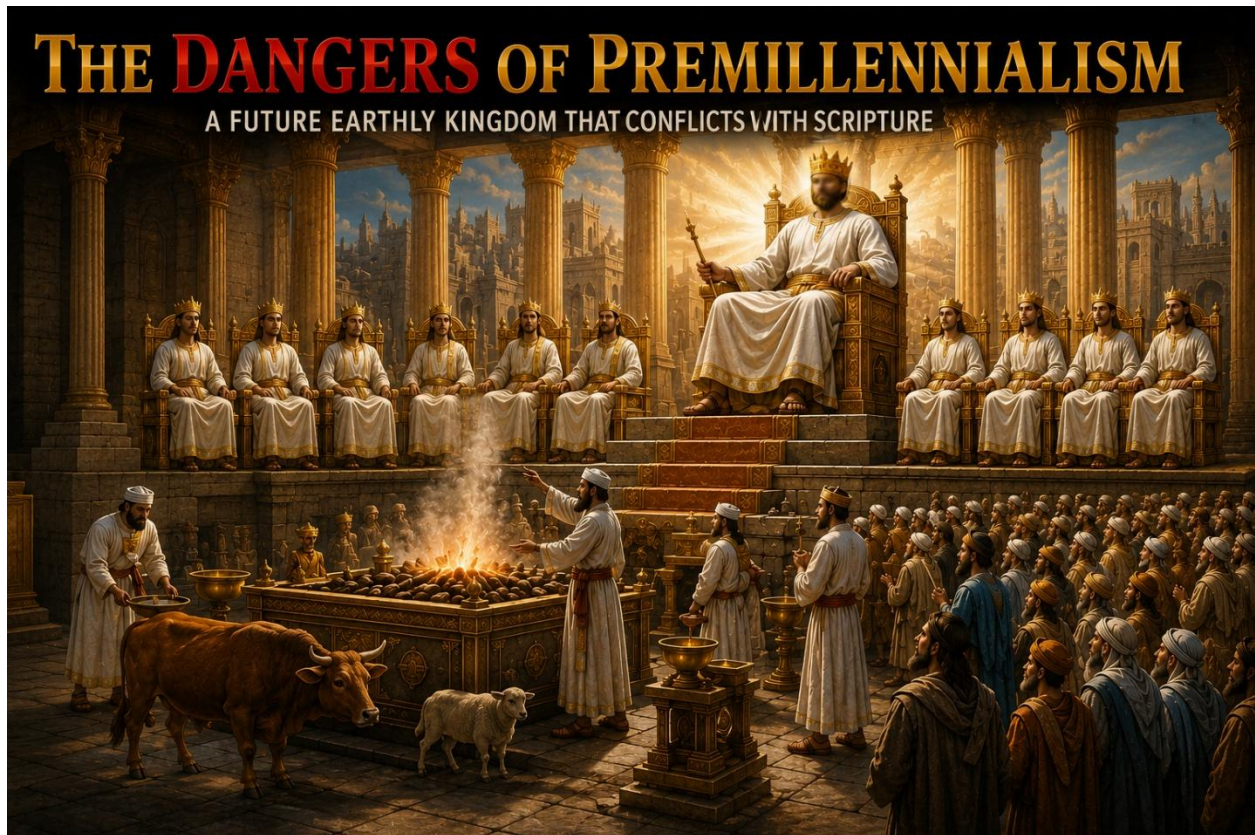


The Dangers of Premillennialism

VS.

The Apostolic Doctrine of the Present Kingdom



This illustration conceptually presents the future earthly kingdom envisioned by Premillennialism. It is intended to help viewers visualize the implications of a literal 1,000-year reign, including a restored temple, priesthood, sacrifices, and earthly kingdom administration following Christ's return.

