

The Last Days are Here Again, by Richard Kyle, Baker Publishing, Grand Rapids, MI: 1998. (30 Quotes noted by Doug Nichols)

Preface

1. The Last Days Are Not New

Through two thousand years of Western history millions of people have believed that they were living in the last days. Adopting a historical perspective toward future events helps one to remain judicious and open to whatever lies in store. Many sincere, devout, and knowledgeable people have seen the end as imminent; they have even been people of the Bible, anchoring their beliefs in Scripture. But they have all been wrong. The failure of such prognostications should not dull one's sensitivities to end-time events. Rather, one should view developments historically. Someday the world will end. But sensible people will not jump irrationally at every prediction. Apocalyptic ideas, even those grounded in Scripture, have been shaped by their historical context. None are infallible. Thus Christians must be prepared for Christ's return, but they need to realize that signs indicating the last days are not new-they have been visible for two millennia! [Page 11]

Chapter 1. The End Is Upon Us

2. Apocalyptic Thinking Assumes a Linear View of History

The word apocalypse means revelation, the uncovering or unveiling of a divine secret. It is eschatological in nature, that is, it is concerned with final things-the end of the present age, the judgment day, and the age to come. Apocalyptic thinking assumes a particular view of history: history is essentially linear. It does not go round and round. Rather, history progresses from event to event, moving toward a final goal at the end of time. ¹⁸ [Page 19]

3. Differences between Apocalyptic and Eschatological

The words *apocalyptic* and *eschatological* are often used interchangeably. This is technically incorrect. Eschatology means "study of the last things." It is a general term referring to all end-time events and ideas. In contrast, "apocalyptic" is a more narrow term, a specific type of eschatological belief characterized by a sense of impending doom.²¹

Prophecy and apocalypticism, have a close relationship, but they are not identical. There are apocalyptic prophets, but some prophets do not proclaim an apocalyptic message. A prophet is one "who foretells the future" or "who seeks to correct a present situation." Generally, prophets receive their message from God apart from visions or dreams. This message, which they proclaim in the name of the Lord, is intended to change a current situation. On the other hand, an apocalyptic seer proclaims a message

of doom that offers little opportunity for repentance. This message is usually received through a vision and bears a name other than that of the seer.²² [Pages19-20]

4. Pre-, Post-, and Amillennialism

Millennialism falls into three main groups-pre-, post-, and amillennialism.²⁴ These positions differ as to when Christ will return. But their differences go well beyond the timing of Christ's return. They touch upon attitudes toward life, the way in which Scripture is interpreted, the number of resurrections, and the nature of the millennium itself. Pre-, post-, and amillennialism are relatively modern terms. Thus one must be careful not to impose them on earlier ages. Nevertheless, many of the millennial positions expressed through the course of Western history roughly approximate the outlines of pre-, post-, and amillennialism. [Page 20]

5. Amillennialism predominate in Christian history

For much of Christian history, amillennialism has been the predominate view. Amillennialists do not interpret Revelation 20 literally-in their opinion, it symbolizes certain present realities. Thus they do not believe that Christ will establish a literal earthly rule before the judgment. Rather, the glorious new heaven and earth will immediately follow the present dispensation of the kingdom of God. [Page 21]

6. Christ's Second Advent

First, the Christian faith teaches that Jesus Christ will return to earth personally and visibly. While Christians may debate the details of Christ's return, they agree on the reality of the second advent, which will bring an end to the world as we know it. The failure of Scripture to spell out the when and how of this event has spawned all kinds of wild speculations. While the second advent is a nonnegotiable truth for the sober Christian community, it has also become fodder for fanatics. [Pages 21-22]

Chapter 2. Apocalypse Postponed: Early Christianity

7. Time of Christ's Return Refuted by Parable of Fig Tree

In the parable of the fig tree (Mark 13:28-30) Jesus gives another clue as to when the end will come. Christ will return in the generation after the fig tree gets its leaves. This parable along with Daniel's prophecy of seventy weeks (9:24) has tempted countless people to try to calculate the exact time when Christ will return.²³ But what is meant by the fig tree "putting forth leaves"? A contemporary popularizer, Hal Lindsey, claims that the fig tree put forth its leaves when Israel returned to Palestine in 1948. So in one generation from 1948 the end will come.²⁴ However, in this very parable Christ condemns such speculation: "But of that day and that hour knoweth no man" (Mark 13:32). [Page 32]

