

Parousia

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THE SIGN MINISTRIES NEWSLETTER / WINTER 1998

Theological WINDS of CHANGE

Significance for the Rapture Question

Part 1 of 2 **by**
Charles Cooper

Houston, we have a problem! These are words that defined a moment and will forever bring to mind the movie *Apollo 13*. In like manner the recent winds of change blowing from the “dispensational camp” finally indicate a recognition that *we have a problem*. These winds of change are very encouraging. If, as we at The Sign Ministries believe¹, the correct answer to the rapture question is a synthesis of the biblically defensible truths contained in pre-, mid-, and posttribulationism—with a refinement of the timing issue—then dispensationalism will have to change in some very important areas. While few dispensationalists of *reputation* have abandoned pretribulationism for the synthetic view we espouse (the prewrath position), at least an opportunity for dialogue may be possible sometime in the

future. This is already happening in other areas of dispensationalism as indicated by the recent changes made by progressive dispensationalists with regard to the nature of the church and its relationship to the nation of Israel.

In this and the following *Parousia* newsletter, we shall take a look at dispensationalism. Of particular focus will be the changes in dispensationalism announced in recent publications by progressive dispensationalists and the significance of those changes as they pertain to the possibility for dialogue between pretribbers and prewrathers on the rapture question. The goal of any meaningful discussion on this matter is to find the truth and to unify the body of Christ concerning the *timing* of the rapture.

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What is Dispensationalism?

Dispensationalism is one of those theories that people seem either to “swear by” or “swear at”; few take a neutral position.² From its earliest days, dispensationalism has been misunderstood concerning *what it is* and *whether or not it is necessary for a proper understanding of the Word of God*. The term was coined to describe the “expositional and theological annotations” (notes) that appeared in the Scofield Reference Bible of 1909.³ One will look in vain to find its definition in Webster’s dictionary. Dispensationalism is more or less a theological grid one uses to assist in biblical interpretation. It attempts to give an interpreter a set of glasses through which to view and understand Scripture. Some years ago 3D movies were introduced. In order to view the movie correctly the audience was required to wear special glasses. These glasses made it possible for the audience to view the movie in three dimensions. In three dimensions, things are clearer and more realistic. It’s like the difference between the old black and white televisions and the new, high-definition television sets. Similarly, dispensationalism provides an interpreter with the help to see the Scriptures from an overall perspective of God and His progressive revelation to man. Therefore, the dispensationalist believes that every passage of Scripture, to be best understood, be viewed through one set of these special glasses or dispensations.⁴

Scofield, the father of classical dispensationalism,⁵ defined a dispensation as “a period of time during which man is tested in respect to his obedience to some specific revelation of the will of God.”⁶ However, in 1965 Dr. Charles C. Ryrie wrote, “... a dispensation is a distinguishable economy in the outworking of God’s pur-

pose.”⁷ Unlike Scofield’s definition which is more descriptive in nature, Ryrie attempted to truly define the term. Yet, Ryrie’s definition is circular. It’s like saying “a dispensation is a dispensation.” “Dispensation”⁸ and “economy” derive their basic meaning from the same Greek word.


In reality, I believe that a better understanding of a dispensation, is to think of it as an administration. It is popular to speak of the “Clinton administration” or the “Reagan administration” when referring to the period each man was president. When we speak of a president’s administration, we are referring to how he runs or ran the country. He may run it one way his first term but differently his second. In addition, it is generally accepted that a republican administration will run the country differently than a democratic one and vice versa. Therefore, a dispensation refers to God’s particular administration of His creation at a particular time. *It gives the reader the context in which God is operating.*

This idea is found primarily among the writings of the Apostle Paul, who views God’s different relationships with different peoples as different dispensations or administrations of the same God. Clearly in the history of salvation, there was a time Gentiles were not a focus of God’s plan of salvation. Ephesians, chapter three, explains this situation in light of the new dispensation that has come about which incorporates Gentiles into God’s eternal plan. Paul indicates that this new dispensation was “for ages... hidden in God” but that it is now revealed through Him and the church. Ephesians 3:9 specifically indicates that the relationship between God and man, in light of what Jesus did, is a new dispensation (a new administration). It stands to reason that if the incorporation of Jews and Gentiles into one body is a new dispensation then there must have been at least one other dispensation during which God operated differently.