Not all Premillennialists believe animal sacrifices will be reinstated. However, the inclusion of sacrifices reflects the historic role they played within the temple system and highlights one of the theological questions raised by the expectation of a future rebuilt temple.

from the
Restoring Oneness Apostolic Truth in the Last Days
Comprehensive Study Guide Series

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INTRODUCTION TO PRESENT MILLENNIALISM

Do not confuse Present Millennialism with the error of Preterism. Full Preterism teaches that Christ has already returned, the resurrection has already occurred, and that there is no future Second Coming of Jesus Christ. In practice, this reduces the Christian hope to little more than individuals living and dying and then going to heaven or hell; omitting entirely the glorious Second Coming of Jesus Christ – what is to be the most climatic event in all of human history. Present Millennialism teaches no such thing. Present Millennialists affirm a literal, future, visible Second Coming of Jesus Christ and a bodily resurrection immediately after the Great Tribulation.



The difference is not whether Christ is coming back, but what happens when He returns. Premillennialists teach that Christ returns to establish a future 1,000-year earthly kingdom where believers will reign with greater authority and power than they possess today. Present Millennialism teaches that Christ is already reigning and that His Kingdom is already present through His church operating in the full power of the Holy Ghost. Therefore, when Jesus returns, He does not begin a new earthly kingdom; rather, the resurrection occurs, the judgment occurs, and then comes the end. As Paul wrote regarding the resurrection, "they that are Christ's at his coming. Then cometh the end" (1 Corinthians 15:23-24 KJV).

Peter likewise taught that **the Lord comes as a thief in the night**, and when He does, "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat" (2 Peter 3:10 KJV). This language perfectly parallels the New Testament descriptions of Christ's Second Coming. Paul uses the same "thief in the night" language in 1 Thessalonians 5 when describing the coming of the Lord, the catching away of the church, and sudden destruction that ensues. The Day of the Lord is therefore not a separate 1,000-year era beginning after Christ's return. Rather, it is the very event of Christ's coming that brings the resurrection, judgment, and dissolution of the present heavens and earth. God then brings forth "new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13 KJV).

Present Millennialism therefore affirms both a future Second Coming and a future resurrection, while rejecting the idea that a separate earthly millennium follows Christ's return.

PREMILLENNIALISM FAILS TO RECOGNIZE THE PRESENT KINGDOM

Almost all churches, Oneness Apostolic and Trinitarian, teach that Revelation 20 describes a future 1,000-year reign of Christ on earth after His Second Coming when we will rule with Him as kings and priests. But when you carefully examine the Scriptures, something remarkable emerges.

Revelation 20 *never* says the millennium begins after Christ returns. That assumption is imported into the text.

In fact, the Apostles consistently taught that Christ is reigning NOW.

📖 Hebrews 1:3 says Christ is already seated at the right hand of God.

📖 1 Corinthians 15:25-26 says, "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

Christ is not waiting to reign. He is reigning now. And we are currently reigning with Him.

📖 Revelation 1:6

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

Jesus taught that His Kingdom was already present:

📖 Luke 17:21

"The kingdom of God is within you."

📖 Romans 14:17

"The kingdom of God is... righteousness, and peace, and joy in the Holy Ghost."

The Jews missed the Present Kingdom because they were looking for a future earthly reign while the King stood before them in His present Kingdom, and many in the church today are making the same mistake—waiting for a future Kingdom while failing to recognize the Kingdom that Christ has already established among His people.

The greatest problem with Premillennialism is that it postpones what the Apostles said is already here.

Consider the plain testimony of Scripture:

Matthew 24 places Christ's coming immediately after the tribulation.

📖 Matthew 24:29-31 (KJV)

"Immediately after the tribulation of those days...

they shall see the Son of man coming in the clouds of heaven with power and great glory.

And he shall send his angels... and they shall gather together his elect..."

Matthew 25 continues the same discourse and describes the separation of the sheep and goats when Christ comes in glory with His angels.

📖 Matthew 25:31-32 (KJV)

"When the Son of man shall come in his glory, and all the holy angels with him...

he shall separate them one from another, as a shepherd divideth his sheep from the goats."

