

THE GATE CHURCH HIGH DESERT  
RANDY HOWARD

WEDNESDAY NIGHTS AT 6:30PM  
JAN - APR, 2021

# BACK TO THE FUTURE

A STUDY OF REVELATIONS AND THE VICTORY OF CHRIST

**A PROPER APPROACH TO UNDERSTANDING - THE BOOK OF REVELATION**

## CHAPTER ONE

### **Developing the Right Hermeneutic (*Interpretation of Scripture*)**

Literal, Figurative, Symbolic and Figurative Language  
Systems of Eschatology and the Approach to End Times  
Preterism, Futurism, Historicism and Idealism  
Amillennialism, Pre-Millennialism and Post Millennialism

## CHAPTER TWO

### **Deciphering the Old Testament Prophecies (*Daniel, Zechariah*)**

Zechariah's Description of the Temple  
Daniel's Vision of the Four Kingdoms  
Daniel's Timeline of the Seventy Weeks

## CHAPTER THREE

### **Discovering the First Century Relevance of Jesus' Prophecy (*Matthew 23-25*)**

The Temple Experience and a Walk in the Garden  
The Disciples Questions and a Curiosity for the Unknown  
The Future Unveiled and the Prophecies Unfold

## CHAPTER FOUR

### **Detailing the Observations as Seen in the Visions of John (*Revelation*)**

The Purpose of the Book (Christ and His Church Victorious)

The Person of the Book (*Christ*)

*Jesus Christ the Lamb of God | Jesus Christ the Lord of All*

The Prophecy of the Book (Warnings, Judgments and Outcomes)

*Dating the Revelation: Crucial to Understanding the Book*

*Warnings to the Churches of Asia Minor*

*Judgments on the Jews, the Romans Empire and the Nations of Earth*

*Second Coming, the Kingdom of God and New Creation*

## LESSON FOUR

### Systems of Eschatology and the Approach to End Times

#### A-Millennialism, Pre-Millennialism and Post Millennialism

The Millennium refers to the period of 1,000 year reign of Christ mentioned in Revelation 20:1-4. This passage has been debated among three eschatological schools of thought: A-millennialism, Postmillennialism, and Premillennialism.

- A-millennialists do not expect a future literal 1,000, but rather view it as Christ's reign with his saints during the time between his two comings.
- Postmillennialists believe Christ returns *after* the millennium as a golden age when the majority of the world has converted to Christianity.
- Premillennialists believe Christ returns *before* the millennium preceded by a period of intense tribulation. This article examines some of the details and characteristics of these three views of the Millennium.

#### A-Millennialism

Although a-millennialists *expect* no millennial kingdom, this does not mean a-millennialists deny a millennium entirely, as the terminology may seem to imply.

A-millennialists believe we are *presently* living in the millennial kingdom, which is characterized by the simultaneous experiences of gospel victory and suffering for the gospel.

Important to the a-millennialist understanding is the tension of “already/not yet.” Christians presently live in the inaugurated kingdom, as Christ reigns from heaven; yet, they await the kingdom’s full realization, when Christ will reign on Earth eternally.

## **Postmillennialism**

Postmillennialism holds to the view Christ will return after the millennium. As with a-millennialism the terminology falls short. In a strictly chronological sense, the a-millennialists and the postmillennialists agree that Christ returns after the millennium. In fact, a-millennialists were known as postmillennialists until the twentieth century. Postmillennialists generally agree with the a-millennial interpretation of Revelation 20.

What distinguishes postmillennialism from a-millennialism is not the timing of the second coming in relation to the millennium but the nature of the millennium.

## **Premillennialism**

There are two premillennial systems:

*historic premillennialism and dispensational premillennialism*

Historic premillennialism is labeled such because it more or less resembles the premillennialism held during ancient times known as *chiliasm*. Dispensational premillennialism derives its name from the theology developed by John Nelson Darby

in the nineteenth century that divides biblical history into a series of ages or dispensations.

One Last Thought on Premillennialism - Left Behind? Rejoice!

**In** Matthew 24, verses 39-41 Jesus says that *"One will be taken, and the other left."* Dispensationalists claim that "taken" means the rapture of believers to be with Christ in heaven during the Great Tribulation. To be "left behind" on earth means that one is unsaved.

However, the context shows that Jesus meant something entirely different. He compares the event to the days of Noah: *"They did not understand until the flood came and took them all away; so shall the coming of the Son of Man be"* (v. 39; cf. *Luke 17:27-28*). The one "taken" is in the judgment of *death* on sinners, as in Noah's flood, *not rapture*. This is also indicated in verses 27 and 28 in which Christ's coming is connected with the corpses that are found wherever the eagles gather (Roman armies). The one "left" is *left living* after the Roman soldiers have swept through the area. That's the one you want to be!

Supersessionism

Supersessionism has been the historic belief of the church.

Supersessionism or what I refer to as: Inclusion Theology (*It has been misunderstood and negatively referred to as Replacement Theology*). However, it is the traditional

Christian belief that Christianity is the fulfillment of Biblical Judaism, and therefore that Jews who deny that Jesus is the Jewish Messiah fall short of their calling as God's Chosen people.

The traditional form of supersessionism does not theorize a replacement; instead it argues that Israel has been superseded only in the sense that the Church has been **entrusted** with the fulfillment of the promises of which Jewish Israel is the **trustee**.