

Present Millennialism

The Christ-Centered, Church-Focused
Eschatology Of Jesus And The Apostles



- Doctrinal Lesson 5 -

from the

**Restoring Oneness Apostolic Truth
In The Last Days**

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By Pete Wierzbicki

Former Pastor, San Francisco, CA

Preface

Before proceeding any further into this study, it is important to clarify what Present Millennialism is not. **Present Millennialism is not Preterism.** We reject the teaching that there is no future Second Coming of Jesus Christ, no future bodily resurrection of the saints, and that the Kingdom of God simply continues indefinitely with people living and dying. We affirm exactly what the Apostles taught: a future, literal, visible return of Jesus Christ, a future bodily resurrection, a future final judgment, and the ultimate consummation of God's Kingdom. Yet you will likely find much of the information presented here to be contrary to what you have been taught and significantly different from many commonly accepted prophetic systems. For this reason, I simply ask that every claim be measured carefully against the Scriptures and not against tradition, denominational teachings, or long-held assumptions.

Neither is Present Millennialism **a form of Partial Preterism**, which teaches that most biblical prophecy has already been fulfilled, with only the Second Coming of Christ remaining. We reject that conclusion. While we recognize that certain prophecies may have historical or partial fulfillments, we believe many prophetic passages are dynamic in nature and may have multiple layers of fulfillment. Therefore, we preserve all end-time prophecies as genuinely future and maintain the expectation of their ultimate fulfillment in the events surrounding the return of Jesus Christ.

Likewise, this study **rejects the assumptions of Dispensationalism** and its systems of multiple comings, multiple resurrections, multiple judgments, and multiple phases of God's Kingdom. Quite often in Scripture, the same event is described by different writers or from different perspectives, and many interpret those multiple descriptions as separate events. At the same time, there are instances where Scripture is genuinely describing separate events. Therefore, great care will be taken throughout this study to distinguish between events that are truly separate and multiple biblical descriptions of the same event. Through proper hermeneutics and careful examination of the Scriptures, we will allow the Bible itself to determine which is which.

Present Millennialism is not a new doctrine. It is not a modern invention, a novel interpretation, or a recent reaction against other prophetic systems. It is the conviction that the Kingdom established by Jesus Christ began exactly when the Apostles said it began and has continued ever since. The Present Kingdom has existed since Pentecost, preserved through believers in various places, under various names, and among various groups throughout history. While men have often obscured, corrupted, or abandoned Apostolic truth, Christ promised that the gates of hell would not prevail against His church. This study is therefore not an attempt to introduce something new, but to examine whether what the Apostles taught concerning the Kingdom of God has been there all along.

This study is dedicated to those who love truth, who desire a Christ-centered understanding of prophecy, and who believe in the power that Jesus bestowed upon His church on the Day of Pentecost when He filled believers with the Holy Ghost. It is written for those who recognize that the same Spirit that empowered the Apostles continues to empower the church today. Our understanding of this doctrine does vary from some modern versions that emerged long after the Apostolic era and were never codified by the Apostolic writers. For that reason, this study seeks to examine the doctrine through the lens of Scripture rather than through later theological systems or traditions.

Above all, one must love truth more than tradition and be willing to accept teachings that challenge long-held beliefs when the Scriptures speak clearly. The goal of this study is not to defend a tradition, denomination, or prophetic system, but to follow the evidence wherever the Word of God leads.

Lesson 5:

Present Millennialism

Introduction

Jesus Christ's literal first coming occurred about 2,000 years ago, and He has promised to make a literal return in the future. Despite this scriptural clarity, the timing of the church's "rapture" and subsequent events remains a subject of extensive debate and confusion, often leading to endless and unproductive discussions. The Bible provides ample clarity and exclusive authority on these matters, aiming to prevent chaos and private misinterpretations.

Jesus and the Apostles unanimously agreed on the end times, providing extensive supportive material for one another's teachings. As an adherent to Apostolic doctrine, I assert that Apostolic truths, if carefully examined as written, speak clearly and *can* be properly understood. In this presentation, I will methodically present the Apostles' eschatology as you have never seen before, highlighting the guiding principles of Apostolic biblical interpretation which are essential to understanding their views accurately. I have written an expansive discussion on Apostolic hermeneutics which will soon be made available on my website.

Those principles weigh heavy in this presentation. However, we will not point them out them in the body of this presentation for the sake of maintaining flow, focus, and simplicity. Among the essential hermeneutics we will employ include local and global context, clear and weighty scripture emphasis, aligning common themes and terms, target audience, history, addressing figurative vs literal terms and passages, and proper interpretation of parabolic text.

For example, some argue against the divinity of Jesus due to scriptures that highlight His humanity. However, using sound Apostolic hermeneutics, we can affirm that Jesus is not only divine, but is indeed the only God as depicted in the Bible. These principles also help us accurately determine what the Bible says about the Last Days and the Apostolic view of eschatology.

The Apostles taught that the Kingdom of God currently exists within His church and will reach its fulfillment when Jesus returns. At that time, the resurrection of both the just and unjust will occur, followed by the final judgment and the ultimate union of Christ with His church.

Contrary to mainstream teachings, there is no pre-tribulation rapture or future millennium. The symbolic 1,000-year reign of Christ began with His first coming and continues through His church in the power of the Holy Ghost, and will culminate at His second coming immediately after the Great Tribulation. Then the eternal state will commence, fulfilling the purpose of the creation and all prophecy. The solid biblical evidence of this that we will present here, is that the resurrection, the judgement, and the end of the world all occur at the Second Coming of Jesus, immediately after the Great Tribulation.

To most, this view will likely seem foreign. The existence of Oneness Pentecostal Apostolics have been fairly well documented for 2000 years. Yet, historically, there is no evidence that Oneness churches previously embraced Premillennialism until the early 1900s when modern-day Pentecost was born in America, originally as a *Trinitarian* movement. When the revelation of Oneness came to a portion of that movement, they split from the Trinitarians but took with them their Trinitarian eschatology. However, according to scripture, it is the Trinitarian perspective that is foreign and out of alignment with Apostolic teachings.

End-time prophecy, which makes up about a third of the Bible, is crucial for understanding our role and responsibilities as Christ's ambassadors for His church today. Believing that a future dispensation will grant us greater power someday can lead to complacency and not diligently exercising the power and authority we currently possess.

Jesus empowered the Apostolic Church to perform greater works than those that He did, an essential function supported by Jesus' Spirit that we have in us now. Jesus endued us with the power to raise the dead, heal the sick, restore sight to the blind, cast out devils, work all manner of miracles, and draw in the multitudes with the Oneness Apostolic message and the supernatural power of the Holy Ghost. Having been part of the church for 35 years, I have seldom witnessed these supernatural manifestations in action, with the exception of one church that fully embraced the teachings presented here. It is crucial that we return to our heritage of true Apostolic doctrines and exercise the divine power bestowed upon us.

This dissertation aims to revisit these scriptural truths, urging readers to embrace Apostolic teachings and live out the power given to us. If you approach this work with an open heart and a love for Jesus and Apostolic truth, you will find overwhelming biblical support for these views. **Since being baptized in Jesus name in 1993, I have devoted considerable study to the various doctrines and theological systems found throughout Christendom, carefully evaluating each against the final authority of Scripture. This process under the guidance of the Holy Ghost, has refined my understanding, sharpened my discernment, and strengthened my ability to distinguish between biblical truth and theological error. I have even developed a powerful bible study I have taught to thousands of people entitled, "Discerning Truth and Error."**

My prayer is that my devotion and effort invested in researching and presenting truth will reach your heart and revolutionize your understanding of eschatology and even your relationship with Jesus Christ as well. Understanding Apostolic eschatology has had a significant impact on how I view and approach the Kingdom of God.

Table Of Contents

Lesson 5. Present Millennialism

Chapter	Page
<u>Introduction</u>	<u>3</u>
<u>1. Laying The Foundation With Established Beliefs</u>	<u>6</u>
<u>1.1 The Second Coming</u>	6
<u>1.2 Final Judgement On The Last Day</u>	6
<u>2. Where Popular Belief Diverges From The Bible</u>	<u>6</u>
<u>2.1 Final Judgement At The Second Coming</u>	6
<u>2.2 The Resurrection Is Also On The Last Day</u>	7
<u>2.3 The Harvest Of The Wheat And Tares</u>	8
<u>2.4 The Resurrection And Judgement At The Second Coming</u>	9
<u>2.5 The Broad Ramifications of “The Day And The Hour”</u>	12
<u>2.6 Apostle Peter: End Of The World At The Second Coming</u>	14
<u>2.7 Jesus’ Second Coming Will Be As A Thief</u>	16
<u>2.8 Paul Tells Us The Church Will See That Day</u>	18
<u>2.9 Apostle Paul: Resurrection And The End Of The World</u>	
<u>And The Last Trump</u>	18
<u>2.10 Revelation’s Events Of The Last Trump</u>	20
<u>2.11 Satan Loosed From Bottomless Pit At The 5th Trump</u>	
<u>During The Great Tribulation</u>	22
<u>3. The Old Testament Confirms Apostolic Eschatology</u>	<u>25</u>
<u>4. Other Old Testament Passages</u>	<u>27</u>
<u>5. The Premillennial Position Refuted</u>	<u>28</u>
<u>5.1 The Temple Of God</u>	30
<u>5.2 Revelation 20:4-6 — Sound Interpretation</u>	
<u>Of Present Millennialism vs. Other Millennial Views</u>	32
<u>5.3 Purpose and Function Of The Millennium</u>	37
<u>6. Early Church History</u>	<u>38</u>
<u>7. Necessary Beliefs</u>	<u>39</u>
<u>8. Conclusion</u>	<u>40</u>
<u>9. Present Millennial Statement of Eschatological Beliefs</u>	<u>43</u>
<u>10. Comparative Views And Statistical Data</u>	<u>46</u>
<u>11. Comparative Timelines</u>	<u>47</u>

1. Laying the Foundation With Established Beliefs

1.1 The Second Coming

Among Oneness Apostolic Pentecostals, there is widespread agreement that Jesus will return in a literal, future second coming, as clearly described in Matthew 24:29-31. This view is supported by an extensive assortment of scripture and is accepted by nearly all eschatological views including Present Millennialism.

1.2 Final Judgement On The Last Day

We can also all agree that judgment is on the last day of this creation, because after that we enter into the eternal state of heaven. There is nothing left for God to do here, because after the judgement and the saints are given their eternal reward, heaven and earth pass away; even death and all of God's enemies are defeated. The Apostle Peter said, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). Again, the Bible offers ample support for the final judgment of the wicked to occur the end of the world. Revelation chapter 20:7-15, 21:1-8 definitively lays out this sequence of events. Here is a portion of that passage beginning at verse 13.

Revelation 20:13-15, 21:1

(13) And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

(14) And death and hell were cast into the lake of fire. This is the second death.

(15) And whosoever was not found written in the book of life was cast into the lake of fire.

(1) And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2. Where Popular Belief Diverges From The Bible

2.1 Final Judgement At The Second Coming

What I'm going to show you next is likely going to stretch your eschatological boundaries and rattle your comfort zone. In Matthew 25:31-46, Jesus indicates that the final judgment coincides with His Second Coming. Although this connection may be generally overlooked due to a long-standing traditional interpretation, a closer examination reveals that the resurrection, final judgment, and the end of the world are all tightly knit events occurring at His return. We will delve into Matthew 25 shortly to substantiate this point, but first, let's explore another detail about the timing of the final judgment as stated by Jesus.

It should come as no surprise to anyone who reads the Bible that Jesus Christ Himself and the Bible directly state that the judgement is in **the last day**. That makes perfect sense since at the judgement the wicked are cast into the Lake of Fire, heaven and earth pass away, and the "last day" is the actual last day. There are not multiple judgements of the unsaved — it is a singular event as supported by much scripture including here in John 12:48 where Jesus confirms this biblical truth.

