

# Notes

## Introduction

1. I assessed the theological significance of this literary genre in *Rapture fiction and the evangelical crisis* (Webster, NY: Emmaus, 2006) and traced its origins and development in *Writing the rapture: Prophecy fiction in evangelical America* (Oxford: Oxford University Press, 2009).
2. See, for example, Steve Brouwer et al., *Exporting the American Gospel: Global Christian Fundamentalism* (New York: Routledge, 1996), and Gabriel Abraham Almond et al., *Strong religion: The rise of fundamentalisms around the world* (Chicago: University of Chicago Press, 2003).
3. See, for example, Steve Bruce, *The rise and fall of the new Christian right: Conservative protestant politics in America, 1978–1988* (Oxford: Clarendon Press, 1988); Steve Bruce et al. (eds), *The rapture of politics: The Christian right as the United States approaches the year 2000* (London: Transaction Publishers, 1995); and Martin Durham, *The Christian Right, the far right and the boundaries of American conservatism* (Manchester: Manchester University Press, 2000). See also Robert Fuller, *Naming the Antichrist: The history of an American obsession* (New York: Oxford University Press, 1995), and, more generally on the political implications of religious conservatism, Terry Eagleton, *Holy terror* (Oxford: Oxford University Press, 2005).
4. See, for two most useful among the many discussions of this phenomenon, Paul Boyer, *When time shall be no more: Prophecy belief in modern American culture* (Cambridge, MA: Belknap Press of Harvard University Press, 1992), and Nicholas Guyatt, *Have a nice doomsday: Why millions of Americans are looking forward to the end of the world* (London: Ebury Press, 2007). On the political implications of evangelical prophetic belief, see, more generally, Erling Jorstad, *The politics of doomsday: Fundamentalists of the far right* (Nashville, TN: Abingdon Press, 1970); John M. Werly, 'Premillennialism and the paranoid style,' *American Studies* 18 (1977), 39–55; C.H. Lippy, 'Waiting for the end: The social context of American apocalyptic religion,' in L. Zamora (ed.), *The apocalyptic vision in America: Interdisciplinary essays on myth and culture* (Bowling Green, OH: Bowling Green University Popular Press, 1982), 37–63; Robert Clouse, 'The New Christian Right, America, and the Kingdom of God,' *Christian Scholars Review* 12 (1983), 3–16; Richard N. Ostling, 'Armageddon and the end times: Prophecies of the last days surface as a campaign issue,' *TIME* (November 5, 1984), 73; James Mills, 'The serious implications of a 1971 conversation with Ronald Reagan: A footnote to current history,' *San Diego Magazine* (August 1985), 141; Grace Halsell, *Prophecy and politics: Militant evangelists on the road to nuclear war* (Westport, CT: Lawrence Hill, 1986); Richard H. Popkin, 'The triumphant apocalypse and the catastrophic apocalypse,' in Avner Cohen and Steven Lee (eds), *Nuclear weapons and the future of humanity* (Totowa, NJ: Rowman & Allanheld, 1986), 131–49; Ed Dobson and Ed Hindson, 'Apocalypse now? What fundamentalists believe

