End Time Anxieties

End Time Concerns

This past January, the *Wall Street Journal* published a special edition that at first glance anticipated the arrival of the next millennium. However, on closer inspection it quickly became apparent that this edition was a spoof– the year on the masthead was the year *1000.* Still, what was interesting was how similar many stories were to their modern counterparts–there was even an account of a sex scandal in high political circles. The underlying message from the *Journal* would appear to be that just as the transition to the year 1000 went off without a hitch, so too life will go on as we enter a new millennium.

However, it would be naïve to ignore the many threats that currently exist to civilization. Recent news reports indicate that North Korea has the capability to hit any part of the United States with nuclear warheads. China too has become increasingly aggressive militarily and has seriously eroded American technical superiority through espionage. And Russia appears headed to a return to totalitarian government; recently, the lower house of the Russian Duma voted to resurrect the forty-foot statue of the founder of the Soviet Secret Police which had been toppled by pro-democracy marchers in 1991. Two years ago, the same house of the Duma had voted to resurrect the Soviet Union itself! On top of all this, there is an increasing awareness that the Y2K computer crisis may be much more problematic than anticipated; even the entire National Guard was mobilized for exercises in May 1999 to prepare for any disruptions the millennial bug may cause. Some fear a declaration of martial law should the problem get out of hand. Perhaps the advent of the 21st century will not be as painless as that of the 11th century after all.

Questions concerning the future are of special relevance to Christians. Contrary to other worldviews that see history as cyclical, the Bible teaches that history as we know it will come to an end with the dramatic return of the Lord Jesus Christ. Since the Bible has much to say of the end times, Christians have been exposed to a variety of end time scenarios which spell out in exacting detail the chronology of the last days. In this respect, we share much in common with those who faced the transition to the year 1000. The anxiety that many westerners experienced as the year 1000 approached was due in part to a theological concept popularized by the great Christian thinker, Augustine. According to Augustine, the millennial reign of Christ began at His first coming. Since the book of Revelation teaches of a 1000 year period in which Christ reigns over all the earth, Augustine allegorized this concept by teaching that Christ had bound Satan through His earthly ministry. This made complete sense to Augustine, since it would account for the tremendous growth of the church from a tiny band of first century Jews to the favored religion of the empire in Augustine's day. But when Christ did not return anytime in the 11th century, this interpretation was significantly altered.{1} History triumphed over exegesis.

As we approach the year 2000, some Christians are proclaiming that Christ's return is sure to occur within a few short years. One well-known Christian leader recently suggested that the Antichrist is probably living today and that the second coming of Christ should occur in the next ten years.{2} In the current climate, it is necessary that we examine the end time anxieties that are prevalent today.

Adventism Old and New

With the approach of the third millennium, there has been a noticeable increase of fervor among many sincere believers that Christ's return should be expected in the near future. As an example of this expectation, consider the success of the

Left Behind book series, written by Tim LaHaye and Jerry Jenkins. This series, detailing the coming rapture of the saints, the horrible tribulation period, and other aspects of biblical eschatology, has sold over 3.5 million copies since 1995.{3} While it is possible that such a work would find a ready audience at any other time, it is probably not coincidental that such success would be attained as the new millennium approaches.

The increased emphasis by many Christians on the probability that the return of Christ is imminent can be attributed to an understanding of prophecy that has become especially popular in the last 160 years. This form of interpretation, which had been sporadically utilized throughout church history, is known as Adventism, the belief that Christ's second coming could happen at any moment and will inaugurate the millennial kingdom and the end of the age.{4} The early church lived in high expectation of Christ's imminent return, but by the third century that view became a minority. Throughout history, Adventism has appealed to religious bodies with highly rigorous ethical codes, since an "any moment" return would easily distinguish the lukewarm Christian from the true Christian. Adventists in history comprise a wide spectrum, from the heretical Montanists of the second century, to those groups associated with the Radical Reformation of the 16th century. And although Adventism was considered a minority position throughout most of church history, today it is the predominant position among evangelical Christians, especially in the United States.

This change in interpretation came about though an innovative understanding of Scripture developed by John Darby, a 19th century pastor whose disillusionment with the spiritual condition of most Christians led him to conclude that the contemporary church was in apostasy. He therefore developed a philosophy of history, known as dispensationalism, which attempted to demonstrate how God's plan of redemption has

unfolded under differing circumstances throughout time. It was Darby's interpretation that as the return of Christ draws near, the corruption and apostasy of the church would be increasingly obvious. It is through dispensationalism that the letters to the seven churches in Revelation chapters 2 and 3 have been seen as symbolic of different periods of church history.{5}

Especially significant was Darby's idea that Christ's return would occur in two stages. Initially, Christ would secretly come *for* the saints just prior to the great Tribulation, to separate the true believers from the apostates and the unbelievers. Then, at the conclusion of the Tribulation period, Christ will come *with* the saints, in power and great glory, to establish His millennial reign.{6} The concept of a pretribulation rapture has become the dominant position among conservative Christians in the U.S., and at one time was a test of orthodoxy for many. However, this was primarily a reaction against liberalism's denial of Christ's personal return. Today, many Christians have agreed to disagree on this issue, as conservative biblical scholars have shown that both the midtribulation rapture and the posttribulation rapture are viable interpretations. While all three positions agree that Christ will personally return, the quandary is *when*. But as we shall see, attempts to determine the timing of Christ's return have invariably ended in failure.

