

There are two views of Revelation that are popular in evangelical churches today:

1. The "Praterist" view teaches that most of Revelation is already fulfilled.

Preterism (believed mainly by Presbyterians), was conceived in 1614AD by a Jesuit priest named Alcazar. This view claims that Jesus' Olivette Discourse and the book of Revelation were fulfilled by the fall of Jerusalem in 70AD.

2. The "Futerist" view was contrived by the Jesuit priest Ribera in 1591AD. Futurism teaches that most of Revelation is still in the future, to be fulfilled at the end of the Christian Era.

Ribera theorized a future antichrist, a rebuilt Babylon and a rebuilt Jewish temple in Jerusalem at the end of this age.

Does that sound familiar?

Well it should, because out of Ribera's musings came the present-day dispensational position held by many evangelical churches in the United States.

Both views are in opposition to the linear historic view that was the generally accepted position of the true church during the Reformation.

Those two innovative Jesuit positions succeeded in excluding fifteen centuries of bloody Roman Church history from the scrutiny of those verses that showed the Roman hierarchy to be at least one face of Rev 17's "whore of Babylon."

Documentation for the above is voluminous, including: Michael de Semlyen, *All Roads Lead To Rome?* (Gerrards Cross, Bucks, UK, Dorchester House Publications, 1991) p. 202.

Interestingly enough, those two views (devised to further Roman Catholic agendas) have become the most popular views of the Protestant churches today.

The originator of our present-day dispensational view was an 18th century Jesuit priest named Manuel de Lacunza y Diaz.

Lacunza claimed to be a converted Jew named Rabbi Ben Ezra. Under that alias he wrote a book in Spanish named "The Return of Messiah in Power and Glory."

In that book, Lacunza concluded (from Daniel 12:11-12) that there would be a mini-tribulation period of 45 days at the end of the Christian Era.

Lacunza's book was translated into English by a radical English pastor named Edwin Irving.

John Darby (founder of the Brethren Church) took the Lacunza view from the the Irvinites and modified it to include Daniel 9:27.

Darby theorized a 2000 year gap between the 69 and 70th weeks in Daniel 9 and concluded that the last week would actually be a Seven Year Tribulation period at the end of the Christian Era.

And there we have the origin of the Seven Year Great tribulation view.

About this time, a sickly 15 year old Scottish girl named Margaret MacDonald (who had just been saved a year) claimed to have a "vision" in which she saw the church secretly raptured.

There is also documentary evidence that Margaret MacDonald was into the occult and levitated.

Some source for evangelical doctrines, huh? From Jesuit priests and someone playing with a Ouiji Board.

A traveling Irvinite evangelist named Robert Norton accepted Margaret's "vision" as a bonafide work of the Holy Spirit and began preaching her secret rapture "vision" all over England.

Since the British held the Irvingites to be heretical, John Darby and his friends, including C. I. Scofield, attempted to hide the origin of the pre-trib rapture doctrine from the church, claiming to be the originators of the creed themselves.

Darby, Scofield, and company were generally successful, for most people today believe those two worthy gentlemen to be the fathers of dispensational eschatology.

Though three members of his revision group left him because of the view, C. I. Scofield included the Lacunza, Irvinite, Darbyite, MacDonald concept in his now famous Scofield Bible.

And that Scofield Bible was the primary vehicle through which the dispensational view entered the western church!

Documentation for the above is so voluminous it defies description, but includes: Dave MacPherson, The Rapture Plot, (Simpsonville, SC, Millennium III Publishers)

Dr. Harry Ironside of Moody Bible Institute, himself an ardent supporter of the Lacunza--Darby-Scofield eschatological scheme, admitted in his *Mysteries of God*, p.50:

". . . until brought to the fore through the writings of . . . Mr. J. N. Darby, the doctrine taught by Dr. Scofield (i.e., the 7 year tribulation theory) is scarcely to be found in a single book throughout a period of 1600 years . . .

"If any doubt this statement, let them search, as the writer has in measure done, the remarks of the so-called Fathers, both pre- and post-Nicene, the theological treatises of the scholastic divines . . .

the literature of the reformation, the Puritans. He will find the 'mystery' conspicuous by its absence."

Dave MacPherson wrote, "Over the years I've privately contacted hundreds of the best-known evangelical scholars in regards to their prophetic views . . .

"The vast majority harmonize 1 Thess 4's coming with Matthew 24's coming, but the general public doesn't know this. If just a minority were to publicly reveal their positions, pre-trib dispensationalism would receive a death blow."

Albertus Pieters wrote, "From start to finish it (the Scofield Bible) is . . . an instrument of propaganda in favor of an exceedingly doubtful eschatology. If Darby and his school are right,

the entire Christian church for eighteen-hundred years, was wrong on a vital part of the Christian faith"

Candid Examination of the Scofield Bible, Albertus Pieters, (Union City, PA, Bible Truth Depot, 1932) pp25, 27.

Dr. T. T. Shields humorously commented: "From a position of entire ignorance of the Scripture to a position of oracular religious certainty -- especially in eschatological matters --

for some people requires but from three to six months with a Scofield Bible"

The Gospel Witness (Toronto Canada, April 7th, 1932).

And that is the origin of the futurist eschatology. If people want to accept dispensationalism on faith they

are certainly entitled to do so, but the view has a very questionable beginning.