John 12:48

(48) He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the *** last day. ***

2.2 The Resurrection Is Also On The Last Day

Now, *this* may initially be difficult to grasp because of what you've been taught in the past, but God's Word is always true. So we must pose the question directly to the Word of God, "What else happens in the last day?" The Bible answer is the *resurrection*! It's not just stated once or ambiguously, but rather boldly proclaimed **five** times.

John 11:24

(24) Martha saith unto him, I know that he shall rise again in the resurrection at the *** last day. ***

Martha didn't say last days or end of days, she said "**the last day**". Just to be sure that Martha wasn't making some naïve, erroneous claim, let's see what Jesus said about the matter:

John 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the *** last day. ***

John 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the *** last day. ***

John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the *** last day. ***

John 6:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the *** last day. ***

It is indisputable that biblically both the final judgment and the resurrection occur on the last day, as Jesus explicitly stated several times. The term "last day" uses the same Greek words in both contexts referring to judgment and resurrection. Some may argue that these events happen on different "last days" or that the "last day" spans a very prolonged period. However, this is not supported by scripture. As we shall soon see, the Bible further clarifies this point extensively in many books and passages, indicating that the resurrection and final judgment coincide chronologically. This consistency is upheld throughout the entire Bible.

John 5:28-29

(28) Marvel not at this: for the *** hour *** is coming,
in the which *** all that are in the graves *** shall hear his voice,
(29) *** And shall come forth ***;
*** they that have done good, unto the resurrection of life; ***
*** and they that have done evil, unto the resurrection of damnation. ***

This is the resurrection of the just and the unjust when both come forth out of the graves, but now Jesus narrows down the last day to *one hour*! Yet, Pre-Tribulationists say the resurrection of the just and the unjust are separated by 1007 years, while Post-Tribulation Premillennialists say they are separated by 1000 years. Again, Jesus said they will both occur on the last day in one hour. We acknowledge this may not be *exactly* 60 literal minutes, but the implication of the text here is clear that they happen together. If you feel this is way out of line with your beliefs, please keep reading because this is just the beginning of our presentation of overwhelming evidence.

2.3 The Harvest Of The Wheat (Saints) And The Tares (Sinners) Also Occur At The Same Time

Let's examine the parable of the wheat and the tares. Feel free to read the whole parable in Matt 13:24-30, but for now we want to focus on verse 30. Jesus says the wheat and tares are sown in the same field and not to pluck the tares, but rather let both grow together until the harvest. The weeding happens simultaneously with the harvest! What farmer would weed his field 1000 years *after* he harvested the wheat? Or what harvest lasts for 1000 years?

Matthew 13:30

(30) Let *** both grow together until the harvest ***;
and in *** the time of harvest *** I will say to the reapers,
*** Gather ye together first the tares, and bind them in bundles to burn them; ***
*** but gather the wheat into my barn. ***

This matches EXACTLY what Jesus said previously, that the judgement and the resurrection will occur at the same time, and that BOTH occur on the *** "Last Day" ***. "FIRST gather the tares... to burn them." Afterwards, "gather the wheat into my barn." Regardless if you believe this is at the pre-trib rapture, the post-trib coming, or at the end of the 1000 year millennium, there can be no denying that biblically the harvest of the just and the unjust happen near-simultaneously.

Now let's go to the interpretation of this parable. Again, you can read the whole passage from v36-43, but for our discussion we will present these three verses:

Matthew 13:38-40

(38) The field is the world; *** the good seed are the children of the kingdom; ***

but the *** tares are the children of the wicked one; ***

(39) The enemy that sowed them is the devil;

the harvest is *** the end of the world ***; and the reapers are the angels.

(40) As therefore the tares are gathered and burned in the fire;

so shall it be in the *** end of this world. ***

Can Jesus make it any clearer than this? The harvest of the wheat and the tares **occur together**, in **ONE HOUR**, on the **LAST DAY**, at the **END OF THE WORLD**, and at the **END OF THIS WORLD**! They cannot be reasonably separated by any significant duration of time. It is biblically **ONE** event and very likely the last event of this creation based on the specific language used to describe the timing of this event. Here we see it *again* later in the context of the same passage:

Matthew 13:42-43

(42) And shall *** cast them into a furnace of fire: *** there shall be wailing and gnashing of teeth.

(43) *** Then shall the righteous shine forth as the sun in the kingdom of their Father ***. Who hath ears to hear, let him hear.

After the wicked are judged, *then* shall the righteous enter into eternal life. This parable confirms all this happens on the **last day and at the end of the/this world**. When we admit to ourselves that this is **one event**, and consider the consistent finality of the language, a strong case for Present-Millennialism should be emerging. In light of these facts, Premillennialism is beginning to seem impossible. But we're still just getting started.

2.4 The Resurrection And Judgement Occur At The Second Coming

The Olivet Discourse and the Final Coming of Christ refutes Premillennialism. Before examining the teachings of the Apostles on this subject, it is critical to establish that **Jesus Himself clearly defined the sequence and nature of His return**, affirming His position throughout His longest recorded discourse—the Olivet Discourse. This teaching spans **two full chapters (Matthew 24–25)** and forms **one continuous discussion**, not two separate events. The red-letter words of Jesus remain **uninterrupted for 93 verses from Matthew 24:4 to 25:46**, with the exception of a brief comment by Matthew. This alone demonstrates that **Jesus did not transition to a different time period between these chapters**—rather, He consistently addressed the timing and events of His **Second Coming** and the final judgment.

The discourse begins with the disciples' Question about the **Second Coming at the end of the world**. The entire discourse that follows is framed by the disciples' question in Matthew 24:3, where they specifically inquire about the **sign of Christ's coming and the end of the world**.

Matthew 24:3

(3) And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?

The disciples **directly associate Christ's coming with the end of the world**. This is not an arbitrary connection—it reflects what Jesus had already taught in passages like Matthew 13, where He explicitly stated that the **harvest, the gathering of the righteous, and the judgment of the wicked would all take place at the end of the world**. This foundational understanding is further reinforced by Peter himself in his second epistle, which we will examine later.

For the purpose of brevity and flow, we will refer to Jesus' coming in Matthew 24 '**After the Great Tribulation**' as '**COMING AGT**', and His coming in Matthew 25 for Final Judgement at the '**End Of the World**' as '**COMING EOW**'. Here is Jesus' response to Peter's question is found in Matthew 24:29-31, as He describes His **COMING AGT**.

Matthew 24:29-31 (COMING AGT)

(29) Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shake

(30) 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. ***

(31) And he shall send *** his angels *** with a great sound of a trumpet, and they shall *** gather *** together his elect from the four winds, from one end of heaven to the other.

The timing is unmistakable—immediately after the Tribulation, Jesus comes in glory with His angels, the world sees Him, and He gathers His elect, signifying the resurrection of the righteous. This passage perfectly aligns with passages like 1 Thessalonians 4:16-17, which describe the resurrection and rapture of believers at Christ's **COMING AGT**. Yet, chapter 25's **COMING EOW** uses much of the same language. This is *not* describing another separate event 1000 years later. To make that claim without any indication from scripture is plainly mishandling scripture.

Matthew 25:31-32 (COMING EOW)

(31) When the Son of man shall *** come *** in his *** glory ***, and all the *** holy angels *** with him, then shall he sit upon the throne of his glory

(32) And before him shall be *** gathered *** all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats

As we stated earlier, Matthew 24 and 25 Form One Continuous Discourse. The natural reading of the text does not allow for separating Matthew 24 and 25 into two separate events divided by 1,000 years. There is no textual break, no indication that Jesus shifted His focus to another time period. The transition from Matthew 24:42-51 into Matthew 25 is entirely seamless.

Additionally, the chapters are linguistically and thematically connected by:

1. **Profuse usage of the word "coming"** – Jesus uses the word parousia (coming) eight times in Matthew 24 and six more times in Matthew 25. If Matthew 24 describes one coming and Matthew 25 describes another 1,000 years later, why does Jesus consistently refer to them with the same word in the same discourse?
2. **Common terminology** – Both chapters emphasize themes of Jesus coming in glory, with angels, to gather people, to bring judgment, and to separate the righteous from the wicked
3. **The immediate flow of thought** – Jesus ends Matthew 24 warning about His sudden coming, then immediately continues in Matthew 25 by illustrating what happens at His second coming. There is no reason to split what is clearly one discussion into two time periods unless one imports premillennial assumptions into the text.

If Jesus had intended to teach a future 1,000-year kingdom, we would expect some clear indication of a gap—but none exists. The separation of Matthew 24 and 25 into two different time periods is entirely forced upon the text by premillennial theology rather than being derived from the text itself.

Matthew 25 describes the same coming as Matthew 24, with some additional information as Jesus settles the matter entirely. Let's read it again.

Matthew 25:31-34, 46

(31) When the Son of man shall *** come in his glory, and all the holy angels with him ***,
*** then shall he sit upon the throne of his glory: ***

(32) And before him *** shall be gathered all nations ***; and *** he shall separate them one from another, as a shepherd divideth his sheep from the goats: ***

(33) *** And he shall set the sheep on his right hand, but the goats on the left. ***

(34) Then shall the King say unto them on his right hand, *** Come, ye blessed of my Father, inherit the kingdom *** prepared for you from the foundation of the world:

(46) And these shall *** go away into everlasting punishment: but the righteous into life eternal. ***

This passage explicitly states that at Christ's return, the righteous receive their eternal reward, and the wicked are cast into everlasting punishment. This is the final separation of the just and unjust, meaning there is no time, space, or purpose for an earthly millennial kingdom after His coming.

2.5 The Broad Ramifications of "The Day And The Hour"

This term referenced by Jesus four times, "The day and the hour", powerfully ties together everything we've said so far about a single event. And not only does it connect the two chapters of Matthew 24 and 25. but it also connects the **COMING AGT** with a simultaneous **COMING EOW**. In addition, it provides absolute declarations that the resurrection of the just and unjust, the Second Coming, the Final Judgment and the End of the World do in fact occur in a **single day and hour**!

Remember previously that we established, according to Jesus, the resurrection of the Just and the Unjust comes in a single day and a single hour. Matthew 24 and Matthew 25 **both** say the same thing.

COMING AGT to rapture the church will be in a day and hour.

Matthew 24:36 But of ***** that day and hour***** knoweth no man, no, not the angels of heaven, but my Father only.

Matthew 24:50 The lord of that servant ***** shall come in a day when he looketh not for him, and in an hour *** that he is not aware of,**

COMING EOW at the End of the World (and millennium) will be likewise:

Matthew 25:13

(13) Watch therefore, for ye know neither ***** the day nor the hour ***** wherein the Son of man ***** cometh *****.

So not only has Jesus just used more common terms (coming or cometh, in a day and hour), to link the two chapters, but also to connect the **COMING AGT** and the **COMING EOW** as the same event! What we didn't show you yet, is Matthew 24:35. Again, we all agree Matthew 24 is about the Great Tribulation and the Second Coming immediately afterwards. Here is verse 36 again in the context of verse 35:

Matthew 24:35-36

(35) ***** Heaven and earth shall pass away *****, but my words shall not pass away.

(36) But ***** of that day and hour ***** knoweth no man, no, not the angels of heaven, but my Father only.

This is just **FOUR** verses after Jesus said He would "come immediately after the Tribulation." Only now He adds that **heaven and earth will pass away... in a day and an hour**!

Then it should come as no surprise that Mark and Luke said the same thing. **Mark** ties "the day and hour" to the end of the world, while **Luke** ties "the day and the hour" to the Second Coming – even quoting Jesus as "Coming as a thief"!

Mark 13:31-32

(31) *** Heaven and earth shall pass away ***; but my words shall not pass away.

(32) But of *** that day and that hour *** knoweth no man,
no, not the angels which are in heaven, neither the Son, but the Father.