Words of Caution

In January 1999 a cult group from Denver was expelled from Israel after Israeli authorities determined that they had gone to Israel in the hope that their radical activities would actually provoke the second coming of Christ. Their leader had predicted that he was to die on the streets of Jerusalem, only to be resurrected three days later.{7} Of course, Revelation chapter 11 speaks of a similar occurrence when the Beast will kill God's two witnesses in Jerusalem. And although this cult

group was certainly not composed of orthodox Christians, it is becoming increasingly evident that even many Christians are attaching special significance to the third millennium for the end times. Is there a biblical basis for doing so? Let's examine that question.

While the church has always looked for the second coming of Christ, it was the dispensational theology of the modern period that seemed to unlock many difficulties associated with prophetic fulfillment. Dispensationalism makes a distinction between Israel and the church, and anticipates the imminent return of Christ after Isreal's restoration as a nation. Consequently with the re- establishment of the state of Israel in 1948, many biblical interpreters became convinced that the end was drawing near. Still, it was not until the 1970's, with the publication of Hal Lindsey's *Late Great Planet Earth,* that an easy to understand approach to biblical prophecy became available. This book seemed to unlock the many mysteries of the book of Revelation, and went on to sell millions of copies. Lindsey's work has remained popular, perhaps due to his attempt to show how the events in the book of Revelation are consistent with the contemporary world. For instance, the Kings of the East with the army of 200 million is said to be Communist China, while the King of the North is Soviet Russia. Written like a Tom Clancy novel, it convinced many Christians that we were truly living in the "last days." This type of interpretation led many to believe that the peace negotiations which began in 1975 between Israel and Egypt was the very same peace agreement that the Antichrist is said to break in Daniel 9:27. But once again, history has disproved that theory as well.

Perhaps the most important lesson we can learn from this is that precise interpretation of biblical prophecy is risky business. Just as those who advocate a hidden code in the Bible only discover "predicted" events after the fact, so too Christians need to demonstrate humility when attempting to

interpret apocalyptic images. A key to interpreting the book of Revelation is understanding the purpose of the book. The apostle John was writing to Christians who were suffering persecution at the hands of the Roman Empire. Inspired by the Holy Spirit, he wanted Christians to understand that severe persecution could not prevent God's victory over satanic forces. The Revelation was not written to satisfy our curiosity about future events, but to assure believers that God's redemptive program will go forward.

Numerous times throughout church history, sincere people have attempted to discern the details of prophetic Scripture only to have their interpretation disproved by historical events. This often brings discredit to the cause of Christ. Even Augustine, perhaps the greatest theologian in the history of the church, misunderstood the details of biblical prophecy. Like countless others, he failed to acknowledge the difference between the clear teaching of Scripture and end time speculations. Consequently, when interpreting prophetic Scripture we should acknowledge the distinction between the text and our own inferences, remembering to place primary emphasis on the *general* aspects of the text.{8}

Signs of the Times?

As we are considering the possibility that the personal return of Jesus Christ is somehow connected to the year 2000, it is important to recognize that in fact many attempts have been made to determine the approximate date of the Lord's return throughout church history. Jonathan Edwards, considered by many to be the most eminent American theologian, believed the 1,260 days of Revelation chapter 12 were actually years. Assuming that the start of the 1,260 years began in 606 a.d., Edwards concluded that Christ would return in 1866. John Wesley, the founder of Methodism, believed that the Pope was the Antichrist and would be overthrown in 1836.{9} This goes to show once again that even the most brilliant minds have

been unable to correctly predict the chronology of the end times.

One of the main problems when making predictions of Christ's return has been the emphasis placed on signs of the times. Typically, predictions are based on signs that are assumed to reflect events predicted in Scripture. But when the disciples asked Jesus for the sign of His coming and of the end of the age, Jesus replied in very general terms. He spoke of wars, famines, earthquakes, persecution, apostasy, and the preaching of the gospel in all the world. Scholars still debate whether Jesus is speaking of the Tribulation period here, or of the years leading up to the Tribulation. But it would appear that these signs that Jesus gave are fairly common events throughout church history. Only the proclamation of the gospel in all the world remains to be fulfilled.

Another aspect of interpreting biblical prophecy is maintaining the balance between the imminence and the delay of Christ's return. While many interpreters emphasize the "any moment" return of Christ, especially those who hold to a pretribulation rapture, it is clear that Christ warned His followers not to be disappointed if He failed to come when they expected Him. The Parable of the Ten Maidens (Matt. 25:1-13) and the Parable of the Faithful and Unfaithful Servant (Matt. 24:45-51) both emphasize the importance of remaining faithful, since the bridegroom and the master might not come when expected. Along with Christ's warning that only His Heavenly Father knows the time of His return, it should be obvious why it is impossible to come up with a date for Christ's return.