Same coming. Same glory. Same angels. Same gathering. Same judgment.

There is no room for a 1,000-year gap between Matthew 24 and Matthew 25.

📖 The Parable of the Wheat and Tares teaches that both grow together until the harvest, and the harvest occurs at "**the end of the world**" (Matthew 13:39).

📖 **John 6** records Jesus saying **FOUR TIMES** that He will raise up all true believers "at the last day." (John 6:39, John 6:40, John 6:44, John 6:54.)

📖 e.g., 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*.**"

Martha confirms it.

📖 John 11:24

Martha saith unto him, "I know that he shall rise again in the resurrection at the last day."

This is significant because Martha confirms the same doctrine Jesus taught repeatedly in John 6.

Not a thousand years before the last day. The last day.

Jesus said He will raise *everyone up at the last day.*"
(no stages – every believer at the last day)

Premillennialism says they are raised **365,000 days** before the last day.

Not surprisingly then, the judgment is also in the last day.

 John 12:48

"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.**"

Apostle Paul affirms the timing of the resurrection.

 1 Corinthians 15:23-24 says:

"Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end."

Not:

"Then comes a thousand-year earthly kingdom."

Paul says: At His coming → Resurrection → Then comes the end.

Peter places the destruction of heaven and earth at the coming of the Lord.

 2 Peter 3:10 says:

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away... the earth also and the works that are therein shall be burned up."

The Resurrection Proves the Present Kingdom.

 Revelation 20:5 plainly states that the first resurrection occurs after the thousand years are finished. Yet Premillennialism places Christ's Second Coming and the resurrection before the thousand years. The question is not whether there is a resurrection at Christ's return—we fully affirm that there is. The question is how that resurrection can occur before the millennium when Revelation 20 explicitly identifies the first resurrection after the thousand years. Some systems further complicate the issue by adding additional resurrections before the Tribulation. How many "first" resurrections can there be? Premillennialism is ultimately forced to place a resurrection before the millennium while simultaneously calling a later resurrection the first resurrection.

The problem is obvious. If Revelation 20:5 means what it says, then the first resurrection cannot occur before the millennium. But if the resurrection occurs at Christ's coming, as Jesus and Paul repeatedly teach, then Christ's coming must occur after the thousand years, not before them.

Premillennialism attempts to solve this by creating multiple resurrections, phases of resurrections, parenthetical statements, and other interpretive devices. Yet the text itself simply says, "This is the first resurrection," after the thousand years are finished. Combined with Jesus' teaching that both the just and unjust come forth in the same hour (John 5:28-29), the natural

reading points to a single climactic resurrection at the end of Christ's present reign, not at the beginning of a future earthly millennium. So where is the future earthly millennium supposed to fit?

The Apostolic Message is Simple:

Christ is reigning now. His Kingdom already exists. We are kings and priests now. The church is His present Kingdom on earth. And when He returns, the resurrection occurs, the judgment occurs, and then comes the end. Heaven and earth pass away. A new heaven and earth appear. The eternal state begins.

The danger lies in the fact that many Christians are waiting for a Kingdom that already exists and postponing authority that Christ has already given His church. If the Kingdom is viewed primarily as a future reality, then believers naturally begin to think of kingdom authority, kingdom power, kingdom responsibility, and kingdom influence as future realities as well. The result is a church that spends its time waiting rather than reigning, anticipating rather than occupying, and expecting a future manifestation of power rather than exercising the power already provided through the Holy Ghost.

This was precisely the mistake many Jews made at Christ's first coming. They were looking for a future Kingdom while the King stood before them. Because their expectations were fixed on a coming earthly reign, they failed to recognize the Kingdom that had already arrived. In much the same way, many Christians today are looking for a future millennial kingdom in which they will finally reign as kings and priests, while overlooking the fact that Scripture already declares that Christ "hath made us kings and priests unto God" (Revelation 1:6).