Luke 12:39-46

(39) And this know, that if the goodman of the house had known what hour *** the thief ***
would *** come *** , he would have watched, and not have suffered his house to be broken through.

(46) The lord of that servant will *** come *** in a day when he looketh not for him, and at an hour
when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

It has just been clearly established that His Second Coming and the End Of The World occur in a "*day and hour*", just as we said earlier! The resurrection, the inheritance of the saints, and the final judgment all occur in one hour, at the last day, and at the end of the world; *all* at the Second Coming of Christ (COMING AGT)! It's all a single event. Understandably, you may still be skeptical because you have likely never heard this before. However, not only did we just read it together, but there is *nothing* in scripture to oppose this, only men's attempts to redefine biblical terms and overrule volumes of clear and weighty scripture with a single improperly interpreted passage in Revelation. We will continue to dispel all doubts by invoking additional clear and weighty support from the rest of the Bible.

2.6 The Apostle Peter: The End Of The World At The Second Coming

Now, let's examine how Peter and the Apostle Paul confirm that Christ's return is one final event at the end of the world—not a fragmented series of resurrections and judgments spread over 1,000 years. We'll start with Apostle Peter. In the beginning of Second Peter chapter three, we see there has been no rapture, no second coming, and nothing of the sort. Peter is meticulously setting the stage for the Second Coming.

2 Peter 3:3-4

(3) Knowing this first, that there shall come *** in the last days ***

*** scoffers *** , walking after their own lusts,

(4) And saying, *** Where is the promise of his coming? ***

for since the fathers fell asleep,

*** all things continue as *they were* from the beginning of the creation. ***

Not yet in the *last day*, but in the *last days*, people are mocking Christianity as a hoax, because Jesus is yet to be revealed from heaven as the last day approaches. Just like the days we are living in *now*. There has been no sign from heaven, no rapture, no resurrection, no Second Coming, and sinners worldwide are scoffing at our hope in His Second Coming. But Peter assures us that both the *last* *** DAY *** and the Lord are coming. And HOW it comes will again confirm what have been saying from the introduction of this discourse.

2 Peter 3:7

(7) But the *** heavens and the earth, which are now *** , by the same word are kept in store, reserved unto fire against *** THE DAY *** of *judgment* and perdition of ungodly men.

In verse 3, Peter refers to “the promise of His Coming”. In verse 9, Peter proceeds to tell us that the Promise of the Lord is sure; he is referring to “the promise of His *Coming*.”

2 Peter 3:9

(9) The Lord is not slack concerning *** his promise *** , as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

Peter makes it clear that Jesus’ door of salvation is still open, because He hasn’t come yet. What happens next should shake you to the depths of your soul.

2 Peter 3:10

(10) But *** THE DAY *** of the Lord will come as *** A THIEF IN THE NIGHT *** ,
in the which the *** HEAVENS SHALL PASS AWAY WITH A GREAT NOISE *** ,
AND THE ELEMENTS SHALL MELT WITH FERVENT HEAT,
*** THE EARTH ALSO *** AND THE WORKS THAT ARE THEREIN SHALL BE BURNED UP.

THE PROMISE OF THE DAY of the Second Coming comes next, Heaven and earth are burned up at His Second Coming. This is NOT what the Oneness Apostolic churches are teaching today. I am Apostolic and my beliefs are founded in the Apostle’s teachings. Both Jesus and Paul describe the Second Coming as “a thief” and “a thief in the night” respectively! Here, Peter uses the same language to describe Jesus’ Second Coming, but not to set up an earthly 1000 year kingdom on the earth. No, Jesus comes to destroy the entire UNIVERSE – heaven and earth PASS AWAY! IT IS ALL OVER!

We want to vehemently stress that this is in fact the Second Coming when heaven and earth pass away. Peter plainly states that in the last days mockers will be saying, “Where is the promise of His coming?”, and “all things continue as they were.” There is NO POSSIBILITY whatsoever that people would talk like this if there had been a previous rapture, Second Coming, appearing, or any other significant worldwide Biblical event. Peter is saying the Lord will keep His Promise; the promise of His Coming; in one day. Fortunately, for this present world, Jesus hasn’t come yet; His Promise is still awaiting fulfillment. When the Lord comes, this creation is finished. Heaven and earth pass away. The 1000 year millennium is over. The premillennial position disintegrates.

Continuing with the context, Apostle Peter takes the liberty to drive home the message a second time to make sure we fathom it:

2 Peter 3:12-13

(12) Looking for and hasting unto the *** coming of THE DAY of God ***,
wherein *** the heavens being on fire shall be dissolved, ***
and *** the elements shall melt with fervent heat? ***

(13) Nevertheless we, *** according to his promise ***,
look for *** new heavens and a new earth ***, *** wherein dwelleth righteousness. ***

Not only is heaven and earth DISSOLVED, but now there is a new heaven and a new earth — wherein dwelleth *** righteousness***! There is no earthly temple, no war, and no sin, etc. In Revelation 20:9 when the 1000 years are EXPIRED, Satan brings the whole world against the camp of the saints. That cannot happen in the New Earth, it must happen on this earth and it does — during the Great Tribulation. When the Tribulation comes to a close, the 1000 years are OVER, not beginning. The 1000 figurative years are the time from Jesus’ 1st coming until His second coming!

But before we move on, pay close attention to Peter’s in-context admonition to his audience — the CHURCH — most likely a gentile church. This would potentially include Acts 2:38 Jews, but is not directed at the Jewish nation or sinners.

2 Peter 3:14

(14) Wherefore, *** beloved ***, seeing that *** ye look for such things ***,
*** be diligent that ye may be found of him in peace, without spot, and blameless. ***

Peter urges the church to live in constant anticipation of “such things” — which, according to the immediate context (verses 10–13), refers to the destruction of the heavens and the earth, the final judgment, and the arrival of the new heavens and new earth. If believers are told to look for these events, it strongly implies they might witness them firsthand — in this present, mortal life, not a transformed, post-resurrection state. He envisions Christians actively preparing to be found blameless at Christ’s coming, before the earth passes away. This coming marks the final moment — the end of the world as we know it — and no second chances and no future earthly kingdom remain beyond it.

Peter was consistent on the subject, as he makes a similar, conclusive statement to the church in his previous epistle that settles the matter.

1 Peter 4:7

(7) *** But the end of all things is at hand: *** be ye therefore sober, and watch unto prayer.

The Apostle Peter could not have written this if *he* believed in a future 1,000-year earthly millennium — he knew his audience wouldn’t live that long. Instead, he urgently called them to prepare for the imminent *** end of all things ***, not for an intermediary age. His words affirm a warning to look for single, final climax for them — potentially in their lifetimes — logically excluding a glorious, earthly kingdom at least 1000 millennial years away.

2.7 Jesus’ Second Coming Will Be As A Thief

Paul confirms Peter’s view in his message to the Thessalonians about the Second Coming as we will see next. Remember, Jesus said this in the context of His Second Coming:

Matthew 24:43

(43) But know this, that if the goodman of the house had known in what watch *** THE THIEF *** would come, he would have watched, and would not have suffered his house to be broken up.

Remember also, in the context of the Second Coming, just before Peter said the world will pass away with a great noise, be dissolved, and melts with fervent heat, Peter said this:

2 Peter 3:14

(10) But *** THE DAY OF THE LORD *** will come as *** A THIEF IN THE NIGHT ***

Then the Apostle Paul said this:

1 Thessalonians 5:2, 4

(2) For yourselves know perfectly *** THAT THE DAY OF THE LORD ***
*** so COMETH as A THIEF IN THE NIGHT *** .

(4) But ye, brethren, are not in darkness, that that day should overtake you as a *** THIEF ***

Not surprisingly, the preliminary context of Paul's "thief in the night" is found in chapter four of First Thessalonians — the so-called "rapture" passage, but Paul calls this event "The Coming of the Lord!"

1 Thessalonians 4:15-17

(15) For this we say unto you by the word of the Lord, that we which are alive and remain unto *** **THE COMING OF THE LORD** *** shall not prevent them which are asleep.

(16) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and *** **THE DEAD IN CHRIST SHALL RISE FIRST** ***;

(17) Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Apostle Paul's so-called "pre-trib rapture" passage is actually the resurrection (v16) and "**THE COMING OF THE LORD**" (v15) as a **THIEF IN THE NIGHT** (v5:4). This is the same event as Peter's Second Coming as a **THIEF IN THE NIGHT**, when heaven and the world pass away. The BIBLE has just tied together the "rapture" of First Thessalonians chapter 4 with the **destruction of the universe** in Second Peter chapter 3! In both events, Jesus comes as a "**thief in the night**".

This is also when Jesus said He would come as a "**THIEF**" in an "**hour**", at the "**last day**" and at "**the end of the world**". It all happens at the Second Coming. This is not the beginning of the Tribulation, but rather the end of the cosmos. There cannot be any future Great Tribulation or 1000 year reign on the earth at this point, as the earth will be gone, dissolved, and burned up.

2.8 Paul Tells Us The Church Will See That Day

Here is *yet another* absolute passage from the Apostle Paul declaring Present Millennialism and denying any possibility of Premillennialism. Not only does he state when the final judgement will occur, but he tells WHO should be looking for it.

2 Thessalonians 1:5-10

(5) Which is a manifest token of the righteous judgment of God, that *** **YE** may be counted worthy of the kingdom of God, for which **YE** also suffer: ***

(6) Seeing it is a righteous thing with God to recompense tribulation to them that *** **trouble you** ***;

(7) And to *** **you who are troubled rest with us** ***,

*** **WHEN** the Lord Jesus shall be revealed from heaven with his mighty angels ***,

(8) *** **In flaming fire taking vengeance on them that know not God,** ***

and that *** **obey not the gospel of our Lord Jesus Christ:** ***

(9) *** Who shall be punished with everlasting destruction ***

from the presence of the Lord, and from the glory of his power;

(10) *** When ***

*** he shall come to be glorified in his saints ***,

*** and to be admired in all them that believe *** (because our testimony among you was believed)

*** IN THAT DAY. ***

To summarize the passage above, Paul is writing to the Gentile church ("ye") that has seen no rapture or Second Coming yet. The Lord has **NOT YET** been revealed from heaven in *any* dispensation (v7). They were still suffering and waiting to be counted worthy of the kingdom of God (v5).

Paul declares judgement upon their oppressors when "the Lord Jesus shall be revealed from heaven with his mighty angels" (v7), "who shall be "punished with everlasting destruction" (the final judgment in v9).

*** "WHEN *** he shall come to be glorified in his saints" (v10). This is WHEN, the suffering and waiting is to end. WHEN?... *** "IN THAT DAY". *** (v10).

2.9 Apostle Paul: The Resurrection At The End Of The World And The Last Trump

Was this message of finality at the resurrection truly Paul's doctrine? Yes, and again he makes it very clear! First, Paul establishes the fact that he is talking about the resurrection:

1 Corinthians 15:12

(12) Now if Christ be preached that he rose from the dead,

how say some among you that there is no *** resurrection of the dead? ***

Then he tells us when it will be and what will follow:

1 Corinthians 15:22-24, 26

(22) For as in Adam all die, even so in Christ *** shall ALL be made alive. ***

(23) But every man in his own order:

Christ the firstfruits; afterward *** they that are Christ's AT HIS COMING. ***

(24) *** THEN COMETH THE END ***,

*** when he shall have delivered up the kingdom to God, even the Father; ***

*** when he shall have put down all rule and all authority and power. ***

(25) *** For he must reign, till he hath put all enemies under his feet. ***

(26) *** The last enemy *that* shall be destroyed *is* death. ***

Paul clearly describes the resurrection "of all in Christ" in verse 23 as occurring at "His **COMING!**" He further states, "**then cometh the END,**" indicating that when Christ returns, He will eliminate all rule, authority, and power, including death. At the **END**. This begs the question: how could Satan possibly be released from his pit 1,000 years later if all dominion, including that of Satan and other wicked powers are already subdued? This passage suggests that every form of rule and authority is extinguished at that time—the time of the Second Coming.