Also, when we consider the fulfillment of many Old Testament prophecies, we see that their fulfillment is not what many of us would call literal interpretation. For instance, the prophecy of Malachi 4:5 that Elijah would return was fulfilled in John the Baptist. In Acts 15:16-18, James quoted Amos 9:11-12 to conclude that the Old Testament prophecy of David's

restored tabernacle was fulfilled by the Gentiles' acceptance of the gospel. And who would have ever thought that Hosea 11:1, which refers in the original context to God bringing Israel out of their Egyptian captivity, would by applied by Matthew to refer to Jesus' brief sojourn in Egypt to escape the persecution of Herod (Matt. 2:14-15)?

While this is not to suggest that we shouldn't diligently search the Scriptures for understanding God's plan for history, it is at the same time a reminder that the details of biblical prophecy are often difficult to ascertain. Acts 1:11 is one of many verses that affirms that Jesus Christ will personally return, but in Acts 1:7 Jesus Himself tells the disciples that instead of focusing on times and dates, they were to focus on the proclamation of the gospel. Those are good words for us today as well.

Our Prophetic Ministry

As we conclude this discussion on the interpretation of the prophetic Scriptures, perhaps it would be valuable to consider the *purpose* of prophecy. We frequently assume that prophecy is only concerned with the distant future when in fact many Old Testament prophecies were warnings by the prophet to his own contemporaries about the consequences of disobedience. Similarly, the prophet was often called upon to deliver words of comfort from the Lord. Ultimately, it was the responsibility of the prophet to proclaim the Word of the Lord. Today, the primary responsibility of the church is to proclaim God's Word, the Scriptures. What we have attempted to show in this discussion is that, when interpreting prophecy, we must make a distinction between the explicit teaching of Scripture and inferences based on signs or current events.

Some teachers today seem to be suggesting that the Y2K computer bug will act as a trigger for a worldwide catastrophe that will signal the end times. While we do not want to suggest that any difficulties predicted for the Y2K computer

bug should be easily dismissed, we would do well to place Y2K in proper perspective. Due to the prosperity enjoyed in much of the Western world, it is easy to forget the horrific suffering that Christians in other countries have experienced this century. It has been stated that more Christians have been martyred for their faith in the twentieth century than in all previous centuries combined. It would be myopic for Western Christians to interpret a downturn in the economy as a signal for the second coming when our brothers and sisters in Christ in other countries have been experiencing the type of oppression and suffering most of us cannot even imagine.

However, this is not to discount the possibility that the year 2000 may bring with it a period of relative discomfort. It is becoming increasingly clear that the Y2K computer bug will probably have a significant impact. Some news reports indicate that many smaller nations have failed to even begin addressing the problem. And the United States is certainly not immune from any computer failures either. When we consider how important international trade has become to our economy, there is probably going to be some kind of disruption in our lifestyles; many say we should prepare for the worst.

While this may sound frightening to some, it also points to a tremendous opportunity for the Christian to demonstrate the love of Christ to the world. There will be many people who will be caught unprepared for any disruption in society. Even now there are ministries like Joseph Project 2000 that are gearing up to meet the needs of Christians and non-Christians alike should the situation arise. It is unfortunately true that personal prosperity can often lead to a rejection of God’s provision. Christians need to be willing to share their resources and God’s love with others if in fact there is a breakdown in society. It would appear that the Christian church has a golden opportunity right now to exercise its prophetic ministry of proclaiming God’s Word for this generation. All too often we seem to be waiting for a future

cataclysm where God Himself will act in a most direct way, rather than acknowledging our responsibility to act as His ambassadors to our contemporaries. This is why we must keep in perspective both the imminence *and* the delay of Christ's return. Any delay in the Lord's return is a reminder of God's great mercy and patience, who desires that none should perish (2 Pet. 3:9).

Notes

1. Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker Book House, 1985), 1206-07.

2. CNN.com, "Falwell says Antichrist probably is on Earth now," January 15, 1999.

3. Steve Rabey, "Apocalyptic Sales Out of This World." *Christianity Today* (March 1, 1999), 19.

4. M. E. Dieter, "Adventism," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids: Baker Book House, 1984), 15-16.

5. J. Dwight Pentecost, *Things To Come* (Grand Rapids: Zondervan Publishing House, 1958), 150-153.

6. W. A. Hoffecker, "Darby, John Nelson," in *Evangelical Dictionary of Theology*, 292-293.

7. *The Go2Net Network*, January 9, 1999.

8. Gordon D. Fee & Douglas Stuart, *How to Read the Bible For All It's Worth* (Grand Rapids: Academie Books, 1982), 211 (See the entire chapter on 'The Revelation' for very helpful guidelines for the interpretation of apocalyptic literature.)

9. G. E. Ladd, *The Blessed Hope* (Grand Rapids: Eerdmans, 1956), 33-34.

© 1999 Probe Ministries International