The Apostle Paul makes reference to four distinct dispensations: “before law,” “law,” “mystery,” and “fullness of time.” He outlines in Galatians 4 the “dispensation of the law” of Moses. During the “dispensation of the law,” Israel operated under the



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direct administration of God. They were to live by the law. This involved duties and activities no other peoples had been responsible for until that time period. Ephesians 3:9 details the “dispensation of the mystery.” In this dispensation, Jews and Gentiles are made one in Christ under the administration of the Spirit of God. Very specific laws and regulations governed the Israelites. These laws and regulations are no longer binding upon the church (Rom. 7:6). The “dispensation of the fullness of time” spoken of in Ephesians 1:10 most naturally looks forward to the millennial kingdom that will be under the direct administration of Christ reigning on earth. During this particular time period, the management of humanity will require new rules and regulations given that saved (but not yet glorified) humanity and unsaved humanity are present on the earth under the authority of Christ and His saints. Finally, the period before the “dispensation of the law” of Moses has no particular name connected to it. However, there is a consistent reference to this time period in connection with the fathers—Abraham, Isaac, and Jacob. It is the recognition of the different dispensations and the different ways God manages humanity that constitutes dispensationalism.

What Good is Dispensationalism?

Is this theological grid necessary to properly understand the Word of God? Yes, it is! The Bible does not come with a guide to accurate interpretation. A guide is needed. Let me give you an example: 1 Samuel 16:14 says, “But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.” The application of the principles of a normal, natural, and customary interpretation yields the textual meaning, but the theological sense is not always clear unless the context (in this case, the dispensation God is using) is taken into consideration. Why did Saul lose the Holy Spirit?

Can we lose the Holy Spirit today? Does God send evil spirits to harass people? This is just one example of many passages in the Bible that appear contradictory or is generally considered incorrect theologically unless seen in their proper context. How is this passage to be understood? As stated above, dispensationalism gives the reader a set of glasses through which to view and understand the particular passage of Scripture. 1 Samuel 16:14, to be understood correctly, requires the interpreter to look through the lens of the Law and to recognize the principle of progressive revelation (more and more information covering God’s plan for His creation given over a long period of time).

During the Law period, believers could lose the Holy Spirit. King David’s prayer to God concerning the Spirit in Psalm 51:11 supports this conclusion. Everyone was not given the Spirit of God (Isaiah 59:21 and Ezekiel 39:29). Some individuals were given the Spirit for a particular job and when the job was finished the Spirit departed (Exodus 31:3). Unfaithfulness could cause the Spirit to depart from a person (Judges 13:25, 16:20). God was seen as directly responsible for both evil and good spirits as 1 Samuel 16:14 indicates. These were conditions under the Law.

However, under the “dispensation of the mystery”—Jews and Gentiles together—everyone who believes receives the Spirit of God (John 14:16). Once a believer receives the Spirit of God, he cannot lose it (Eph. 1:13-14). Satan came to be seen as responsible for the sending of evil spirits. In the early portions of Old Testament Scripture, God is presented as the cause of all supernatural activity.

**BEFORE
LAW**



Galatians 3:23–4:7

LAW



Ephesians 3:9

MYSTERY



Ephesians 1:10

**FULLNESS
OF TIME**

Four Distinct DISPENSATIONS

However, by the time First Chronicles was written, Satan became the supernatural being responsible for evil temptations (2 Sam. 24:1 and 1 Chr. 21:1). Dispensationalism makes allowances for the fact that God progressively revealed information to Old Testament saints. The recognition of God's use of progressive revelation helps to explain what appears at first as a contradiction.