8. Four Interpretations of Revelation

There are basically four ways in which the Book of Revelation has been interpreted, three of which have eschatological implications. (The idealist view sees the book simply as a depiction of the continual struggle between good and evil—there is no prediction of the future.) The preterist view interprets Revelation strictly as a first-century book. John is describing the church's situation in his day. The dreadful symbols are pointing to Nero and the Roman Empire. This interpretation is eschatological in that John sees himself as living in the last days. The end will soon come. ²⁷

The historicist view sees Revelation as an inspired forecast of human history. Its symbols set forth in broad outline the history of Western Europe from the first church to the second coming of Christ. Some interpreters see the whole book as presaging Western history. For example, they believe that the opening of the little scroll in Revelation 10 depicts the Protestant Reformation. Other interpreters contend that only the letters to the seven churches (chs. 2-3) portray the history of the Christian church.²⁸ Whatever the approach, the historicist view is used to make end-time predictions.

The futurist view regards all but a few chapters of Revelation as concerned with what will happen at the end of the age. The futurists see the seven seals and all the rest as portraying the events surrounding the second return of Christ and the end of the world.²⁹ In the modern world the futurist view has led to many doomsday forecasts.
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Chapter 4. The On-Again, Off-Again Apocalypse: The Reformation and Beyond

9. Darby's Futurism Started in the Sixteenth Century

Darby's system was not original. Futurism began with the sixteenth-century Catholics, and elementary forms of dispensationalism go back at least to Joachim of Fiore. Even the rapture doctrine had earlier precedents, including Increase Mather. Still, Darby combined all of these ideas into a coherent system—one that has significantly influenced modern apocalyptic thought.⁹⁶

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10. Horrors Come from Ourselves Not God

Secular doomsdays can also be found in the non-Western world. In 1945 nuclear bombs wreaked destruction and death on Hiroshima and Nagasaki, killing or wounding 150,000 people. The world was abruptly ushered into the nuclear age. Nuclear destruction, of course, conjures up all kinds of end-of-the-world images. The developing world has also had its Hitlers and Stalins who brutally slaughtered millions of people. For starters try Mao Tse-tung of China, Pol Pot of Cambodia, and Idi Amin of Uganda. Like the Nazi and Soviet holocausts, these horrors came not from God or natural sources, but from ourselves. [Page 76]

11. Dispensational Eschatology

It began with John Nelson Darby. Classic dispensationalism divides history into ages, contending that God tests humanity differently in each dispensation. It separates Israel from the church, insisting that we currently living in the church age. In respect to eschatology, dispensationalism's distinctive is the secret, "any moment" rapture.

Resting on a literal interpretation of the prophetic passages, dispensational eschatology is overwhelmingly premillennial and pretribulational. The specifics (nations and individuals) have changed since Darby. Yet with classic dispensationalism and those who have popularized this tradition, the outline remains essentially the same:

By means of a secret rapture, millions of Christians will suddenly vanish. Snatched up to heaven to meet Christ in the clouds, they will not have to face the trials that are to come upon the earth. This disappearing act ushers in the seven-year tribulation. For the first three-and-one-half years, human conditions gradually deteriorate. Meanwhile, political and military power shifts to a European confederacy led by the Antichrist. This strong man miraculously survives a head wound and gains unprecedented power. At a point of crisis he orchestrates a seven-year peace treaty in the Middle East. However, the Antichrist, who bears Satan's mark-666-then demonstrates his true nature. About midway through the tribulation he and his assistant, the false prophet, terrorize the world and compel everyone to bear the mark 666 on their hands or forehead.

At this point the Antichrist moves to Jerusalem from Rome, where he has been ruling. In the rebuilt temple of Jerusalem he blasphemes God, breaks the peace pact, and persecutes Israel. All chaos breaks out-looting, arson, famines, pollution, plagues, drug abuse, occultism; demon possession, economic dislocations, and lawlessness are rampant. Natural disasters abound: earthquakes destroy the land, the weather becomes bizarre, and stars fall from the sky.