Paul confirms Peter in this matter. In the following passage, Revelation 20:7-10, John writes that evil powers still exist at the end of the 1,000 years. Paul insists that all power is subdued and all enemies, including death, are defeated at the resurrection, which coincides with the Second Coming. However, if a future millennium were to occur, this would force the continued existence of evil powers, enemies, deception, and even Satan and death 1,000 years later. The only logical conclusion is that the resurrection and the Second Coming must occur at the end of the 1,000 years, not at the beginning.

Revelation 20:7-10

- (7) And when the **THOUSAND YEARS ARE EXPIRED**, ***** Satan shall be loosed ***** out of his prison,
(8) And shall go out to ***** deceive the nations ***** which are in the four quarters of the earth, Gog and Magog, to ***** gather them together to battle ******: the number of whom *is* as the sand of the sea.
(9) And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and ***** fire came down from God out of heaven, and devoured them. *****

Again, when the 1000 years are finished, Satan deceives the nations and makes war against the camp of the saints. However, Paul said none of this can happen 1000 years after the resurrection because death and the enemies of God are defeated *at the resurrection*. How can Satan himself still be on the loose and making war against God's people? He can't. Paul says ALL rule and authority are terminated at the resurrection at the Second Coming. This proves that the 1000 year millennium **ENDS** at the Second Coming, it does not begin. Paul has more to say about the matter in the same chapter:

1 Corinthians 15:50-55

- (50) Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.
(51) Behold, I shew you a mystery; ***** We shall not all sleep *****, but we shall all ***** be changed, *****
(52) In a moment, in the twinkling of an eye, ***** at the last trump *****;
***** for the trumpet shall sound, and the dead shall be raised incorruptible, *****
and we shall be changed.
(53) For this corruptible must put on incorruption,
and ***** this mortal must put on immortality *****.

(54) So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written,

*** **Death is swallowed up in victory.** ***

(55) O death, where is thy sting? O grave, where is thy victory?

In this passage, Paul makes it clear that death is “swallowed up in victory at the **LAST TRUMP**”. This is clearly framed in the context of the resurrection at the Second Coming. Paul says, “we shall not all sleep” and we will put on immortality (the resurrection) at the **LAST TRUMP**. There are seven trumpets in Revelation and it would be baseless to say there are more trumpets after the *last* trump. Furthermore, after the resurrection at the Seventh Trump, there is more language demonstrating finality in Revelation. Let’s look at the **SEVENTH AND LAST TRUMP** in Revelation.

2.10 Revelation’s Events Of The Last Trump

Revelation 10:6-7

(6) And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein,

*** **that there should be time no longer:** ***

(7) But in the days of *** **the voice of the seventh angel**, when he shall begin to sound, ***

*** **the mystery of God should be finished,** ***

*** **as he hath declared to his servants the prophets.** ***

We all understand that the Seventh Trump brings the Great Tribulation to an end. The declaration that there is “time no longer” signifies the *completion* of God’s mystery and the fulfillment and of all biblical prophecies, including those concerning the 1,000-year millennium. The mention of heaven, the earth, and the sea, and there “should be time no longer,” indicates that time has effectively run out on this creation; time is up! These elements of this creation are about to pass away, just as Peter said. The finality in the language of these two verses destroy the continued existence of anything or any one except Jesus and His church beyond the Seventh Trump. There cannot even be anymore Trumps as Premillennialists claim. This can be none other than the **LAST Trump** described by Paul. Peter said at this point there is a new heaven and a new earth, *wherein dwelleth righteousness*.

The Book of Revelation also describes this scenario of the Seventh Trump in chapter 11 with even more conclusive language:

Revelation 11:15-18

(15) *** And the seventh angel sounded; ***

and there were great voices in heaven, saying, ***The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. ***

(16) And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

(17) Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

(18) And the nations were angry, *** and thy wrath is come, and the time of the dead, that they should be judged, ***

and that thou shouldest *** give reward unto thy servants the prophets, and to the saints ***,
and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

(19) And *** the temple of God was opened in heaven ***, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Final redemption and judgment has just been declared. When? At the Seventh and Last Trump. There can be no future 1000 years with another resurrection and judgement after that. We summarize here that John writes exactly that:

1. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ" (v15)
2. "and thy WRATH is come, and the time of the dead, that they should be JUDGED" (v18)
3. "and that thou shouldest give REWARD unto thy servants the PROPHETS, and to the SAINTS" (v18)
4. "And the temple of God was OPENED in heaven. The temple in heaven was previously closed and "NO MAN WAS ABLE TO ENTER IN until the 7 plagues were fulfilled." (Rev 15:8).

This is the theme we've been promoting from beginning of the this dissertation. That the resurrection and judgement occur simultaneously, at the second coming, in one hour, on the last day, at the end of this world, and at the Last Trump. What you are reading now is a barrage of scriptural evidence to support this claim, and we're not even done yet! On the other hand, there is not ONE SINGLE VERSE in the entire Bible that says there will be a future 1000 year dispensation AFTER the Tribulation — not one. The Seventh Trump ends the Great Tribulation as the 1000 years and the Great Tribulation conclude simultaneously.

2.11 Satan Loosed From Bottomless Pit At The 5th Trumpet During The Great Tribulation

Revelation 20:3 tells us that Satan is cast into the bottomless pit, which is then sealed for 1,000 years:

Revelation 20:3

(3) And *** cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, ***

*** till the thousand years should be fulfilled: and after that he must be loosed a little season ***.

So, we should expect to see some text about the pit being opened AFTER the 1000 years are finished and Satan released. And we do... at the FIFTH TRUMPET, ***** during the Great Tribulation! *****

Revelation 9:1-2

(1) And the *** **fifth angel sounded** ***, and I saw a star fall from heaven unto the earth: and to him was given *** the key of the bottomless pit ****.

(2) And he *** **opened the bottomless pit** ***; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

The Pit had been shut and sealed for 1000 years. But here, the pit is *opened* and Satan has just been let loose from the bottomless pit ***** during the Great Tribulation *****; chapter 20 verse 3 says "for a short season". The universe is about to come to an end. That is Satan's "short season." Was Satan really let out or was this *** another *** opening of the pit prior to the 1000 years? NO! The Bible says it was shut for 1000 years with a seal, it cannot be "pre-opened" or have multiple openings. It is sealed shut for 1000 years. According to verse 11, the pit has been opened and Satan himself has in fact just been loosed:

Revelation 9:11

(11) And they had a king over them, ***** which is the angel of the bottomless pit *****, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath *his* name Apollyon.

Abaddon means perdition or destruction. Satan, the son of perdition, has been loosed out of the bottomless pit *after* it had been sealed 1000 years and the millennium is but a moment from over. Now the sixth trumpet is about to sound. We see that in chapter 9:13-21. You will read there the graphic language of destruction, death, unrepentant wickedness and more. Then the 7th trumpet sounds, and as we have already established, there is the resurrection, the judgement, and ***** the end of the world *****.

Next, we will present ANOTHER example of Satan being loosed at the end of the Tribulation. The Two Witnesses in Revelation 11 are murdered as the Great Tribulation comes to a close. But who murdered them? Here is your answer:

Revelation 11:7

(7) And when they shall have finished their testimony,
the ***** beast that ascendeth out of the bottomless pit *****
***** shall make war against them, and shall overcome them, *****
and ***** kill them *****.

The beast has just ascended out of the bottomless at the **end of the Tribulation** and kills the two witnesses. According to the Bible, this cannot happen until the 1000 years are "fulfilled". Let's see it again:

Revelation 20:2-3

(2) And he laid hold on the dragon, that old serpent, which is the Devil, and Satan,
and ***** bound him a thousand years *****,
(3) And ****** cast him into the bottomless pit, and shut him up *****,
***** and set a seal upon him, that he should deceive the nations no more *****,
***** till the thousand years should be fulfilled: *****
***** and after that he must be loosed a little season. *****

So the 1000 years are **OVER** at the **END of the Great Tribulation**. Next we see the resurrection as the two witnesses come to life:

Revelation 11:11-12

(11) And after three days and an half ***** the Spirit of life from God entered into them *****, and they stood upon their feet; and great fear fell upon them which saw them.
(12) And they heard a great voice from heaven saying unto them, ***** Come up hither. And they ascended up to heaven in a cloud; ***** and their enemies beheld them.

The language here is similar to Paul's and Jesus' description of the "rapture" or resurrection ascending to heaven in a cloud. Also, the two witnesses could not be resurrected *prior* to the **FIRST** resurrection at the end of the 1000 years. After this in context, is the third and final "woe", in which the Seventh Trumpet sounds! Here it is again:

Revelation 11:14-15, 18

(14) The second woe is past; *and*, behold, *** the third woe cometh quickly. ***

(15) And *** the seventh angel sounded; ***

and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

(18) And the nations were angry, and *** thy wrath is come, and the time of the dead, that they should be judged, ***

and that thou shouldest *** give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; *** and shouldest *** destroy them *** which destroy the earth.

So in fact, this was the resurrection as the Two Witnesses came to life—after they had been killed by the beast who came out of his pit *during the Tribulation*. Then we also see the resurrection of the unjust at that same time. This is a singular event of both the just and the unjust. Nowhere in the Bible are there to be multiple resurrections of the just or the unjust. There is just ONE.

Acts 24:15

(15) And have hope toward God, which they themselves also allow,

*** that there shall be a resurrection of the dead, *both of the just and unjust*. ***

The above passage uses the word resurrection in the singular. It makes no allowance for multiple resurrections. There will be *** A *** resurrection of BOTH the just and unjust.

It is evident that there is clear and quantitative scripture to support a singular event of the resurrection (of the just and the unjust), in one Hour, at the Second Coming, on the Last Day, at the End of the World, The End of *This* World, at the Last Trump, and at the end of the One Thousand Years. Now we challenge the reader to produce a single verse or passage that plainly states the millennium occurs AFTER the Great Tribulation. If your answer is Rev 20:4-6, you need a better understanding Apostolic biblical hermeneutics, which are essential to arrive the author's intended interpretation. Revelation 20:4-6 must harmonize with the more clear and quantitative body of scripture provided here en masse or you have the wrong interpretation; which we will discuss later.

3. The Old Testament Confirms Apostolic Eschatology

Until now, our focus has been in the New Testament. So, is there anywhere in the OT that is as definitive as the New Testament regarding the subject of the Resurrection of the just and the unjust in a single event at the end of the world? Absolutely. The entire Bible is VERY consistent on this view, because it is the only Biblical view. Let's look at Daniel's description of the resurrection:

Daniel 12:1

(1) And ***** at that time ***** shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be ***** a time of trouble, such as never was ***** since there was a nation *even* to that same time:

and ***** at that time thy people shall be delivered *****,

***** every one that shall be found written in the book. *****

"*And at that time*"? What time is Daniel referring to? He's actually referring to the resurrection of the just and the unjust at end of the world. He referred to it as "a time of trouble, such as never was." Jesus also described this same time as the *great tribulation* in Matthew 24!

Daniel 12:2

(2) And many of them ***** that sleep in the dust of the earth shall awake *****,

***** some to everlasting life, and some to shame *and* everlasting contempt. *****

Daniel said in verse 1 that at that time **EVERYONE** found written in the book would be delivered, and in verse 2 that they shall awake to everlasting life, and some to judgement — all at the time of the resurrection. Having established a single event at the ***** end of the world *****, does Daniel use more language of finality? Yes.

Daniel 12:7

(7) And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that *it shall be* ***** for a time, times, and an half; *****and when he shall have accomplished to scatter the power of the holy people, ***** all these *things* shall be finished. *****

It is after a time of great trouble for ***** 3 1/2 years *****! The same duration as the Great Tribulation. Then "All these things shall be finished." Can Daniel be more specific about the timing? Yes.

