

Dispensationalism — Date Setting

“The popularity of dispensationalism was due to the fact that these teachers were teaching accurately that the rapture was a timeless event and the tribulation was eschatological (i.e. any “date setting” was unbiblical). Dispensationalism was entirely anti-date setting.”

—— Ron J. Bigalke Jr., Ph.D, The Revival of Futurist Interpretation Following the Reformation (Journal of Dispensational Theology, April 2009), 46.

“Just this week (the week before Christmas) I received in the mail from an anonymous sender, a book entitled Blessed Hope, 1996. . . by someone from the Houston area named Salty Dec. You guessed it; the Rapture is slated for 1996 Unfortunately, both advocates and antagonists of dispensationalism are woefully ignorant that the very Biblical assumptions underlying dispensationalism are themselves hostile to the date-setting of the Rapture. Much harm has been done by the supposed friends, not to mention the critics of dispensationalism by these distortions.”

—— Thomas D. Ice, Dispensationalism, Date-Setting and Distortion: Biblical Perspectives 1:5 (Sept./Oct. 1988) 1.

“To predict or estimate the day, the month, or the year, or even the decade of Christ’s return is fallacious. Jesus Himself said, “But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone” (Matt. 24:36).”

—— John Hart, Evidence for the Rapture: A Biblical Case for Pretribulationism. EPub ed., (Moody Publishers, 2015), 18.