Then, as history draws to a close, a great battle takes place. Armies from the North, the Far East, and Arab nations meet on the mountain of Megiddo in Israel. The bloody battle of Armageddon rages for about a year, killing millions of people. Jesus Christ now appears, destroying what is left of the armies and throwing the Antichrist and the false prophet into the lake of fire. The long-awaited millennium-the thousand-year utopia-now begins. From Jerusalem, Jesus and his saints will rule the world.

But this is not the end. After the thousand years of peace, Satan is released from the bottomless pit. Organizing an army for the final battle he challenges God for one last time. Fire comes down from heaven, destroying these satanic forces, and the devil is cast into the lake of fire. The dead are now resurrected for the last judgment. The individual whose names are not found in the book of life are cast into hell forever. God

now creates a new heaven and a new earth. Peace and joy will now reign forever.⁷
[Pages 100-101]

12. Placement of Scofield Reference Bible's Notes Conducive to Dispensationalism

Scofield's *Reference Bible* packages dispensationalism in an attractive format. It provides paragraphing, cross-references, and notes to the King James Bible that reflect Darby's dispensationalism. Unlike most commentators, who put some distance between the biblical text and their notes, Scofield placed his notes and the biblical text on the same page. As a result, his comments often acquired the authority of Scripture. *The Scofield Reference Bible* has been "subtly but powerfully influential spreading [Darby's] views among hundreds of thousands who have regularly read that Bible and who often have been unaware of the distinction between the ancient text and the Scofield interpretation." Readers often fail to remember where they first encountered a particular idea -in Scofield's notes or the biblical text.³⁶ [Pages 106-107]

13. WWI Thought to be Premillennial Armageddon

The new premillennialism had a script for the last days, and, remarkably enough, current events seemed to be following it. Premillennialists held fast to their established positions. The prophetic clock, which had been stopped since the time of Christ, now began to tick.⁴⁴

Some premillennialists saw World War I literally as the opening shot of the prophetic Armageddon. They believed Scripture spoke of a terrible war, the secret rapture of believers, and then Armageddon. "We are not yet in the Armageddon struggle proper, but at its commencement, and it may be...that Christ will come before the present war closes, and before Armageddon," stated *The Weekly Evangel*. Scofield saw World War I as the death struggle of the world system with the kingdom of God to follow.⁴⁵
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Chapter 7. Rapture fever: The Doom Boom Has Arrived

14. Twentieth Century Dispensationalism Varied in Views

In the twentieth century, dispensationalism has been at the forefront in pointing to Christ's return. But dispensationalism is not a monolithic theology; not all dispensationalists are the same. Some pursue end-time events in a rabid fashion, others are more moderate.

Darrell Bock of Dallas Seminary describes three types of dispensationalism in the twentieth century-Scofieldian, revised, and progressive. The Scofieldian and revised versions are often lumped together and called classic dispensationalism. In fact, all three stripes are alike in holding to the essentials of dispensational eschatology-

namely, a separation between the church and Israel, premillennialism, and the secret rapture-but there are differences. ⁷

Scofieldian dispensationalism, best represented by C. I. Scofield and Lewis Sperry Chafer, rigidly separates Israel and the church. Revised dispensationalism, which developed in the mid-twentieth century, allows for more continuity between Israel and the church and between the various dispensations. Scholarly representatives of revised dispensationalism include John Walvoord, Charles Ryrie, and J. Dwight Pentecost.⁸ However, this version of dispensationalism has also produced individuals who have popularized the apocalyptic books of Scripture. These popular authors have often sensationalized eschatology and yielded to date-setting or something close to it. The remainder of this chapter will largely focus on these popularizers.

The third type-progressive dispensationalism-is even more moderate. It sees considerable continuity in God's plan for humanity and avoids wild prophetic speculations. In fact, many progressive dispensationalists regard Hal Lindsey's views as an eccentric deviation from dispensationalism. But because this version has not yet filtered down to the churches and the laity, the popular authors still exert the greatest influence over end-time thinking.⁹ [Page 117]

