ruler**, leader, principal person, head man.
      - b. King - 1. a. The usual title of the male sovereign **ruler** of an independent state
    - ii. Jesus is the head/king of the church (**Eph 5:23**).
    - iii. Jesus became the head/king and ruler of the universe and the church when he was raised from the dead and set at God's right hand (**Eph 1:20-23; 1Ti 6:15**).
    - iv. This happened when Christ was resurrected and raised up and seated on David's throne as king (**Act 2:29-33**).
  - B. For more proof that Jesus began reigning on David's throne at His resurrection, see [Section IV,5,B](#).

VII. The errors of Postmillennialism.

- 1. **Error #1:** There will be universal preaching and acceptance of the Gospel, and a complete and total victory of the kingdom of God over the forces of Satan and unbelief.

- A. Jesus taught that there are few that will ever be on the way which leads to life and many on the way which leads to destruction (**Luk 13:23-24 c/w Mat 7:13-14**).
  - B. The parable of the sower, which is an illustration of preaching the gospel, shows that only one out of the four groups of people that are preached to ever bring forth fruit (**Luk 8:11-15**).
  - C. The elect are called a *remnant* (**Rom 11:5**).
  - D. Remnant *n.* - That which remains or is left of a thing or things after the removal of a portion; the remainder, rest, residue. Now applied only to a small remaining part.
  - E. Jesus said the kingdom is given to a *little flock* (**Luk 12:32**).
2. **Error #2:** Christ will return to an almost entirely Christianized world.
- A. Jesus asked rhetorically that when He returns, will He find faith on the earth? (**Luk 18:8**).
  - B. The obvious implication is that faith on earth will be negligible when He returns.
  - C. Jesus said His Second Coming would be as the days of Noah (**Mat 24:37**) at which time there were only eight righteous people on the earth which was filled with violence (**Gen 6:11**).
  - D. Jesus said His Second Coming would be as in the days of Lot (**Luk 17:28-30**) at which time Lot was living in a city full of vile sinners.
  - E. In the latter times, rather than embracing the faith in droves, people will be departing from the faith (**1Ti 4:1**).
  - F. The last days are described as perilous times where sin abounds (**2Ti 3:1-5**).
  - G. Rather than growing more virtuous as time goes on, evil men will wax worse and worse as we come to the end (**2Ti 3:13**).
  - H. The day of Christ will be preceded not by great awakening and revival, but a *falling away* (**2Th 2:1-3**).

#### VIII. The (major) errors of Preterism (Full Preterism).

1. **Error #1:** The Second Coming of Christ was spiritual and happened in 70AD when Christ returned to take vengeance on Israel and destroy Jerusalem.
- A. This false doctrine requires most of the passages in the Bible which refer or relate to end times to be spiritualized such as:
    - i. Jesus' bodily ascension into heaven and His bodily return.
      - a. Since Preterists deny that Christ returned bodily, they also deny that He ascended to heaven bodily.
      - b. Jesus was resurrected bodily (**Luk 24:36-40**).
      - c. Jesus ascended into heaven bodily (**Luk 24:50-51**).
      - d. Jesus' return will be in *like manner* as His ascension (bodily) (**Act 1:11**).
    - ii. The *bodily* resurrection of all men.
      - a. Since the Preterists teach that the resurrection happened at 70AD, it therefore cannot be a *bodily* resurrection.
      - b. The resurrection will be bodily: *all that are in the graves shall come forth* (**Joh 5:28-29**).
      - c. The Holy Spirit who raised Jesus bodily from the dead will quicken (make alive) our *mortal bodies* (**Rom 8:11**).

- d. Long before the invention of Preterism, Job knew that after his death he would see God *in his flesh* (**Job 19:25-27**).
- iii. The resurrection happening on the last day (**Joh 11:24; Joh 6:39; Job 14:12**).
- B. There were members of the church at Corinth who were Preterists, not believing in a bodily resurrection, whom Paul soundly refuted (**1Co 15:12-19**).
- C. Paul warned Timothy about a couple of Preterists named Hymenaeus and Philetus who taught by their profane and vain babblings that the resurrection was past already (**2Ti 2:16-18**).
- D. There were Preteristic heretics writing counterfeit epistles to the church in Thessalonica saying that the day of Christ was *at hand* (*Within easy reach; near; close by*) in the first century (**2Th 2:2-3**).
- 2. **Error #2:** The destruction of the earth is figurative and we are living on the new earth now.
  - A. If this is true, we are of all men most miserable (**1Co 15:19**).
  - B. Thankfully it's not.
  - C. The heavens and the earth shall pass away *by fire* with the *elements melting with fervent heat* (**2Pe 3:10-12**).
  - D. That hasn't happened yet.
  - E. The new heaven and the new earth will not be created until *after* the first heaven and the first earth are passed away (**2Pe 3:13 c/w Rev 21:1 c/w Isa 65:17**).