Changes in Dispensationalism

However, there were some problems. Matters were not helped by the fact that both critics and adherents of dispensationalism alike did not understand the need for a further development and refinement of the system. In 1965, with the publishing of *Dispensationalism Today* by Dr. Charles C. Ryrie, a new era dawned. Dispensationalists began to put forth better reasoned and articulated responses to the criticisms labeled against dispensationalism. A more recent attempt at definition and refinement is seen in the books *Progressive Dispensationalism* and *Dispensationalism, Israel and the Church*. From the 1909 publication of the *Scofield Reference Bible* to the 1993 publishing of *Progressive Dispensationalism*, several very important issues have been refined, restated or all together dropped from the dispensational grid.

Immediately after the publishing of the Scofield Reference Bible, critics attacked the dispensational grid because Scofield's notes indicated that salvation for Old and New Testament saints had differ-

ent requirements. In one of several places, Scofield wrote, "The point of testing is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ, with good works as a fruit of salvation."⁹ To be fair, Dr. Ryrie insists that Scofield's words were the result of "one unguarded statement."¹⁰ However, other dispensational thinkers echoed Scofield's words. William Evans writes, "This is sometimes called the Age of the Church, or the Church period. The characteristic of this age is that salvation is no longer by legal obedience, but by the personal acceptance of the finished work of Jesus Christ..."¹¹ *This is an unmistakable contrast between salvation by human works and salvation by faith in Christ's finished work.* Dr. Lewis S. Chafer, the founder and first president of Dallas Theological Seminary is himself accused of teaching two different plans of salvation.¹²

Both modern and progressive dispensationalists¹³ have made every effort to state very forthrightly their belief that

The *basis* of salvation in every age is the death of Christ; the *requirement* for salvation in every age is faith; the *object* of faith in every age is God; the *content* of faith changes in the various dispensations (*italics his*).¹⁴

This restatement and clarification on the basis of salvation would prove to be only the *first* of many changes in classical dispensationalism, since its introduction in the Scofield Reference Bible in 1909. Other significant issues among classical and modern dispensationalists which have subsequently been dropped are (1) the postponed kingdom theory; (2) the notion that the Sermon on the Mount was an interim ethic between the end of the Mosaic Law and the beginning of the Church period; (3)

the insistence that Jesus abolished the entire Mosaic Law; (4) the notion that God relates to the nation of Israel and the Church on the basis of two new covenants; and finally (5) the position that the Church (beginning, during and ending) was unknown to Old Testament writers in any shape, form or fashion.

Progressive dispensationalists have argued convincingly that the kingdom was not postponed, but inaugurated in a way that both accomplishes the salvation of Gentiles and establishes the eternal Son of David at the right hand of the Father; that the Sermon on the Mount was not for the people of Jesus day only, but we too are called to live by its lofty principles; and that Jesus did not abolish the Mosaic Law so as to release us from any consideration of it as a guide for our conduct, rather Christ fulfilled the Law. That is, He lived up to its every expectation and qualified His death as a sufficient payment for our sin.

In this author's opinion, progressive dispensationalists have made major concessions to their critics. As one who considers himself a progressive dispensationalist, this author realizes the heavy price often required of those who begin to think differently about any of the conclusions in our interpretive system. Dr. Walter C. Kaiser, Jr. when commenting on the bold attempt by progressive dispensationalists to respond to difficult problems facing the system says, "Not too many years ago, such a volume could not even have been imagined, or perhaps not even permitted..."¹⁵ Many Christians do not understand the long hours of dialogue and heated debates necessary to make even the slightest changes in the system.

The significance of these issues to classical and modern dispensationalists must not be underestimated. In like manner, there has been helpful movement towards a possible *synthesis* of the rapture question by progressive dispensationalists in light of these other admissions. Admissions to the effect that the positions previously held were not biblically based, but the concoctions of men—well intentioned men, but men who were wrong, none-the-less.