15. Modern Day Dispensational Date Setters

Most people understood Lindsey to have predicted that the rapture would occur in or about 1988. Later on he did some backtracking, saying he had suggested 1988 as a general time frame. In *Planet Earth-2000 A.D.* he reminds readers that he had conditioned his earlier forecast with several ifs and maybes. He also points out that "all these things" in Matthew 24:34 could be the return of Israel in 1948 or the 1967 Six Day War. Moreover, he redefines the biblical generation as "somewhere between 40 to 100 years." Nevertheless, Lindsey does maintain that the current generation will witness the end. He expects Christ to come at any moment-"probably in your lifetime."²⁰

A host of other prophets have made a splash in modern America. In *Rapture under Attack*, for instance, Tim LaHaye, a conservative activist, while cautioning about date-setting, envisions a pretribulational rapture which causes great havoc. When Christian drivers and pilots are snatched up to heaven, global chaos will occur.²¹

But some others boldly set dates. The Bible, claims Grant R. Jeffrey in *Armageddon: Appointment with Destiny*, makes it clear that the end is near-it will probably occur around the year 2000.²² And Chuck Smith, long-time pastor of Calvary Chapel in southern California, can be regarded as a converted date-setter. In *Future Survival* (1978) he declared that "the Lord is coming for his church before the end of 1981." But ten years later Smith repented of his mistake and now condemns date setting: "Date setting is wrong, and I was guilty of coming close to that." ²³

A more sensational end-timer is Jack Van Impe, the self-styled Walking Bible. In a 1975 newsletter he insisted that the "Soviet flag would fly over Independence Hall in Philadelphia by 1976." This prophetic misfire did not stop him. Van Impe began to address large audiences through his TV program (*Jack Van Impe Presents*), videos, cassettes, and literature. One of his 1992 videos conveyed the message that the rapture, World War III, and Armageddon would occur in about eight years ²⁴

Well-known end-time specialist Salem Kirban may not have set any' dates, but he has inched close to this pitfall. The invasion of the African killer bees galvanized him. As they moved through Mexico into the southern United States, he saw these insects as the locusts of Revelation 9. In the judgment sounded by the fifth trumpet, everyone without the seal of God is subjected to painful stings for five months.²⁵

In recent years John Hagee has made some big waves. His book *Beginning of the End* has been described as a *Late Great Planet Earth* for the 1990s. Hagee does not pinpoint the time when Christ will rapture his people. But he does insist that contemporary events fit into God's timetable for the end. In particular, he contends that the assassination of Yitzhak Rabin will trigger a series of events leading to Christ's return. The prophetic clock is ticking fast, says Hagee. "The moment that Yigal Amir pulled the trigger will stand as a defining moment in world history. ²⁶ [Pages 119-120]

16. Modern Day Prophecy has Often Been Done by Amateurs, not Theologians

There are many more popular prophets. While they may not have set dates for Christ's return, they have made other prophetic statements-often about the identity of the Antichrist. Most of these prognosticators have common characteristics. Since 1945 premillennialism has produced its serious thinkers-Donald Grey Barnhouse, Wilbur Smith George Ladd, John Walvoord, Dwight Pentecost, Charles Ryrie, and more. But the "prophecy popularizers were rarely trained theologians denominational leaders, or settled ministers, but were freelance writers, evangelists, or TV preachers."³¹ Modern prophecy has often been done by amateurs. Some have training in science or engineering, but not in theology or history. Despite their disdain for traditional higher education, these popularizers are eager for intellectual respectability. Whenever possible, they claim scientific or historical authority for their pronouncements. Despite deriding academia, they often fashion themselves as educated people-sometimes with honorary or even bogus doctorates. ³² [Pages 121-122]

Chapter 8. Eager for the End: Messiahs and Prophets

17. Other Non-Christian Groups Have Apocalyptic Visions

It is clear that Christianity does not have a corner on apocalyptic visions. Some of the counterculture groups and nearly all of the New Age and occult bodies have drawn

their end-time views from sources other than Scripture. At times their terminal visions resemble Christian eschatology, but usually in a muddled way. In other cases end-time ideas approximate a secular millennialism or are closely connected with occult prophecies. [Page 164]

Chapter 9. The End without God: The Secular Apocalypse

18. Some Scientists Have Foreseen Global Destruction

Some scientists came close to being date-setters. They insisted that life on earth could not survive beyond a particular year. Fortunately for their reputations, most of their projected dates for the end still lie in the future. Also, the secular prophets have not been quite as specific as some Christian date-setters have. Nevertheless, some of the years designated by scientists for global destruction have come and gone. On the whole, society has been more charitable to such disconfirmations than it has to similar failures by religious prophets. [Page 169]