Daniel 12:13

(13) But go thou thy way ***** till the end be *****; for thou shalt rest, and stand in thy lot at ***** the end of the days *****.

Notice Daniel said this will all happen “at the end of days”; not just the “last day”. This strongly implies that *days* are coming to an end. There cannot be more days *after* the “end of days”. “Days” are the foundational building blocks of this Creation found in Genesis chapter one. Now it is critical that we understand precisely when the resurrection of “everyone found written in the book” will occur. Daniel tells us the exact time — coinciding with the Great Tribulation.

Daniel 12:1

(1) And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and ***** there shall be a time of trouble, *****

***** such as never was since there was a nation even to that same time: *****

and at ******* that time thy people shall be delivered, every one that shall be found written in the book. *******

This is at the end of the Great Tribulation. Jesus said so:

Matthew 24:21

(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. *****

There cannot be *two* different “*more than ever*” times of trouble. Daniel’s resurrection of ALL of the saved, Old Testament and New, will be resurrected at the time of the Great Tribulation. This connection is a death blow to Premillennialism. Daniel make it clear that final resurrection of the just and the unjust also occurs at the time of the **Great Tribulation**. Then we see the separation of the just and the unjust, the rewards of the saints, and the final judgement—all at the time of the Great Tribulation.

Daniel 12:2-3

(2) And many of them that sleep in the dust of the earth shall awake,

****** some to everlasting life,*** and *** some to shame and everlasting contempt. *****

(3) And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Premillennialism has no reasonable response to this because there is none. They would have to say this is describing the events of a long, literal 1000 year period. The problem with that argument is that there would now be this resurrection of the just at the time of the Great Tribulation and *another* at the end of the world as seen in Matthew chapter 25. So now they have at TWO resurrections of the righteous. When confronted with this dilemma, they will say, “there are many resurrections”, in which case they contradict *themselves* and egregiously deny the singleness of the resurrection of the just and the unjust. This opens a pandora’s box and inside is the tangled web of Premillennialism. They must keep spinning the web as they go, to continue cover for wide array of previous contradictions. This author has personally encountered this methodology in my discussions with them.

4. Other Old Testament Passages

To ensure clarity and transparency, it's important to acknowledge that several passages in the Old Testament might suggest an intermediate kingdom, as claimed by Pre-Millennialists. Notable examples include Isaiah 65:20, Zechariah 14:5-17, and Psalm 72. There are extensive resources available online that provide counterarguments to these interpretations. Therefore, we will provide only a concise overview in response to these passages.

1. These passages do not clearly state the existence of an intermediate, 1000 year kingdom between the Second Coming of Christ and the eternal state, in comparison to the clear, substantial passages presented here for Present Millennialism. Also as Apostolics, the primary foundation for our doctrines should have at least a minimal amount of support in Apostolic text. Pre-Mill is severely lacking in this respect.
2. Some of the passages cited above require a huge stretch to arrive at Premillennialism, and some they use to promote Pre-Mill can actually be applied to the Present Kingdom or to the eternal state. Some might argue that it would result in an unreasonable interpretation. However, some of the figures used in these passages are clearly hyperbolic to begin with. Hyperbole often uses extreme descriptions to make a relative point.

For example, Isaiah 65:17 *outright* declares this passage is to be fulfilled in the New Heavens and New Earth (the eternal state). The prophet goes on to say, “for the child shall die an hundred years old”, as well as other phrases that would seem to contradict the rationale of the entire Bible; and even considered heretical. We know from the many clear and weighty scriptures, that there will be no death in heaven. This is a prime example of biblical hyperbole. The verse is actually saying children will live a long life in heaven — and yes, to say “they *will* die 100 years old” is a very strange way to say they will *never* die, but that is the way the prophets presents it under the unction of God’s Spirit.

3. As a general rule, the Old Testament contains somewhat obscure types and shadows that come to light in New Testament revelatory texts, such as in the person of Jesus Himself and His earthly life, the purpose and the principles of the Law, the church, the gentiles, the Sabbath, animal sacrifice, and many other themes. We should look for clarification and deeper understanding in New Testament teachings and fulfillments, rather than trying to codify challenging OT passages without broader context. We must be especially careful building doctrine around them. Many false doctrines prevalent today have ignored this essential hermeneutic.

5. The Premillennial Position Refuted

Let's address the passage that Premillennialists use to support a FUTURE 1000 year reign on the earth in Revelation 20:4-6. Premillennialists have argued for centuries that Revelation chapter 20 proves a FUTURE, literal 1000 year millennium AFTER the great Tribulation. But the text DOES NOT SAY THAT. It actually says that the resurrection of the saints will come AFTER the 1000 years is completed.

We must preface the examination of the passage with a note about the profuse usage of figurative language in the book of Revelation. The entire book is filled with symbols, figures, types, hyperbole, and graphic imagery. Chapter 20 is no exception. The entire chapter is heavily populated with this genre of language. To take the 1000 years and make it literal, and then project it into the future lacks application of hermeneutics and adds content to written scripture.

Revelation 20:3 depicts the saints living and reigning with Christ for 1000 years. Pre-millennials claims we *will* "reign as kings and priests on the earth during this *future* 1000 years millennium."

Revelation 1:6 says God "HATH" (past and present tense) made us kings and priests. We are reigning on the earth as kings and priests *now*. We have the Holy Ghost and we have ALL power Jesus made available to His church NOW; sadly, we just don't use it or really believe it. The following passages establish our position, authority, and power in Christ:

Revelation 1:6

(6) And *** hath made us kings and priests unto God *** and his Father; to him be glory and dominion for ever and ever. Amen.

Luke 10:19

(19) Behold, *** I give unto you power to tread on serpents and scorpions ***,
*** and over all the power of the enemy: *** and nothing shall by any means hurt you.

John 14:12

(12) Verily, verily, I say unto you, *** He that believeth on me ***,
*** the works that I do shall he do also; and GREATER works than these shall he do ***;
because I go unto my Father.

Why do Premillennialists think we will have MORE power and authority in the future — because Jesus will supposedly be present? Jesus actually said the opposite! He said because He is LEAVING (Jn 14:12) we will do even greater works than He did—not because He is coming again! Jesus is not just speaking to the Apostles for that time. Reread John 14:12 above. If you're a believer, Jesus is speaking to you and

me. Again we must challenge the church: why are we not doing these “GREATER” works? Perhaps we are waiting for a future thousand years when we all gather together in Jerusalem to reign on the earth with Jesus seated in His throne in a rebuilt temple. This is NOT Apostolic. We are reigning now in the great and mighty power of the Holy Ghost — Jesus Christ in us; the church! Know ye not that YE are the temple of God? (1 Cor 3:16a)

The Kingdom of God Coming came when the King came. It is here now. The Jews of Jesus’ day were looking for an earthly kingdom when they would rule the world, but the kingdom was present with them and they missed it — they were looking directly at it in the face of Jesus Christ. As a result, they missed the Present Kingdom and the church today is making the same mistake!

Luke 17:20-21

(20) And when he was demanded of the Pharisees, *** when the kingdom of God should come ***, he answered them and said, *** The kingdom of God cometh not with observation ***;

(21) Neither shall they say, Lo here! or, lo there! for, behold, *** the kingdom of God is within you ***.

Paul emphasized that the Kingdom of God resides within us through the Holy Ghost, countering the notion of a fictional, earthly utopia proposed by Trinitarian theorists such as Cyrus Scofield, John Darby, Clarence Larkin, and others like Tim LaHaye and Jerry B. Jenkins, who promote their nonbiblical views for massive profits and deceive the masses.

Romans 14:17

(17) For *** the kingdom of God is not meat and drink ***;

*** but righteousness, and peace, and joy in the Holy Ghost ***.

Jesus made it clear the power of the Kingdom is the Holy Ghost and the power to win the world.

Acts 1:6-8

(6) When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

(7) And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

(8) But *** ye shall receive power, after that the Holy Ghost is come upon you ***;

and *** ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth ***.

The church is presently reigning and the devil is *spiritually* bound. How so? He has no authority over the church as the church is free to minister the Gospel to the uttermost part of the earth. The devil can't stop it. We ARE reigning over the earth as kings and priests now!

Jesus gave Peter the authority to bind on the earth "whatsoever" he wanted. It is not conceivable in any realm that Peter failed to bind the devil. That would be my first choice, and surely Peter's too. So, the devil has already been bound (for 1000 metaphorical years) — in that he has no authority over God's people and the church. The clock for a figurative thousand years began ticking under Jesus' and Peter's earthly ministries, and will *expire* when the 1000 years is over at Jesus' Second Coming. We are quickly approaching that day!

5.1 The Temple of God

Premillennialism demands that during the future 1000 years reign of Christ on the earth that Jesus will literally dwell in a rebuilt temple in Jerusalem. At that time, He will also return to "His people" the Jews. Our contention is this is blatantly anti-scriptural and the concept blasphemous. This scenario would make void the finished work on the cross, the blood of the lamb, the glory of the church, the value of the Holy Ghost and Acts 2:38 salvation, the necessity of faith, the significance of the *existing* spiritual temple, and the entire Covenant of Grace. The **CHURCH** is the Temple Of God and Jesus is reigning in it now.

1 Corinthians 3:16-17

(16) Know ye not that ***** ye are the temple of God *****, and that the Spirit of God dwelleth in you?

(17) If any man defile the temple of God, him shall God destroy;

*****for the temple of God is holy, which temple ye are. *****

God no longer dwells in temples made with hands. He knocked down the last one 2000 years ago and with the destruction of that temple, God put an end to the Law, the Levitical priesthood, literal temple worship, animal sacrifice, and the entire Old Covenant. He's not going back to it — any of it — ever!

Acts 7:48 Howbeit the most High ***** dwelleth not in temples made with hands; *****

as saith the prophet,

Acts 17:24 God that made the world and all things therein, seeing that he is Lord of heaven and earth,

***** dwelleth not in temples made with hands; *****

The born-again believer is the temple of God. Jesus is not going back to the Jews and temple worship either. The Jews must be saved like everyone else — Acts 2:38 which was originally given to the *Jews* before God opened the door to the Gentiles. The Bible is clear, weighty, and direct in this matter; the church is God's Present Kingdom and it is available to all. After Pentecost, the Jews are God's people in the Spirit just like the Gentiles, and God is not going back to the flesh.

Galatians 3:3

(3) Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

Yes, this verse above was given to the Gentiles regarding circumcision and the Law, but there is a timeless principle here. It was foolishness then and it always will be; God who perfected us in the Spirit is never going back to the flesh; not for the Gentiles, and not even for the Jews.

Romans 2:28-29

(28) *** For he is not a Jew, which is one outwardly;***

neither is that circumcision, which is outward in the flesh:

(29) But he is a Jew, *** which is one inwardly; and circumcision is that of the heart, in the spirit,*** and not in the letter; whose praise is not of men, but of God.

1 Corinthians 12:13

(13) For *** by one Spirit are we all baptized into one body *** ,

*** whether we be Jews or Gentiles, *** whether we be bond or free;

*** and have been all made to drink into one Spirit ***

Romans 2:10-11

(10) But glory, honour, and peace, to every man that worketh good,

*** to the Jew first, and also to the Gentile: ***

(11) *** For there is no respect of persons with God. ***

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation

*** to every one that believeth; to the Jew first, and also to the Greek ***. (Rom 1:16)

In God's eyes there is no difference between Jew and Gentile. Why would He setup an elaborate 1000 year dispensation specially for the Jews to return to the system Jesus fulfilled and abolished?