The practical consequences are enormous. A church that believes its greatest authority belongs to a future age will often fail to exercise the authority it possesses today. A church waiting for future dominion may neglect its present responsibility to disciple nations, confront darkness, heal the broken, preach the Gospel, and demonstrate the power of God. A church expecting a future kingdom can easily become content merely surviving until Christ returns, rather than advancing the Kingdom that Christ has already established.

Perhaps nowhere is this more evident than in the contrast between the modern church and the church described in the Book of Acts. The Apostolic Church lived with the expectation that Christ was reigning now and that the power of the Kingdom was present now. As a result, Acts is filled with miracles, healings, deliverances, supernatural guidance, prophetic ministry, and extraordinary demonstrations of the Holy Ghost. The gifts of the Spirit were not rare exceptions. They were expected realities flowing from a church that believed it had already entered the Kingdom of God.

Jesus did not say, "Greater works than these shall ye do because I will return and establish an earthly kingdom." He said:

 John 14:12 (KJV)

"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."

The basis of those greater works was not a future millennium. It was Christ's ascension and the outpouring of the Holy Ghost. The power was not postponed. It was released. The authority was not delayed. It was given.

Yet many Christians have unconsciously transferred the expectation of Kingdom power into the future. They expect miracles in a future reign. They expect authority in a future reign. They expect dominion in a future reign. Meanwhile the promises Jesus connected directly to the coming of the Holy Ghost are left largely unexplored in the present.

If the Kingdom is future, then it is understandable why believers would settle into a posture of waiting. But if the Kingdom is present, then the church should expect the same Holy Ghost, the same gifts of the Spirit, the same authority over darkness, and the same supernatural ministry that characterized the Apostolic Church. We should anticipate seeing continual manifestations of God's power in our assemblies. We should expect healings, miracles, deliverances, prophetic ministry, and the operation of spiritual gifts because the same Spirit that empowered the Book of Acts still dwells in the church today.

The Apostles did not preach a message of waiting for a future reign. They preached a present Kingdom, a present Holy Ghost, a present authority, and a present responsibility. They believed Christ was reigning now, that the Kingdom was operating now, and that believers were ambassadors of that Kingdom now. Their expectation was not escape but occupation, not postponement but participation. Apostle Peter sums up our current status and role:

 1 Peter 2:9 (KJV)

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people..."

The issue, therefore, is not merely one of prophetic timelines. It is a question of identity. If the Kingdom is future, then the church waits. If the Kingdom is present, then the church acts. And that distinction may explain why so much of modern Christianity is waiting for a Kingdom that Jesus said had already come.

The Kingdom is not postponed, divided in stages, or improved upon in the future.

The Kingdom came when the King came — He said so. The Kingdom is now.

The Basic Dangers and Contradictions of Premillennialism
in the Light of Scripture

**PRESENT
MILLENNIALISM**

**APOSTOLIC
TRUTH
FOR TODAY**

WHY IS PREMILLENNIALISM A DANGEROUS DOCTRINE?

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father." – 1 Corinthians 15:24 KJV

1 IT DENIES THAT CHRIST IS REIGNING NOW

- Christ is already at God's right hand.
Hebrews 1:3
- Christ must reign now until death is destroyed.
1 Corinthians 15:25-26
- Christ already has all authority.
Matthew 28:18

2 IT TEACHES A POSTPONED KINGDOM THE BIBLE NEVER TEACHES

- Jesus said the kingdom would come with power.
Mark 9:1
- The power came on Pentecost.
Acts 1:8; Acts 2:1-4
- Christians were already translated into Christ's kingdom.
Colossians 1:13

3 IT MAKES CHRIST'S KINGDOM EARTHLY

- Jesus said His kingdom is not of this world.
John 18:36
- The kingdom is spiritual, not political.
Romans 14:17
- Christians seek heavenly things.
Colossians 3:1-2