19. Some Scientists Are Overly Optimistic

Of course, not all scientists agree with Ehrlich's doomsday predictions. Some starry-eyed optimists see the world supporting from 25 to 30 billion people. They see most of the world improving its agricultural productivity to something approximating that of North America and Europe. More-realistic scientists set the limits at around 15 billion.⁷³ [Page 178]

20. Modern Medicine Has Curbed Widespread Epidemics

To a large extent modern medicine has curbed the specter of widespread epidemics, but not completely. During World War I more than 13 million Russians died of typhus. In 1918 an influenza epidemic killed 20 million people throughout the world. But this attack did not set an end-of-the-world panic, for influenza was a known disease that could be treated.⁸¹ [Page 180]

Chapter 10. 2000 and a Few Afterthoughts

21. Apocalyptic Expressions Flourish Even Now

Our study has briefly examined how people in Western culture have viewed the end of the world. In this all too short of a journey, two concepts have risen to the surface: apocalyptic thinking has been highly adaptable, and, as a result, it has persisted through two thousand years of Western history. These two characteristics-elasticity and persistence-have marked end-time thinking in the West for nearly two millennia. Both the great minds and the rank and file of the Christian church have thought about how the world will end-often with strikingly different conclusions. Such apocalyptic expressions show no sign of abating; they are alive and well as we approach 2000. [Page 185]

22. Year 2000 Has No Biblical Significance

Why the frenzy over 2000? It is a subjective date with no significance in the Bible, ancient writings, or science. In fact, the third millennium will begin in 2001, not 2000. [Page 190]

23. 2000 for Many Was a Crucial Turning Point Year

Among the popularizers who have mentioned 2000 as a time of eschatological significance, if not the end of the world, was Lester Sumerall of LeSEA Broadcasting. In his book *I Predict 2000 A.D.* he declared "I predict the absolute fullness of man's operation on planet Earth by the year 2000 A.D. Then Jesus Christ shall reign from Jerusalem for 1000 years."³² Relying on the 6,000-year theory and Ussher's dates, other popularizers have inched toward 2000. In his *End Times News Digest* James McKeever said that Christ could return anytime between 1983 and 2030.³³ That the 2,000-year Messianic Age could have begun with Christ's resurrection in A.D. 29 accounts for the terminus ad quem of 2030.³³ Canadian Grant Jeffrey argues that the early church accepted the 6,000-year theory and believed Christ would return around 2000. He also notes that 2000 is the target that groups like the New World Order and the New Agers have set for the imposition of a one-world government.³⁴ Jack Van Impe says that Christ will return "right around 2000." The sixth day will not "conclude until the year 2000, and perhaps as far ahead as the year, 2012."³⁵

The year 2000 rings a bell in other ways for some evangelicals. Reflecting Reconstructionist tendencies, Pat Robertson sees major change by 2000.³⁶ A number of mission groups are targeting 2000 for completion of the task of world evangelization.³⁷ To others the German reunification in 1990, the collapse of the Soviet Union in 1991, and the furtherance of European unification all point to an apocalyptic event—the establishment of a single European currency by 2000.³⁸ [Page 193]

24. Year 2000 Also Crucial for Secular Futurists

It is intriguing that while the Bible does not endow the year 2000 with any particular significance, many psychics and seers employ the basic outline of Christian eschatology—impending catastrophes, a period of purging, the deeds of an Antichrist or evil one, the arrival of a great religious leader, and the coming of a golden age. Psychics adapt these concepts to their own situation and say that they will come to fulfillment around 2000.⁵⁴ [Page 196]

25. Predicting the End of the World for Two Millennia

Given the inevitability of apocalyptic thinking, it will help to see it as a product of its historical context. People tend to regard the present; of their age as the worst ever: morals are always on a decline; earth quakes and other natural disasters seem to be ever increasing; current events can be interpreted as the fulfillment of prophecy; and evil political and religious leaders who can be identified as the Antichrist are never

wanting. But as the historical context shifts, so do the specific interpretations of prophecy. At most points in history it is possible to identify particular events and people as fulfillments of prophecy. Given this historical understanding of apocalyptic thinking, we can remain calm. People have been predicting the end of the world for two millennia. And sometime the end will come. But every time someone sounds an alarm we don't have to quit our jobs or sell our houses. [Page 197]