For there is *** no difference between the Jew and the Greek: ***

*** for the same Lord over all is rich unto all that call upon him. *** (Rom 10:12)

Many Premillennialists go as far as to say that Jesus will reinstate animal sacrifice. If you don't see the depth of depravity and blasphemy of such a statement, I suggest stop reading now and pray for understanding. The Word of God is not carnal and must be spiritually discerned. The precious sacrifice of the spotless Lamb of God will never be replaced by the blood of goats and bulls—not even ceremoniously as some claim. Would it not be a slap in the face of Jesus by the Jews to even attempt to build such an abominable edifice that ignores the blood of Jesus and its sole purpose is to restore the carnal system of animal sacrifice?

The church replaced the entire Old Covenant system, and to return to a rebuilt temple for Christ to dwell in is an absurdity. All of the scriptures that refer to a New Temple points to the church. Second Thessalonians chapter 2 must be interpreted in light of this fact. We will address this in more depth in another lesson. Suffice it to say here that If that temple is a literal stone temple and Satan enters in and defiles it, would Jesus and/or His church dwell there and use it for God's glory? Much less in a revived, yet failed carnal system. This is just more absurdities. Paul said, "YE are the temple **OF GOD**".

John 18:36

(36) Jesus answered, **My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.**

Premillennialism violates and defiles all of the sacred themes and guiding principles that Jesus died for, and that we *live* for. Even worse, Premillennialism defies logic and common sense. Present Millennialism exalts Jesus, His blood, His Spirit, and His sacrifice at Calvary at the only way to salvation through His glorious body, the church. Today is the day of salvation, and whosoever will, let him come.

5.2 Revelation 20:4-6 — Sound Interpretation

Now lets address the actual passage the Premillennialists rely on heavily that they say supports a future, literal 1000 year kingdom on the earth.

Revelation 20:4-6

(4) And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

(5) But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

(6) Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

The interpretation of **Revelation 20:6** is often debated due to its wording and the context beginning in **Revelation 20:4**. However, there should be no debate. Using the text at hand, the context of the Bible, and sound hermeneutics, we are able to grasp the true meaning of the passage. In fact, we will leave no room for argument, when we are finished presenting our case.

To simplify it for clarity, let's first read **Revelation 20:5**:

Revelation 20:5

(5) But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

The common interpretation of verse five is that the 1000-year period occurs after the Second Coming. However, the verse does not say that, it is an imported, erroneous claim. This passage states **plainly** that **the first resurrection happens after the 1,000 years**. Since Revelation 20:6 describes those who partake in the first resurrection as **"blessed and holy,"** this cannot refer to the resurrection of the wicked. Thus, according to this interpretation, **the righteous are resurrected after the millennium**, challenging the traditional **premillennial view**. We have clearly, previously established with much plain Scripture that the *only* resurrection is at the Second Coming and the end of the world on the Last Day.

Now, let's examine this in light of **two different premillennial interpretations** and how they attempt to reconcile this issue.

The Traditional Premillennial View (Pre-Tribulation Rapture & Literal Millennium)

What it teaches:

- Christ will return **before the millennium (1,000 years)** and reign **physically on Earth**.
- The **first resurrection** refers to the **rapture of the church**, happening **before or during the Tribulation**, followed by a **separate resurrection of Tribulation saints and Old Testament believers** before the 1,000-year reign begins.
- After the millennium, the **final resurrection** will take place, where the wicked are judged.

How they interpret Revelation 20:5-6:

- Some argue that verse 5a ("**But the rest of the dead lived not again...**") is a **parenthetical statement**, meaning it is an interjection rather than a chronological sequence.
- They interpret verse 5b ("**This is the first resurrection**") as referring back to verse 4, where saints are resurrected to reign during the 1,000 years.
- They claim the **first resurrection is phased, starting before the millennium** with believers and continuing in stages.

Problems with this view:

- The text does not explicitly indicate that verse 5a is a parenthetical statement.
- It adds stages to the first resurrection, even though the passage only describes one resurrection happening after the millennium.
- It directly contradicts Jesus in John 5:28-29, which states both resurrections occur within the same "hour"—not 1,000 years apart.

The Historic Premillennial View (Post-Tribulation Rapture & Literal Millennium)

What it teaches:

- Christ returns after the Tribulation and resurrects believers at His second coming.
- The 1,000-year reign is literal, but believers reign with Christ physically on Earth after the resurrection.
- The wicked are resurrected for judgment after the 1,000 years.

How they interpret Revelation 20:5-6:

- Historic premillennialists agree that the righteous are resurrected at Christ's second coming, but they interpret the 1,000 years as beginning at this point, rather than it being figurative.
- They may argue that the "rest of the dead" in verse 5 refers to the wicked, meaning their resurrection is the one that happens after the 1,000 years.

Problems with this view:

- This interpretation still contradicts the plain reading of verse 5, which states the first resurrection happens after the millennium.
- If the first resurrection is after the 1,000 years, then there cannot be another resurrection before it.

The Correct Biblical Interpretation: Present Millennialism

This interpretation rejects a literal 1,000-year reign and instead sees Christ reigning now through His Church (with the 1000 years representing a long time from His first coming until the Second Coming). It aligns with Revelation 20:6 stating that the first resurrection is after the millennium, because:

- Christ's second coming marks the end of history, not the beginning of a 1,000-year reign.
- The first resurrection happens after the 1,000 years, meaning no prior resurrection or coming has taken place.
- The Bible, particularly 1 Thessalonians 4:16 and 1 Corinthians 15:21-23, shows that believers are resurrected at Christ's return, and since Revelation 20:5 places that resurrection after the millennium, Christ's return must also be after the millennium.

Conclusion: Does This Disprove Premillennialism?

Yes, if Revelation 20:5-6 is taken as written at face value, it destroys premillennial doctrine, because:

- It states explicitly that the first resurrection happens after the 1,000 years.
- If this is true, there is no prior resurrection before the millennium.
- The phrase "This is the first resurrection" directly follows the statement about the rest of the dead rising after the 1,000 years.
- Since believers are resurrected at Christ's coming, then His return must be after the millennium, making premillennialism untenable.
- Jesus Himself refutes any 1,000-year gap between resurrections in John 5:28-29, stating both the just and the unjust are raised within the same "hour"—a direct contradiction to premillennialism's two-stage resurrection timeline.
- Unless premillennialists can conclusively prove that verse 5 is a parenthetical statement or split into phases, their interpretation doesn't fit the natural reading of the text.

The only way for premillennialism to survive is to reinterpret verse 5 as a parenthetical statement or to split the first resurrection into phases, but neither of these are explicitly supported by the text or anywhere in scripture for that matter. Unless premillennialists can conclusively prove that verse 5 is a parenthetical statement or the resurrection is split into phases, their interpretation doesn't fit the natural reading of the text.

The text itself provides us with the interpretation **without the need to fabricate special rules** or force external theological systems onto it. The passage in **Revelation 20:5-6** plainly states that **the first resurrection occurs after the 1,000 years**, which directly contradicts premillennialism's claim of a prior resurrection before the millennium. However, instead of accepting this clear statement, premillennialists are forced to **manipulate the text** by inventing **multiple resurrections**, despite the Bible consistently teaching **one general resurrection at the second coming of Christ**. The so-called "stages" or "phases" of resurrection that premillennialists propose are **nowhere explicitly taught in Scripture** but rather imposed upon the text to fit a preconceived timeline.

However, if we were to **generously give equal weight** to both the **premillennial** and **present-millennial** (amillennial/postmillennial) **interpretations**, and conclude that Revelation 20:5-6 alone **cannot definitively** settle the matter, then we must turn to **sound biblical hermeneutics**. The foundational principle of **Scripture interpreting Scripture** requires us to look at the broader teaching of the Bible concerning the resurrection. When we do this, we find **dozens of passages that repeatedly affirm** that the resurrection occurs at **the second coming of Christ, on the last day, at the end, and at the end of the world**—not 1,000 years prior. These passages are not vague or allegorical but are **explicit and numerous**, as we have covered thoroughly in previous chapters.

Furthermore, the Bible consistently teaches only **one bodily resurrection** for both the righteous and the wicked. **Daniel 12:2** states that **"many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt"**, placing both groups in the **same resurrection event**. **John 5:28-29** reinforces this, saying **"all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."** Jesus does not separate these by 1,000 years but places them in the **same "hour."** Likewise, **Acts 24:15** affirms that **"there shall be a resurrection of the dead, both of the just and unjust."** Nowhere does Scripture teach **multiple, separate bodily resurrections spread over a millennium**, which completely dismantles the premillennialist position.

Final thought:

The Bible never states two separate resurrections 1,000 years apart, but rather the opposite. **John 5:28-29** confirms that **both happen in the same hour**. **Revelation 20:5-6** plainly states **the first resurrection happens after the millennium**.

This **completely dismantles** premillennialism unless one is willing to **add interpretations that aren't found in the text**.

5.3 Purpose and Function Of The Millennium

Premillennialists vary greatly on the supposed details of the Millennium. Some say Christ will rule from heaven while others say He will literally be seated on a throne in Jerusalem. Most agree Christ will restore temple worship and animal sacrifice, though some say it will be ritualistic only and not for actual atonement. Some say the Millennium will be to save the Jews while others say it will be to “rule over the nations.” There are also extreme variations in theories regarding other details and possible purpose and function for their future 1000 year millennium. Most will have to admit the details are a mystery or else will go to great lengths to dodge simple questions such as “Who, what, and why, and where is it stated?”

So why is there this cloud of mystery and confusion about these and other important details? A thousand years is a LONG time for us to be reigning with Jesus here on the earth and one would think there would be some scriptural insight as to what it’s all about. However, the only explanations that man can offer are not scriptural, but purely hypothetical. To make matters worse, their suppositions create a tangled web of chronological and theological conflicts with scripture. That’s because the Bible says **NOTHING** about the purpose and function of this purported *future* millennium. This should be a red flag to not only question the validity of the entire doctrine, but to look for an alternative view that *does* fit with scripture and especially the teachings of the Apostles.

Present Millennialism is the superior, biblical solution. It thoroughly harmonizes with the Bible chronologically and theologically, employs sound Apostolic hermeneutics, and conforms to common sense principles. It explicitly answers the question of purpose and function with *every single word* from Matthew to Revelation; specifically, the ‘who’ is the church, the ‘what’ is Apostolic salvation, holy living, and evangelism, the ‘where and when’ is here and now, and most importantly, the ‘why’ is Jesus Christ and the Gospel. Yet, in the Jesus Name churches, one is considered a heretic and will even likely be denied a ministerial license for embracing the biblical, Apostolic view of Present Millennialism. I implore the Oneness Apostolic churches to return to Apostolicity.

A final note on Revelation 20:4b: “...and they lived and reigned with Christ a thousand years.” This is often misinterpreted as each believer must “reign for the duration of a full, literal 1000 years”, which would render strong support for a 1000-year literal millennium if true. Admittedly it could be interpreted that way. Unfortunately for the premillennialist, that interpretation is not stated, either explicitly or implicitly. Because that concept disagrees with the overwhelming evidence that the premillennial position is not supported by scripture, we can conclude that the *church as whole* lives and reigns with Christ for the duration of the millennium. *We* all *live and die* during the current reign of Christ *individually*, but the church lives and reigns with Him collectively for the full 1000 (symbolic) years.

6. Early Church History

There can be no doubt that the founders of Premillennialism such as Tertullian, Hippolytus, Irenaeus, and Justin Martyr, among others were not only instrumental progenitors of the doctrine of the Trinity, but were also fierce and violent persecutors of Oneness Apostolic Christians. These same enemies of God, were also the founders of Chiliasm and Millennialism, also known as Premillennialism.