A Needed Change in Dispensationalism

One conclusion uniformly held by most dispensational premillennialists is a pretrib rapture. This is

without a doubt the most serious short coming (i.e. the weak link) of the system in this author's opinion. Yet, at the same time, it is the most vigorously defended component of the system. Given the difficulty progressive dispensationalists have had in making the genuine gains in biblically defending their position, one is not surprised that the rapture question has not received serious attention. However, as time marches on, this conclusion will give way to a more biblically defensible position. Until then, many dispensationalists will not be able to publicly state their objection to a pretrib rapture without reprisals.

The reason the majority of dispensationalists are pretribulationists is because *of a false assumption based on an incorrect conclusion.* The basis of the incorrect conclusion is the *Sine qua non*¹⁶ (bottom-line) of dispensationalism. In his book, *Dispensationalism Today*, Dr. Charles C. Ryrie indicates three aspects that constitute the *Sine qua non* of dispensationalism.¹⁷ Dr. Ryrie offers this summarization:

The essence of dispensationalism, then, is the distinction between Israel and the Church. This grows out of the dispensationalist's consistent employment of normal or plain interpretation, and it reflects an understanding of the basic purpose of God in all His dealings with mankind as that of glorifying Himself through salvation and other purposes as well.¹⁸

Classical and modern dispensationalists do not insist that Israel and the Church are just distinct entities, but two entirely different entities—so different and so distinct that God cannot work with both at the same time—which is an assumption based on an incorrect conclusion drawn from a biblical truth. Dispensational pretribbers insist that the Church be raptured before the Seventieth Week of Daniel

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begins. Thus, the Seventieth Week is seen as the unfinished portion of God's dealings with the nation Israel which is a different dispensation. To rapture the Church after the Seventieth Week begins is seen as a mixing of the Church and unsaved Israel's dispensations, as well as putting the Church on earth during God's wrath since pretribbers insist that the entire Seventieth Week of Daniel is the wrath of God. This whole line of reasoning is based on an incorrect conclusion and flies in the face of Revelation 12:11 that specifically calls this time the wrath of Satan!

The need to maintain a distinction between the unsaved Israel (the nation) and the Church is an accurate conclusion from Scripture. While the New Testament does not explicitly state a distinction between unsaved Israel and the Church (which includes believing Jews), it is implied. With the exception of one disputed passage, they are always identified as separate entities. Paul's point in Romans 11:25-26 seems rather clear. A partial hardening has happen "to Israel until the fullness of the Gentiles has come in and so all Israel will be saved." As we shall see later, Luke indicates in Acts a future for ethnic Israel. Consequently, having ethnic Israel and the Church as separate entities as dispensationalism's *sine*

qua non is not a problem. Kaiser correctly identifies the real problem when he says,

"Dispensationalism was correct in recognizing that Israel and the church were not the same, but it failed when it went beyond this point of distinguishing between the two to say they were distinct and separate."¹⁹

In other words, the real problem has to do with an incorrect conclusion drawn from a biblical truth. This is not a matter of semantics. Apples are not oranges and oranges are not apples, but they are fruit. The Church is not Israel and Israel is not the Church, but they both belong to God and God is working with both, at the same time. Paul writes in Romans 11:11,13-14,

"But through their (unsaved Israel) fall, to provoke them (unsaved Israel) to jealousy,

salvation has come to the Gentiles...For I speak to your Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry, if by any means I may provoke to jealousy those who are my flesh (unsaved Israel) and save some of them."

Paul clearly indicates that God is using saved Gentiles to help bring Jews to salvation. Any notion that God cannot work with unsaved Jews and the Church at the same time certainly is contradicted by Romans 11.

This false assumption (God cannot work with Israel and the Church at the same time) has lead to other assumptions which do not have explicit biblical support. A pretrib rapture certainly fits in this category. *It is an assumption based on an incorrect conclusion drawn from a biblical truth.* The desire to maintain a clear distinction between unsaved Israel and the Church in all matters great and small is *one* reason dispensational premillennialists and covenantal premillennialists have not been able to come to a synthesis on the rapture question.