IX. Appendix A: The full text of Margaret Macdonald's 1830 vision.

1. "It was first the awful state of the land that was pressed upon me. I saw the blindness and infatuation of the people to be very great. I felt the cry of Liberty just to be the hiss of the serpent, to drown them in perdition. It was just 'no God.' I repeated the words, Now there is distress of nations, with perplexity, the seas and the waves roaring, men's hearts failing them for fear. Now look out for the sign of the Son of Man. Here I was made to stop and cry out, O it is not known what the sign of the Son of Man is; the people of God think they are waiting, but they know not what it is. I felt this needed to be revealed, and that there was great darkness and error about it; but suddenly what it was burst upon me with a glorious light. I saw it was just the Lord himself descending from Heaven with a shout, just the glorified man, even Jesus; but that all must, as Stephen was, be filled with the Holy Ghost, that they might look up, and see the brightness of the Father's glory. I saw the error to be, that men think that it will be something seen by the natural eye; but 'tis spiritual discernment that is needed, the eye of God in his people. Many passages were revealed, in a light in which I had not before seen them. I repeated, 'Now is the kingdom of Heaven like unto ten virgins, who went forth to meet the Bridegroom, five wise and five foolish; they that were foolish took their lamps, but took no oil with them; but they that were wise took oil in their vessels with their lamps.' 'But be ye not unwise, but understanding what the will of the Lord is; and be not drunk with wine wherein is excess, but be filled with the Spirit.' This was the oil the wise virgins took in their vessels - this is the light to be kept burning - the light of God - that we may discern that which cometh not with observation to the natural eye. Only those who have the light of God within them will see the sign of his appearance. No need to follow them who say, see here, or see there, for his day shall be as the lightning to those in whom the living Christ is. 'Tis Christ in us that will lift us up - he is the light - 'tis only those that are alive in him that will be caught up to meet him in the air. I saw that

we must be in the Spirit, that we might see spiritual things. John was in the Spirit, when he saw a throne set in Heaven. But I saw that the glory of the ministration of the Spirit had not been known. I repeated frequently, but the spiritual temple must and shall be reared, and the fullness of Christ be poured into his body, and then shall we be caught up to meet him. Oh none will be counted worthy of this calling but his body, which is the church, and which must be a candlestick all of gold. I often said, Oh the glorious inbreaking of God which is now about to burst on this earth; Oh the glorious temple which is now about to be reared, the bride adorned for her husband; and Oh what a holy, holy bride she must be, to be prepared for such a glorious bridegroom. I said, Now shall the people of God have to do with realities - now shall the glorious mystery of God in our nature be known - now shall it be known what it is for man to be glorified. I felt that the revelation of Jesus Christ had yet to be opened up - it is not knowledge about God that it contains, but it is an entering into God - I saw that there was a glorious breaking in of God to be. I felt as Elijah, surrounded with chariots of fire. I saw as it were, the spiritual temple reared, and the Head Stone brought forth with shoutings of grace, grace, unto it. It was a glorious light above the brightness of the sun that shone round about me. I felt that those who were filled with the Spirit could see spiritual things, and feel walking in the midst of them, while those who had not the Spirit could see nothing - so that two shall be in one bed, the one taken and the other left, because the one has the light of God within while the other cannot see the Kingdom of Heaven. I saw the people of God in an awfully dangerous situation, surrounded by nets and entanglements, about to be tried, and many about to be deceived and fall. Now will THE WICKED be revealed, with all power and signs and lying wonders, so that if it were possible the very elect will be deceived. - This is the fiery trial which is to try us. - It will be for the purging and purifying of the real members of the body of Jesus; but Oh it will be a fiery trial. Every soul will be shaken to the very centre. The enemy will try to shake in every thing we have believed - but the trial of real faith will be found to honour and praise and glory. Nothing but what is of God will stand. The stony-ground hearers will be made manifest - the love of many will wax cold. I frequently said that night, and often since, now shall the awful sight of a false Christ be seen on this earth, and nothing but the living Christ in us can detect this awful attempt of the enemy to deceive - for it is with all deceivableness of unrighteousness he will work - he will have a counterpart for every part of God's truth, and an imitation for every work of the Spirit. The Spirit must and will be poured out on the church, that she may be purified and filled with God - and just in proportion as the Spirit of God works, so will he - when our Lord anoints men with power, so will he. This is particularly the nature of the trial, through which those are to pass who will be counted worthy to stand before the Son of man. There will be outward trial too, but 'tis principally temptation. It is brought on by the outpouring of the Spirit, and will just increase in proportion as the Spirit is poured out. The trial of the Church is from Antichrist. It is by being filled with the Spirit that we shall be kept. I frequently said, Oh be filled with the Spirit - have the light of God in you, that you may detect Satan - be full of eyes within - be clay in the hands of the potter - submit to be filled, filled with God. This will build the temple. It is not by might nor by power, but by my Spirit, saith the Lord. This will fit us to enter into the marriage supper of the Lamb. I saw it to be the will of God that all should be filled. But what hindered the real life of God from being received by his people, was their turning from Jesus, who is the way to the Father. They were not entering in by the door. For he is faithful who hath said, by me if any man enters in he shall find pasture. They were

bypassing the cross, through which every drop of the Spirit of God flows to us. All power that comes not through the blood of Christ is not of God. When I say, they are looking from the cross, I feel that there is much in it - they turn from the blood of the Lamb, by which we overcome, and in which our robes are washed and made white. There are low views of God's holiness, and a ceasing to condemn sin in the flesh, and a looking from him who humbled himself, and made himself of no reputation. Oh! it is needed, much needed at present, a leading back to the cross. I saw that night, and often since, that there will be an outpouring of the Spirit on the body, such as has not been, a baptism of fire, that all the dross may be put away. Oh there must and will be such an indwelling of the living God as has not been - the servants of God sealed in their foreheads - great conformity to Jesus - his holy holy image seen in his people - just the bride made comely by his comeliness put upon her. This is what we are at present made to pray much for, that speedily we may all be made ready to meet our Lord in the air - and it will be. Jesus wants his bride. His desire is toward us. He that shall come, will come, and will not tarry. Amen and Amen Even so come Lord Jesus." (Dave MacPherson, *The Rapture Plot*, pages 249-252)