[1] During the first centuries after Christ, various forms of **chiliasm (millennialism) were to be found in the Church, both East and West.[6] **Premillennialism held by the Early Church is called "historic premillennialism",**[7] and it was supported in the early church by **Papias,[8] Irenaeus, Justin Martyr,[9] Tertullian,[10] Polycarp,[11] Pseudo-Barnabas,[12] Methodius, Lactantius,[13] Commodianus,[14] Theophilus,[15] Melito,[16] Hippolytus of Rome, Victorinus of Pettau,[17][18] Nepos, Julius Africanus, Tatian[19] and Montanus.[20]** However, the premillennial views of Montanus probably affected the later rejection of premillennialism in the Church, as Montanism was seen as a heresy.[19]*

Though little is written about the eschatological view of Present Millennialism (*[3] aka "Amillennialism", the term used historically) among early Apostolic believers, there is evidence that a form of Amillennialism co-existed with Premillennialism during the first three centuries. During that time, according to several historians (including both Oneness and Trinitarian historians), Oneness Apostolic believers and movements far outnumbered Trinitarians. Because these Oneness believers were heavily persecuted for their Oneness beliefs by the minority on Christology (Trinitarians) as well as the originators of Premillennialism, it begs the question, "who were these Amillennialists at that time?" Likely not Trinitarians as you can see above that the prominent names advocating the Trinity were all Premillennial. Yes they could have been Arians and other heretical groups, but I suggest they were the Oneness Apostolic groups for a couple of reasons:

1. It is the obvious teachings of Jesus, Matthew, John, Paul, Peter, and Daniel. Those early Apostolics were more likely to embrace first century Apostolic teachings on true eschatology, under the guidance of the Holy Ghost than those of vile, tyrannical Trinitarians crafting the doctrines of men such as the Trinity (and Premillennialism).
2. As stated previously, it was the obvious teachings of Jesus, John, Paul, and Peter. There is not much written history available by early Apostolics because the Catholics burned it. Amillennialism would have been the *natural* view prior to complex, fabricated ideologies including pre-tribulation rapture, mid-tribulation rapture, dispensationalism, premillennialism, Preterism, and other diverging views.

[2] Few early Christians wrote about this aspect of eschatology during the first century of Christianity, but most of the available writings from the period reflect a millenarianist perspective (sometimes referred to as chiliasm). Bishop Papias of Hierapolis (A.D. 70–155) speaks in favor of a pre-millennial position in volume three of his five volume work. Aristion[when?] and the elder John echoed his sentiments, as did other first-hand disciples and secondary followers.[9] **Though most writings of the time tend to favor a millennial perspective, the amillennial position may have also been present in this early period, as suggested in the Epistle of Barnabas, and it would become the ascendant view during the next two centuries.*

**[1,2] source: <https://en.wikipedia.org/wiki/Millennialism>*

**[3] It is not the intended scope of this study to present the differences between Amillennialism and Present Millennialism, but that undertaking is reserved for a separate, dedicated study.*

7. Necessary Beliefs

PreTribbers are forced to believe that Jesus will come **THREE** more times as a “thief:” At the rapture, at the second coming, at the end of the thousand years—all are described as Jesus coming as a thief. He would have to come once as a thief and twice more as a thief in the night. **PreTribbers** must necessarily believe all of the following beliefs of **PreMils**.

PreMils are forced to believe that Jesus will come **TWO** more times as a “thief in the night”, one at the at the second coming and once more at the end of the thousand years. Yet, both are described as Jesus “coming” as a “thief in the night.”

PreMils must necessarily believe that death will continue for 1000 years after death has been defeated and put down.

- must necessarily believe “the hour” is not an hour, but rather 1000 years.
- must necessarily believe the “last day” is *not* the last day, but rather 1000 years (or 365,000 days *prior to* the last day).
- must necessarily believe “the day and hour” is not a day and hour, but 1000 years.
- must necessarily also believe that **FIVE** of the six times the term “last day” is used in the Bible, it does *not* mean the *last day*. But when it used the sixth time, conveniently for them it *does* mean the last day, and that it occurs 1000 years **AFTER** the “*other*” “last day” (mentioned 5 times by Jesus) because it fits their narrative.
- must necessarily believe the “end of the world” is *not* the end of the world.
- must necessarily believe “*this world*” is *not* this world.
- must necessarily believe “the end” is *not* the end.
- must necessarily believe the “last trump” is *not* the last trump and that there are **MORE** trumps after the last trump, thought there is not a shred of evidence found anywhere to prove this theory.
- must necessarily believe the harvest of the wheat and the removal of the tares are 1000 years apart.
- must necessarily believe the separation of the sheep and the goats at the throne of Jesus are 1000 years apart.
- must necessarily believe that “at that time” actually spans 1000 years.
- must necessarily believe the “time of the end” does *not* mean the time of the end.
- must necessarily believe that the “promise of His coming” has been proceeded by another coming.
- must necessarily believe that people will be mocking Christians and saying, “where is the promise of His Coming?”— **AFTER** He has already come, and not *just* come, but in power and great glory with His angels.
- must necessarily believe that Satan will be released from his sealed pit 1000 years *before* the pit is actually opened.
- must necessarily believe that the bottomless pit which has been sealed and shut for 1000 years is unsealed and opened more than once.
- must necessarily believe that there are multiple resurrections of the saints despite the fact that Daniel said everyone who is found written in the book will be resurrected together “at that time”.
- must necessarily believe that “then cometh the end” does not really mean the end cometh.
- must necessarily believe that when Peter warned unredeemed Christians to live right and watch for the Coming of the Lord at the destruction of the universe, that they were already in their glorified bodies.
- must necessarily believe that the “last days” are not the last days and the “end of days” are not the end of days, but that there are either multiple last days and multiple end of days, or there are days following the last days and the end of days.
- must necessarily believe that Peter warned Christians to live holy and Godly for a “**THIRD** Coming”, even though they would have already been resurrected to eternal life and living in their glorified bodies at the **SECOND** Coming.
- must necessarily believe in **TWO** Kingdoms and **TWO** ministries of Jesus on the earth, and that Jesus’ blood-bought New Testament Church was inadequate to save the Jews and fulfill God’s purpose of the cross. They must also believe in at least two resurrections of the saved, two comings, two rewards of the saints and two final judgements of the wicked.

8. Conclusion

In this dissertation, we have explored numerous biblical accounts that strongly support the Present Millennial view, a perspective thoroughly advocated by Jesus and the Apostles. This view is substantiated by a significant amount of biblical evidence, much more so even than for doctrines such as Baptism in Jesus' name, speaking in tongues as the initial evidence of receiving the Holy Ghost, concepts of hair and headship, tithing, spiritual gifts, foot washing, the mark of the beast, the existence of a third temple, the virgin birth, the unforgivable sin, and many more that are taught daily in our churches. Present Millennialism naturally embraces and incorporates the Post Tribulation position while establishing the importance of the Present Kingdom—the Church. Once the resurrection of the church to life and the wicked to damnation is complete, there is no more purpose for this creation.

There are those who would pose the rhetorical question, “What about the Jews.” The Bible beautifully allows for the salvation of the Jews. They must enter into life as the Jewish Apostles did; through obedience to Acts 2:38. There is no special future dispensation for them and Paul makes that clear—there is neither Greek nor Jew, but all are one in Christ. Today is the day of salvation—in Christ through His present Apostolic Church—even as the Jews and the apostles did in the Bible.

The evidence for Present Millennialism is overwhelming, and there is nothing plainly stated in Scripture that directly contradicts it. To oppose it requires an extraordinary level of interpretive gymnastics—redefining words, fragmenting timelines, inventing future scenarios, and leaning heavily on arguments that originate outside the biblical text itself. To use an analogy, rejecting Present Millennialism is like placing the plain text of Scripture, read consistently and in context, on one side of a courtroom, and on the other side presenting a stack of speculative charts, assumptions, and tradition-driven theories and asking the jury to ignore the evidence in favor of conjecture. The contrast is not subtle. Pre-tribulation rapture and premillennial systems depend far more on theological inheritance than on clear biblical exposition, and when weighed against the full testimony of Scripture, they simply do not hold up.

This reality exposes a deeper issue within modern Apostolic Christianity. While Apostolic believers rightly reject Trinitarian theology in matters of Godhead, Christology, and salvation, many have unknowingly retained **Trinitarian eschatology wholesale**. If a typical Trinitarian preacher and a typical Oneness preacher were to debate theology, Christology, and soteriology, there would be sharp disagreement and meaningful conflict. But when the subject turns to eschatology, the debate would abruptly end—not because the truth has been reached, but because both sides would be saying the same things, word for word. That alone should raise serious concern. Apostolic eschatology ought to be derived from Scripture alone, not inherited unchanged from theological systems rooted in Trinitarian error.

As a former pastor, I have witnessed many UPC ministers struggle to articulate foundational eschatological doctrines that were originally entrusted to the Church to preserve its identity, authority, and mission. Rather than allowing Scripture to speak plainly, they are often forced to insert speculation, soften language, or subtly misrepresent passages to align with the accepted expectations of "Apostolic Faith." This does not strengthen the Church—it weakens it. Truth was never meant to be negotiated for acceptance or exchanged for credentials. I would never trade doctrinal integrity for a preacher's license, nor should the Church ever feel compelled to do so.

Now, I pose a question: "What evidence supports the notion of multiple resurrections, multiple comings of Christ, a future millennium, and a kingdom on earth separate from the current church?" The church itself is the Kingdom of God and is reigning now. Understanding this is crucial to restoring the true doctrines of the True Church and discarding the falsehoods propagated from our pulpits for over a century.

Also, the premillennial view must assert that the "last day" actually lasts for 1000 years or their entire doctrine collapses miserably. This is the only way they can justify the resurrection of just and the unjust being 1000 years apart. They must give solid evidence to confirm their theory, but there is none. To the contrary, we have given solid evidence from well over a dozen passages that the resurrection of the just and unjust are simultaneous, forcing a literal interpretation of the "last day" to mean ONE literal day.

The pretribulation rapture and premillennial view are dispensational doctrines (even if they say they are not) based on philosophical reinterpretation and fantastical misreadings of scripture, respectively. Pretribulationists use misleading clichés such as "God would not bash His bride" while having to redefine much scripture, such as "we are not appointed to wrath" to fit their agenda. Premillennialists rely heavily on conflicting interpretations that overrule scripture and absurd claims such as "the last day is not the last day," "the end of the world is not the end of the world," "there are *many* resurrections," and more, while laying their foundation from a mere few verses in Revelation erroneously interpreted.

How can we call ourself Apostolic and treat the Word of God with such flippant exegesis. I urge you to take this matter seriously with prayer and study. Use this dissertation to study Present Millennialism and see if it aligns with the eschatology taught by the Apostles. Discover how embracing this powerful doctrine enhances your relationship with God, instills a sense of urgency, godly fear, compassion, and empowers you with the Apostolic Holy Ghost power to reach the lost and perform the works that Jesus said we should be doing.

Present Millennialism is the Christ-centered, church focused eschatology of Jesus and the Apostles. It is Apostolic. It's scriptural support is overwhelming based mainly upon the premise that the Second Coming initiates the fulfillment of prophecy and this current creation, the resurrection of the just and the unjust, the rewards of the saints, the final judgement of the wicked, the introduction of the New Heaven and The New Earth, the marriage supper of the Lamb, and the beginning of our eternal existence with our God, Jesus Christ. It is within the realm of possibility exists that we will see all of this during our lifetimes.

Luke 21:22 For these be the days of vengeance, that all things which are written may be fulfilled.

~Jesus Christ (regarding the days of the Tribulation)

9. Present Millennial Statement of Eschatological Beliefs

The following is a few brief, but exciting points about Present Millennialism.