The majority of those who are described as covenant theologians²⁰ insist that national Israel rejected their Messiah and therefore lost all future opportunities for blessings as a nation. In other words, God does not have a future plan for Israel as a nation. Individual Jews are able to be saved, but there is no future salvation for Israel as a nation. Thus, the Church becomes Israel. Covenant theologians insist that all the promises of God to Israel now belong to the Church. *To come to these conclusions, one's hermeneutic must change from a natural, normal and customary understanding of Scripture, to an spiritual/allegorical understanding.*

One can see that the two positions are fundamentally opposed to one another. There can be no synthesis of dispensationalism and covenant theology proper. One is right and one is wrong. Scripture

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teaches a future for unsaved Israel (Romans 11:26-32) and the Church of Jesus Christ (1 Thess. 4:13-18). This truth cannot be compromised or sacrificed.

Can a true synthesis of varying dispensational views of Christ's return for His Church be possible, even though pre- and posttribulationists are on the opposite ends of the spectrum concerning the relationship between Israel and the Church? The answer is a resounding yes. The nature of the church is important to the rapture question. However, dispensational premillennialists draw too sharp a distinction between Israel and the Church. John F. Walvoord in his book, *The Rapture Question*, states, "... that the rapture question is determined more by ecclesiology than eschatology."²¹ Walvoord errs by placing too great an emphasis on ecclesiology (how one views the church), and thus comes to an incorrect conclusion unsupported by Scripture. Covenant premillennialists err by not recognizing a biblical distinction between unsaved Israel and the Church. These imbalances will naturally lead to incorrect conclusions regarding God's future plans for both unsaved Israel and the Church.

Correctly, progressive dispensationalists have begun to move away from this incorrect conclusion. Blaising and Bock write,

There are important distinctions between Israel and the church in biblical theology, but there are also real theological connections that link them together in ways not expressed previously in dispensational thought.²²

While Blaising and Bock are soundly pretribulationist, they have moved in their thinking. Their movement, while seemingly tiny, is a giant step towards silencing the critics of dispensationalism and providing an avenue for dialogue concerning the rapture question. In the next issue of our newsletter we will examine some new "theological connections" that concern the rapture question. We will take a detailed look at Acts, chapters one through three, which will demonstrate that God not only can but is working with both Israel and the

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Church; that Daniel's Seventieth Week does involve both Jews and Gentiles, the Church and Israel at the same time; and that the termination of the Church age is the eschatological Day of the Lord, not the beginning of the Seventieth Week of Daniel.