26. Eliminate Intolerance of Differing Eschatological Views

Christians must also relate to other Christians who have differing eschatological views. To be sure, the personal and visible return of Jesus Christ is an inescapable biblical truth. Christians also agree on the major issues of judgment, heaven, and hell. But within the Christian community there is no consensus regarding the chronology of most end-time events—the second advent, the tribulation, and the millennium. In fact, some Christians reject the concept of a literal golden age on earth. We must keep in mind that there is room for legitimate differences regarding the interpretation of the prophetic passages of Scripture, and that apocalyptic thinking is shaped by its historical context. We must, then, work to eliminate intolerance toward those who differ with us over the chronology of end-time events, an intolerance that arises in part out of an apocalyptic worldview that leaves little room for shades of gray. We should focus instead on working together to further the coming of the kingdom of God.⁵⁷ [Page 198]

27. Obsession With and Ignorance of Prophecy

In respect to end-time thinking, two common mistakes are made. On one hand, some Christians have become obsessed with it, especially the chronology of Christ's return. They see nearly every twist and turn of current events as the fulfillment of prophecy. Prophecy books become best-sellers, and prophecy sermons pack the sanctuary. On the other hand, some Christians pay scant attention to Bible prophecy. In doing so, they are ignoring an important part of God's Word. They have seen the excesses of apocalyptic thinking and want no part of it. We cannot know when Christ will return, they correctly reason; but then they completely ignore the subject of prophecy⁵⁸ [Page 198]

28. Last Days Began in Jesus' Day

Moreover, having labeled the signs that he gave his disciples "the beginning of sorrows," Jesus also made clear that "the end is not yet" (Matt. 24:6, 8). The signs began in Jesus' time, especially with the fall of Jerusalem, but they will not be completed until his second coming. The last days began in Jesus' day, not when Israel became a nation in 1948. And they have run the course of Christian history. The death and resurrection of Jesus were eschatological events. Thus, to believe that the last days began in 1948 or 1967 locks one into an illegitimate timetable and the unwarranted belief that the present generation cannot pass away without the return of Christ.

Prophecy has an "already/not yet" dimension. Many prophecy buffs neglect the "already" aspect.⁶² [Page 199]

29. Anti-Intellectualism within American Evangelicals

Mark Noll and Os Guinness have noted the anti-intellectualism within American evangelicalism. Evangelicals seldom engage in substantive biblical or theological studies. What they want out of church is to feel good. Books that sell well zero in on sensational or subjective subjects-Satan, demons, prophecy, conspiracies, or personal growth. In such a climate apocalyptic speculations and eschatological titillations will continue to thrive. Indeed, there is a ready-made audience for apocalyptic sensationalism.⁶⁷

30. History's Culmination is Christ's Second Coming and His Rule

From the Christian perspective, history is going somewhere. It is not a static process, nor is it a story of randomness and unrelated event: The Christian believes that God is in control of history and that it is following a path of development. This path began with creation. The central event was the life and death of Jesus Christ. The culmination of the divine program for history will be the second coming of Christ and his magnificent rule. Our goal should not be to satisfy our human curiosity as to when these events will occur, but to better understand them and to live in their glorious light.⁷⁰ [Page 201]

NOTES

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18. Lois Parkinson Zamora, ed., *The Apocalyptic Vision in America* (Bowling Green, Ohio: Bowling Green University Popular Press, 1982), 2-3.

21. O'Leary, *Arguing the Apocalypse*, 5-6; Barry Brummett, *Contemporary Apocalyptic Rhetoric* (New York: Praeger, 1991), 7; Frank Kermode, *The Sense of an Ending* (New York: Oxford University Press, 1967); Catherine Keller, *Apocalypse Now and Then* (Boston: Beacon, 1996), 20.