4 IT CONTRADICTS THE ORDER OF CHRIST'S RETURN

- At His coming, the dead are raised.
John 5:28-29
- At His coming, then comes the end.
1 Corinthians 15:23-24
- The earth will be burned up.
2 Peter 3:10



5 IT DIVIDES WHAT CHRIST UNITED

- Jew and Gentile are one in Christ.
Ephesians 2:14-16
- There is one body, one hope, one faith, one baptism.
Ephesians 4:4-5
- All in Christ are Abraham's seed.
Galatians 3:26-29



6 IT LEADS PEOPLE TO A FALSE HOPE

- It teaches people to wait for a kingdom that already exists.
- It looks for an earthly reign that Christ denied.
- It turns attention away from heaven.
Hebrews 13:14



THE BIBLE TEACHES:

CHRIST IS REIGNING NOW, HIS KINGDOM ALREADY EXISTS, AND WHEN HE RETURNS, THEN COMES THE END.

CONCLUSION

Premillennialism is dangerous because it teaches a kingdom that already exists, a future earthly reign that Christ denied, a division that Christ removed, and a thousand-year reign after Christ's return when Paul said, "then cometh the end."

FINAL QUESTION

If Christ is already reigning, Christians are already in His kingdom, and His return brings the resurrection, judgment, and the end, why should we believe in a future earthly millennium?



"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." – 1 Timothy 1:17 KJV

Revisiting the cover illustration below, we can see how difficult it is to reconcile such a scenario with Scripture. The Bible provides virtually no details regarding the purpose, function, or administration of a future earthly millennium. By contrast, the details Scripture does provide concerning Christ's Kingdom reign fit perfectly with the Present Kingdom He established at His first coming—a Kingdom that operates through His church today and will reach its fulfillment at His Second Coming.

The many passages throughout Scripture, both Old and New Testament that are used to support Christ's reign, His Kingdom, His kings and priests, His authority, and His rule fit naturally and consistently within the Present Kingdom of the Apostolic Church that began on the day of Pentecost and continues in His true church today.

THE DANGERS OF PREMILLENNIALISM

A FUTURE EARTHLY KINGDOM THAT CONFLICTS WITH SCRIPTURE

PREMILLENNIALISM TEACHES:

- Jesus returns **BEFORE** a 1,000-year earthly kingdom.
- He sets up His throne in Jerusalem.
- Animal sacrifices and the Levitical priesthood are restored.
- The saints reign on earth while the nations, including the Jews, are subject.
- An earthly kingdom with an earthly temple.

THE DANGERS:

- It reinstates what Christ fulfilled and ended.
- It denies that heaven and earth will pass away at His coming.
- It creates division between the church and Israel.
- It focuses on an earthly kingdom instead of the eternal Kingdom.

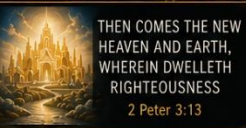
THE SAINTS RULE AND REIGN WITH CHRIST ON EARTHLY THrones
REVELATION 20:4

CHRIST REIGNS IN JERUSALEM ON AN EARTHLY THRONE

ANIMAL SACRIFICES ARE REINSTATED IN THE TEMPLE
EZEKIEL 40-48

THE NATIONS AND THE JEWS ARE ONLOOKERS AND SUBJECTS
ZECHARIAH 14:16-19

WHAT THE BIBLE ACTUALLY TEACHES:

 CHRIST RETURNS ONCE AT THE END OF THE AGE John 6:39-40; 1 Thessalonians 4:16-17	 THE RESURRECTION OCCURS AT HIS COMING 1 Corinthians 15:23	 THE JUDGMENT OCCURS 2 Corinthians 5:10	 HEAVEN AND EARTH PASS AWAY 2 Peter 3:10
 THEN COMES THE NEW HEAVEN AND EARTH, WHEREIN DWELLETH RIGHTEOUSNESS 2 Peter 3:13			

THE HOPE OF THE CHURCH IS NOT AN EARTHLY KINGDOM, BUT AN ETERNAL ONE. HEBREWS 12:28