ENDNOTES

1. For presentation of this position, see the previous edition of the *Parousia* newsletter (#5).
2. Henry A. Virkler, *Hermeneutics: Principles and Processes of Biblical Interpretation*, (Grand Rapids: Baker Book House, 1981), 122.
3. For a fuller discussion concerning a definition of this system, please see *Hermeneutics: Principles and Processes of Biblical Interpretation* by Henry A. Virkler; *Progressive Dispensationalism* by Craig A. Blaising and Darrell L. Bock; and *Dispensationalism, Israel and the Church*, edited by Blaising and Bock.
4. Scofield listed seven such sets of glasses or dispensations: innocence, conscience, human government, promise, law, church, and kingdom.
5. For detailed discussion of the three phases of dispensationalism, i.e., classical, modern and progressive dispensationalism see Craig A. Blaising presentation in *Progressive Dispensationalism*, pages 21-56. Scofield and men of his generation are considered classical dispensationalists. Walvoord, Ryrie and Pentecost are considered modern dispensationalists. They made changes to the original system. Bock and Blaising are considered progressive dispensationalists because of the radical changes they made to the system.
6. C.I. Scofield, *Scofield Reference Bible*, (New York: Oxford University Press, 1967), 3.
7. Charles C. Ryrie, *Dispensationalism Today*, (Chicago: Moody Press, 1965), 29.
8. The English term *dispensation* comes from a Latin word *dispensatio* which early church fathers used to translate the Greek term *oikonomia*. *Economy* is a transliteration of the Greek term *oikonomia*. Thus for Ryrie to say "a dispensation is an economy" is circular reasoning. The Greek term *oikonomos* referred to a *servant* who managed his master's household. *Oikonomia* referred to the *activities* of managing the household. The first term applies to the person and the second term applies to the work the person does. Throughout both the Old and New Testament, the activities (*oikonomia*) of a steward (*oikonomos*) always involved the management or administration of something. Whether one was an estate manager, a cook, a city treasurer or a bathhouse overseer, such a one could carry the title *oikonomos*. Luke 12:41-48 records a parable of our Lord that employs this term. Luke 16:1-13 records a parable that has as its primary focus on the activities (*oikonomia*) of a steward (*oikonomos*).
9. This is a note that accompanies John 1:17 in the first edition of the *Scofield Reference Bible*, p. 1115, note 2.
10. Charles C. Ryrie, *Dispensationalism Today*, (Chicago: Moody Press, 1965), 113.
11. William Evans, *Outline Studies of the Bible* (), 34.
12. William E. Cox, *An Examination of Dispensationalism*, (New Jersey: Presbyterian and Reformed Publishing Co., 1963), 19.
13. See endnote 5 above.
14. Charles C. Ryrie, *Dispensationalism Today*, (Chicago: Moody Press, 1965), 123.
15. Walter C. Kaiser, Jr. "An Evangelical Response" in the book *Dispensationalism, Israel and the Church*, edited by Craig Blaising and Darrell Bock, 376.
16. A Latin phrase used by scholars which literally means "without which not," i.e. that which is a fundamental element of something.
17. Charles C. Ryrie, *Dispensationalism Today*, (Chicago: Moody Press, 1965), 44-45.
18. *ibid.*, 47.
19. Walter C. Kaiser, Jr. "An Evangelical Response" in the book *Dispensationalism, Israel and the Church*, edited by Craig Blaising and Darrell Bock, 366.
20. Covenant theology is usually contracted with dispensational theology. Covenant theology focuses the majority of human history towards one covenant—a covenant of grace. They do not see God working through dispensations, but through one covenant. For a discussion of this matter see Henry A. Virkler, *Hermeneutics: Principles and Processes of Biblical Interpretation*.
21. John F. Walvoord, *The Rapture Question*, (Grand Rapids: Zondervan Publishing House, 1972), 16.
22. Blaising and Bock, *Dispensationalism, Israel and the Church*, 377.

In the next issue of *Parousia*
**Lukan Eschatology in the Book of Acts
 and the Rapture Question! Part 2 of 2**

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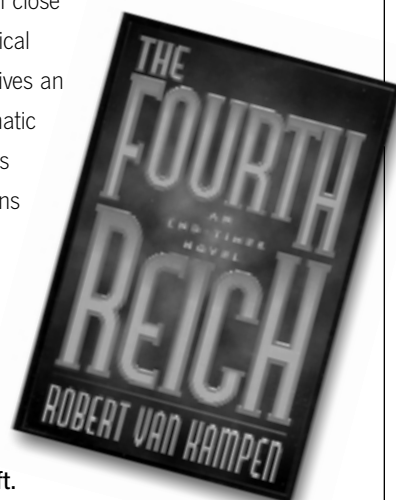
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We are grateful to the Lord for the way our ministry has grown in this past year. We had the opportunity to teach the biblical prewrath position concerning the coming of Christ in many places both here in America and abroad. God is opening the doors for even greater ministry possibilities in 1998. Robert Van Kampen, Charles Cooper and Roger Best will be conducting one-day **Parousia Seminars** in various cities, the first being Houston, Texas on January 17th. Three-day **Parousia Conferences** have been planned for Holland, Michigan April 30 through May 2 and also for the Chicago area in the fall of 1998. The three-day conferences will also feature Marv Rosenthal, Executive Director of Zion's Hope, Inc.