22. McGinn, *Visions of the End*, 4 (quote); Ladd, "Apocalyptic," 63.

24. Stanley J. Grenz, *The Millennial Maze* (Downers Grove, Ill.: InterVarsity, 1992), 24-26, 149-52; Clouse, "Views of the Millennium," 715; Robert G. Clouse, ed., *The Meaning of the Millennium* (Downers Grove, Ill.: InterVarsity, 1977), 7; Grant Underwood, *The Millenarian World of Early Mormonism* (Urbana: University of Illinois Press, 1993), 4, 6.

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23. Boyer, *When Time Shall Be No More*, 35.

24. Lindsey, *Late Great Planet Earth*, 53-54.

27. Leon Morris, *The Revelation of St. John* (Grand Rapids: Eerdmans, 1969), 16-17; David Ewert, *The Church under Fire* (Winnipeg: Kindred, 1988), ii-iii.

28. Ewert, *Church under Fire*, ii-iii; Morris, *Revelation of St. John*, 17.
29. Morris, *Revelation of St. John*, 17-18; Ewert, *Church under Fire*, iii-iv.

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96. Boyer, *When Time Shall Be No More*, 88

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7. This general *information* can be found in a number of contemporary dispensational sources: Hal Lindsey, *The Late Great Planet Earth* (Grand Rapids: Zondervan, 1970); John F. Walvoord, *Armageddon, Oil and the Middle East Crisis*, rev. ed. (Grand Rapids: Zondervan, 1990); Jimmy Swaggart, *Armageddon: The Future of Planet Earth* (Baton Rouge: Jimmy Swaggart Ministries, 1987); Billy Graham, *Approaching Hoofbeats* (New York: Avon, 1983). Aspects of our summary were taken from Russell Chandler, *Doomsday* (Ann Arbor: Servant, 1993), 228-30.
36. Sandeen, *Roots of Fundamentalism*, 222 (quote); Stanley J. Grenz, *The Millennial Maze* (Downers Grove, Ill.: InterVarsity, 1992), 93.
44. Weber, *Living in the Shadow*, 105-6.
45. Wilson, *Armageddon Now!* 36-38; *Weekly Evangel*, 10 April 1917, 3; C.1. Scofield, "The War in the Light of Prophecy," *Weekly Evangel*, 28 October 1916, 6-7

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7. Darrell L. Bock, "Charting Dispensationalism," *Christianity Today*, 12 September 1994, 26-29.
8. *Ibid.*, 27-28. For examples of revised dispensationalism see J. Dwight Pentecost, *Things to Come* (Grand Rapids: Zondervan, 1958); Charles C. Ryrie, *Dispensationalism Today* (Chicago: Moody, 1965); John F. Walvoord, *Armageddon, Oil and the Middle East Crisis*, rev. ed. (Grand Rapids: Zondervan, 1990).
9. Sheler, "Christmas Covenant," 70; Bock, "Charting Dispensationalism," 28-29; Stanley J. Grenz, *The Millennial Maze* (Downers Grove, Ill.: InterVarsity, 1992), 94; C. Marvin Pate and Calvin B. Haines Jr., *Doomsday Delusions* (Downers Grove, Ill.: InterVarsity, 1995). See also Craig A. Blaising and Darrell L. Bock, *Progressive Dispensationalism* (Wheaton, Ill.: Victor/Bridgepoint, 1993); Robert L. Saucy, *The Case for Progressive Dispensationalism* (Grand Rapids: Zondervan, 1993).
20. Chandler, *Doomsday*, 251; Roy Rivenburg, "Is the End Still Near?" *Los Angeles Times*, 30 July 1992, pp. E-1, E-2; Russell Chandler and John Dart, "Visions of Apocalypse Rise Again: Prophets of Doom Link Bible Predictions to Current Events," *Los Angeles Times*, 26 July 1976, p. A-14; Jewett, "Coming to Terms with the Doom Boom," 17; Lindsey, *Planet Earth-2000 A.D.*, 3, 6.

21. Tim LaHaye, *Rapture under Attack: Can We Still Trust the Pre-Trib Rapture?* (Sisters, Ore.: Multnomah, 1992). See also idem, *No Fear of the Storm* (Sisters, Ore.: Multnomah, 1992); idem, *The Beginning of the End* (Wheaton, Ill.: Tyndale, 1972).
22. Grant R. Jeffrey, *Armageddon: Appointment with Destiny* (Toronto: Frontier Research, 1988), 193.
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