1. We are Futurists! We believe that much prophecy is yet to reach its final conclusion, including the literal coming of Jesus Christ. We reject Preterism, Partial Preterism, Pre-Millennialism (both Dispensational and Historic), and Post Millennialism. Although our beliefs would most closely align with Amillennialism, we reject the full package of modern Amil because it is not entirely the same as what the Apostles taught. We reject it due to its misleading name, lack of Apostolic hermeneutical interpretation methods, and because of its incorporation of partial-Preterism. We agree with its view that the church is the Kingdom of God on the earth now and the world will end at Jesus' Second Coming.
2. We reject Pre-tribulation rapture, Mid-trib, and all aspects of dispensationalism.
3. We are Post-Tribulationists! Post-trib fits beautifully and harmoniously with the Present Millennial view. Present Millennialism is the next logical step from the understanding of post-trib..
4. Present Millennialism fits harmoniously from cover to cover with the Bible, but its foundation lies in the gospels and epistles making it a truly Apostolic doctrine. It also harmonizes with existing Apostolic doctrines. And yet, it is clearly taught and embraced by the Old Testament and the Book of Revelation.
5. Present Millennialism is Christ centered and church focused. Whereas Pre-mil is generally another dispensation in the dispensational ages that diminishes the roles and importance of the cross and the church. Present Millennialism is completely non-dispensational and teaches the church is the only Kingdom of God on the earth and Jesus' atoning sacrifice is sufficient for both Jews and Gentiles. We adamantly declare beyond the work of Christ, there is no other dispensation needed or permitted by scripture.
6. Present Millennialism fits with "The church is the Israel of God" doctrine. God is done with the Jews as a nation. It's Acts 2:38 for Jews and Gentiles—there is neither Greek nor Jew. There is no special salvation or dispensations for Jews. We acknowledge that God does use Israel as timeline in modern day prophetic events, but not that God has a special future dispensation for their salvation.
7. Present Millennialism is logical and sensible. Jesus came once to set up His kingdom on earth. He's coming ONCE more to take His church home and to judge and destroy the world. There are no multiple comings, goings, appearances, touching downs, and not touching downs; the fruit of Darby, Larkin, Scofield, Jennings, and LaHaye, some of whom made vast amounts of money peddling their sensational aberrations.
8. Present Millennialism does not allow for the "postponed kingdom" mentality. The kingdom is here now FULLY, it's winding down, great tribulation is approaching, and Jesus is coming. As Apostle Peter said, what manner of persons ought ye to be in all holy conversation and godliness *because of* Present Millennialism. Yes, in context, Peter was talking about Present Millennialism. Peter was expecting the end of the world at the Second Coming and had no knowledge of a Jesus returning to the Jews in yet *another* Kingdom on the earth beyond the one he preached.
9. The basic nature of Present Millennialism is simple. There is one Lord, one faith, one baptism, one body, one God and father of all, and just ONE more coming of Jesus Christ. This is basic biblical truth.

10. Present Millennialism rejects the concept of God returning back to the OT system of animal sacrifice. That would not be a sweet smelling aroma to God, but rather, it would be an abomination. The blood of the spotless lamb of God, Jesus Christ, is the only acceptable atoning sacrifice for sins. Christ died once for all. He will not accept the blood of goats and bulls, nor does he need another 1000 years to implement other salvation methods.
11. We believe that Jesus is enthroned in His glorious temple now—the church. He is currently reigning in our hearts and will never go back to temples made with hands.

1 Cor 3:16 *"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"*

Acts 7:48 *"Howbeit the most High dwelleth not in temples made with hands; as saith the prophet"*

Acts 17:24 *"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands"*

12. We ascribe to sound biblical interpretational methods. Whereas most, if not all eschatological views place every prophetic event either in the past or in the future. This causes difficulties with each eschatological view and is the main reason for the division between the various views. The Bible does not put prophecy in a box, but rather, allows for dynamic fulfillment of prophecy, past, present and future. We ascribe to the DFP (Dynamic Fulfillment of Prophecy) interpretational method of prophetic passages, as they were intended to be interpreted. DFP is a biblical method infused in prophetic passages whereby God reveals prophetic fulfillment over time that may not be fully revealed in earlier writings. At the time of this writing, we are planning a complete study on this subject.

Also, all other prophetic views require *redefinition* of the literal text to mean something contrary to what is written. For example, Premillennialism claims the last day is not the last day, the end is not the end, the end of the world is not the end of the world, this world is not this world, the last trump is not the last trump, the resurrection is the resurrections, the coming of the Lord is the comings of the Lord, the Kingdom of God is the Kingdoms of God and others, such as the day and the hour of the Lord is 1000 years.

Present Millennialism recognizes the quantitative consistency of the finality of the language, and refuses to redefine the vast number of similar terms to accommodate a preconceived, long-standing tradition that egregiously contradicts scripture.

This belief is in perfect harmony with biblical terms and direct conflict with Premillennialism's handling of Biblical terms. **Premillennialism is Forced into a Third Coming and a redefining of many biblical terms that the Bible uses consistently and harmoniously.**

Premillennialists must try to avoid the issue of a "third coming" by rejecting the pre-tribulation rapture and claiming that Jesus only returns once—after the tribulation and before the millennium. But this doesn't solve the issue—it exposes a deeper contradiction. If they separate the judgment from Christ's return, then they must insert another **coming** to account for it. Whether they admit it or not, this amounts to a third coming—something they deny, but that the Bible demands.

Premillennialists claim the **resurrection, reward of the saints, Jesus coming** and **Jesus coming as thief** occur at the Second Coming immediately after the Tribulation, which biblically *is* true, based upon many books in the Bible. However, scripture proclaims these events also occur in passages that premillennialists say are strictly related to post-millennial events, such as Matthew 25 and 2 Peter 3. Yet, the fact remains that the Bible says when Jesus "**comes**", He judges all nations and separates the righteous from the wicked, heaven and earth pass away, and the eternal state begins.

If premillennialists claim Matthew 24:29–31 and 2 Peter 3 presents two separate events 1000 years apart, they will have to acknowledge that all of these passages use many common terms and phrases that describe the same event — including "**His COMING**"! That would effectuate 3 comings: **1.** the virgin birth, **2.** at the end of the Tribulation, and **3.** at the end of the Millennium.

The Final Conclusion: There Is No Future 1,000-Year Kingdom

1. Christ **comes** immediately after the Tribulation (Matthew 24:29-31).
2. When He **comes**, He sits on His throne in judgment (Matthew 25:31-33).
3. He separates the righteous and the wicked for eternity (Matthew 25:34, 46).
4. Jesus **comes** as a **thief in the night** and **Heaven and Earth pass away** (2 Peter 3:1-13)
5. The Millennium comes to an end. This proves **the millennium is now—there is no future 1,000-year kingdom.**

The weight of Scripture and the harmony of Jesus' words make it clear: the Second Coming is one event, not multiple comings spread over 1,000 years.

10. Comparative Views And Statistical Data

Main Differences Between Present Millennialism and Premillennialism

Present Millennialism	Premillennialism
Current Reign of Christ: The millennium is not a future event but is currently ongoing, with Christ reigning spiritually in the church age.	Future Physical Reign of Christ: Christ will return before (pre-) a literal thousand-year reign on earth. This future period follows His second coming.
Single Second Coming: There is a single return of Christ at the end of the current age, coinciding with the final judgment and the resurrection of all the dead.	Three Comings of Christ: including two future comings of Christ whether they admit it or not. The first one after the Great Tribulation (Matt. 24:29-31) and another one after the millennium (Matt. 25:31-33)
No Literal 1000-Year Reign: The "thousand years" mentioned in Revelation 20 is interpreted symbolically, representing the period from Christ's first coming to His second coming.	Literal Interpretation of the Millennium: The thousand years mentioned in Revelation 20 is taken as a literal future period during which Christ will reign on earth.
Final Judgment and Resurrection: Judgment of the wicked and the righteous occurs simultaneously at Christ's return.	Multiple Resurrections and Judgments: Includes multiple stages of resurrection and judgment, with the resurrection of the righteous at the rapture and the wicked after the millennium.

ONE EVENT OR MANY SEPARATE EVENTS?

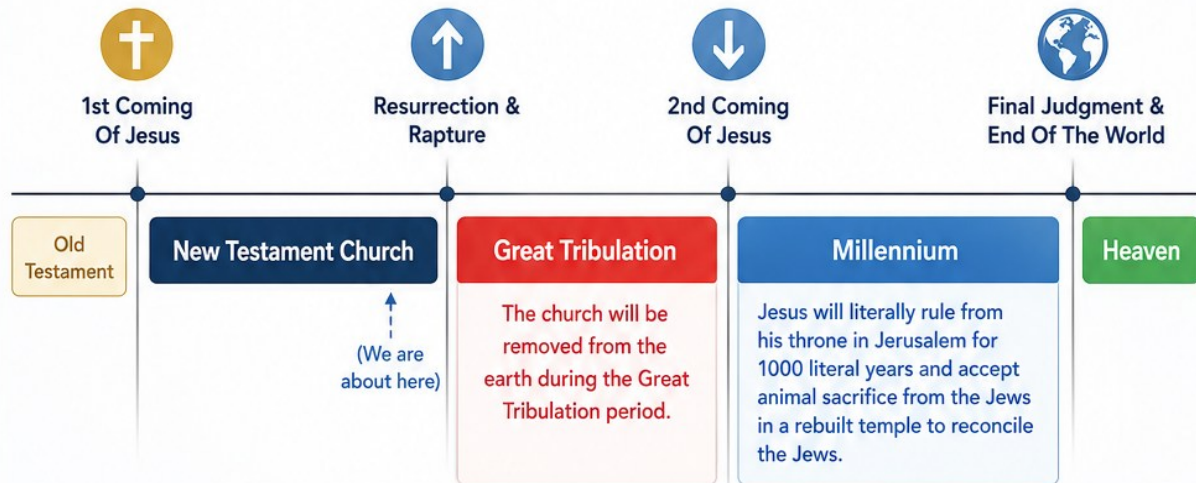
The columns represent four individually focused eschatological phenomenon
The rows contain specifically stated common criteria linking those phenomenon

Green cells contain criteria matching multiple phenomena

Resurrection (Many Books)	Rapture (1 Thes Ch 4-5)	Second Coming (Many Books)	End Of The Millennium At End of the World (Many Books)
believers rise, unjust rise	the dead in Christ rise	the elect rise	everyone written in the book awake, sinners too
the wicked are judged	destruction of the wicked	the wicked are judged	the wicked are judged
Jesus comes a thief	Jesus comes a thief in the night	Jesus comes a thief	Jesus comes a thief in the night
separation of wheat and tares	destruction of the wicked	Separation of Sheep and Goats	separation of wheat and tares
		one taken one left	Separation of Sheep and Goats
on the last day	day of the Lord	day and hour, day of the Lord	on that day, day of the Lord
in one hour		day and hour	day and hour
at the end of the world		then cometh the end	heaven and earth pass away
at the end of this world		heaven and earth pass away	heaven earth dissolved
	comes with angels	comes with angels	comes with angels
comes in glory		comes in glory	
comes in the clouds	comes in the clouds	comes in the clouds	comes in the clouds
	comes with a trumpet	comes with a trumpet	comes with a trumpet
		Satan loosed	Satan loosed
end of the world, end of this world			mystery of God finished
Christ comes	Christ comes	Christ comes, appears	Christ coming, revealed, appears
Christ appears	Christ appears	Christ appears	Christ appears
last day judgment	judgement	judgement	last day judgement, final judgement
		in flaming fire taking vengeance	everlasting fire and destruction
Jesus seated in throne		Jesus seated in throne	Jesus seated in throne
resurrection of the unjust		gathering of all nations	resurrection of the just and unjust

11. Comparative Timelines

The *Pre-Tribulation* Rapture And *Future* 1000-Year Millennium



The *Post-Tribulation* Rapture And *Future* 1000-Year Millennium



The *Present* Kingdom Of Jesus Christ (Present Millennialism)



The Bible Interprets
The Bible
Let Scripture define
Scripture.



Jesus Christ
Is King Now
The Kingdom began
when the King came.



We Reign With Him
In The Present
As kings and priests
(Romans 5:17).



The Church Is His
Present Kingdom
Not a future earthly
kingdom.