In February Roger Best and Joe Dockery will spend the month in India where they will minister in six different communities. They will also be in the Cayman Islands in March for a church conference. Roger will then be in the Philippines for a series of conferences in March and later again in October. Finally, a symposium for pastors is scheduled for June in England.

In addition to city-wide events and international presentations, The Sign Ministries also already has a number of local church conferences scheduled for 1998. These conferences are truly a blessing, and we look forward to working with pastors, helping them in teaching this important area of doctrine.

If you have a desire for us to come to your area or church with a seminar, conference, or presentation, give us a call and we would be delighted to arrange such a meeting with you.

THE FOURTH REICH

The Fourth Reich, the end-times novel written by Robert Van Kampen, was released this past October and has garnered a favorable response from its readers. Some of the many comments: "I have probably read five fiction books in my whole life. I read *The Fourth Reich* in four sittings; it was fascinating." "The Fourth Reich was a blessing." "I stayed up late because I just could not put it down." "It takes the biblical events of the end times and makes them very practical."

The Fourth Reich is must reading! You may purchase a copy of it at your local bookstore or by calling our ministry. It is one of those books that you will want to pass on to others to read.

The Ministry

Many of you are familiar with who we are at The Sign Ministries. You've seen Robert Van Kampen's picture, read his books, or perhaps listened to his audio tapes. You may have personally met or corresponded with Executive Director Roger Best or Latin American Representatives Bob and Serena Myers. And you've also read the in-depth articles by Charles Cooper, Director of Field Ministries, or contacted him via email.

In addition, The Sign Ministries is supported by an effective and talented staff who help make the ministry what it has become today.

Dean Tisch serves as Ministry Administrator and is an Associate Editor of *Parousia*. He holds a master's degree in education from Northern Illinois University, is married, and has three children. If you've called our toll free number, you probably have talked with Dean!

Lindsey Teerman serves as our Ministry Coordinator and also helps edit *Parousia*. Lindsey is also responsible for the vast amount of materials and correspondence that we send out.

Scott Holmgren serves as Art Director and Computer Systems Administrator. His degree is in filmmaking and screenwriting from Columbia College in Chicago. Scott designs all the printed materials we send out, maintains our internet website, and creates our multimedia presentations. He and his wife have three children.

Robert Eller serves as Sound Director and is currently getting things up and running for our new radio program scheduled for the new year. Robert also edits and produces our audio tape packages. Robert is married with two children.



Dean



Lindsey



Scott



Robert

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**THE
SIGN
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Letters

Just a few of the hundreds of messages that we've received at The Sign Ministries.

Thank you for the most recent newsletter with the article "Legs to Stand On." Excellent!... Thank you very much for opening my eyes to what I believe is the truth of the Rapture.

V.R., TEXAS

I truly appreciate your writings. They changed me from a pretribber to a prewrather. It gave much new meaning to why God gave us these prophecies.

D.H., EMAIL

I'm writing because I read *The Fourth Reich* and found it compelling. Thank God for your Holy Spirit insight into prophetic truth!... The thesis of a Pre-Wrath Rapture of the church is consistent with the Bible. Nonetheless, it is only by God's grace and Holy Spirit that we can come to that conclusion.

M.H., FLORIDA

My hat goes off to Mr. Van Kampen for his intricate, wonderful work in *The Sign*. It's because of the diligence and determination of people like him (and the rest of those in your ministry) that people such as myself may learn about the most important upcoming chain of events ever to face the world. Thanks for setting the record straight in the most logical way I've ever come across.

B.P., ILLINOIS

I bought your book *The Rapture Question Answered* recently from the M.V. Doulos when it was visiting Cairns, Australia, and have thoroughly enjoyed reading it. The common denominator hermeneutic you used encouraged me so... I look forward to the opportunity to correspond with you and search the Scriptures.

B.T., AUSTRALIA