about the end of the world,' *Policy Review* 38 (1986), 16–23; Andrew J. Weigert, 'Christian eschatological identities and the nuclear context,' *Journal for the Scientific Study of Religion* 27 (1988), 175–91; Mark G. Toulouse, 'Pat Robertson: Apocalyptic theology and American foreign policy,' *Journal of Church and State* 31:1 (1989), 73–99; Kurt Ritter, 'Reagan's 1964 TV speech for Goldwater: Millennial themes in American political rhetoric,' in Martin J. Medhurst and Thomas W. Benson (eds), *Rhetorical dimensions in media: A critical casebook*, second edition (Dubuque, IA: Kendall / Hunt, 1991), 58–72; Charles B. Strozier, *Apocalypse: On the psychology of fundamentalism in America* (Boston, MA: Beacon Press, 1994); Donald E. Wagner, *Anxious for Armageddon: A call to partnership for middle eastern and western Christians* (Scottsdale, PA: Herald Press, 1995); Daniel Wojcik, 'Embracing doomsday: Faith, fatalism, and apocalyptic beliefs in the nuclear age,' *Western Folklore* 55:4 (1996), 297–330; Thomas Robbins and Susan Palmer (eds), *Millennium, messiahs and mayhem* (New York: Routledge, 1997); David Katz and Richard Popkin, *Messianic revolution: Radical religious politics to the end of the second millennium* (New York: Penguin, 1999); Philip H. Melling, *Fundamentalism in America: Millennialism, identity and militant religion* (Edinburgh: Edinburgh University Press, 1999); Orestis Linder Mayer, 'Europe as Antichrist: North American pre-millenarianism,' in Stephen Hunt (ed.), *Christian millenarianism: From the early church to Waco* (Bloomington, IN: Indiana University Press, 2001), 39–49; Didi Herman, 'Globalism's "siren song": The United Nations and international law in Christian Right thought and prophecy,' *The Sociological Review* 49:1 (2001), 56–77; Gershom Gorenberg, *The end of days: Fundamentalism and the struggle for the Temple Mount* (New York: Oxford University Press, 2002); Melani McAlister, 'Prophecy, politics and the popular: The *Left Behind* series and Christian fundamentalism's New World Order,' *South Atlantic Quarterly* 102:4 (2003), 773–98; Peter Yoonsuk Paik, 'Smart bombs, serial killing, and the rapture: The vanishing bodies of imperial apocalypticism,' *Postmodern Culture* 14:1 (2003), available at <http://muse.jhu.edu/journals/pmc/index.html>, accessed 19 January, 2008; Mark Stover, 'A kinder, gentler teaching of contempt? Jews and Judaism in contemporary protestant evangelical children's fiction,' *Journal of Religion & Society* 7 (2005), available online at <http://moses.creighton.edu/JRS/>, accessed 19 January, 2008; Timothy Weber, *On the road to Armageddon: How evangelicals became Israel's best friend* (Grand Rapids, MI: Baker, 2005); Rammy M. Haija, 'The Armageddon lobby: Dispensationalist Christian Zionism and the shaping of US policy towards Israel-Palestine,' *Holy Land Studies* 5:1 (2006), 75–95; Klaus J. Milich, 'Fundamentalism hot and cold: George W. Bush and the 'Return of the Sacred',', *Cultural Critique* 62 (2006), 92–125; Kevin Phillips, *American theocracy: The peril and politics of radical religion, oil, and borrowed money in the 21st century* (New York: Viking, 2006); Joseph Purcell, 'Left Behind: Depictions of Europe as an American other in the premillennial imagination' (unpublished BA thesis, University of Manchester, 2006); Michael Standaert, *Skipping towards Armageddon: The politics and propaganda of the Left Behind novels and the LaHaye empire* (Brooklyn, NY: Soft Skull Press, 2006); Tristan Sturm, 'Prophetic eyes: The theatricality of Mark Hitchcock's premillennial geopolitics,' *Geopolitics* 11 (2006), 231–55; Hugh B. Urban, 'America, Left Behind: Bush, the neoconservatives, and evangelical Christian

- fiction,' *Journal of Religion & Society* 8 (2006), 1–15; Crawford Gribben, 'After Left Behind: The paradox of evangelical pessimism,' in Kenneth G.C. Newport and Crawford Gribben (eds), *Expecting the end: Contemporary millennialism in social and historical context* (Baylor, TX: Baylor University Press, 2006), 113–30; idem, 'Protestant millennialism, political violence and the Ulster conflict,' *Irish Studies Review* 15:1 (2007), 51–63; Molly Worthen, 'The Chalcedon problem: Rousas John Rushdoony and the origins of Christian Reconstructionism,' *Church History* (2008), 399–437; Jennie Chapman, 'Paradoxes of power: Apocalyptic agency in the Left Behind series' (unpublished PhD thesis, University of Manchester, 2010).
5. See, for example, Michael Northcott, *An angel directs the storm: Apocalyptic religion and American empire* (London: I.B. Taurus, 2004), Richard K. Fenn, *Dreams of glory: The sources of apocalyptic terror* (Aldershot: Ashgate, 2005), and, more generally, Ralph Clark Chandler, 'The wicked shall not bear rule: The fundamentalist heritage of the New Christian Right,' in David G. Bromley and Anson Shupe (eds), *New Christian politics* (Macon, GA: Mercer University Press, 1984), 41–58; Bruce Barron, *Heaven on earth? The social and political agendas of Dominion Theology* (Grand Rapids, MI: Zondervan, 1992); Michael Lienesch, *Redeeming America: Piety and politics in the new Christian right* (Chapel Hill, NC: The University of North Carolina Press, 1993); Linda Kintz and Julia Lesage (eds), *Media, culture, and the religious right* (Minneapolis, MN: University of Minnesota Press, 1998); Stefan Halper and Jonathan Clarke, *America alone: The Neo-Conservatives and the global order* (Cambridge: Cambridge University Press, 2004); Randall Balmer, *Thy kingdom come: How the religious right distorts the faith and threatens America: An evangelical's lament* (New York: Basic Books, 2006).
  6. See, for example, Darryl Jones, 'The liberal Antichrist: *Left Behind* in America,' in Kenneth G.C. Newport and Crawford Gribben (eds), *Expecting the end: Millennialism in social and historical context* (Baylor, TX: Baylor University Press, 2006), 97–112.
  7. See, for example, Brian E. Daley, *The hope of the early Church: Eschatology in the patristic age* (Cambridge: Cambridge University Press, 1991); Charles E. Hill, *Regnum Caelorum: Patterns of millennial thought in early Christianity*, second edition (Grand Rapids, MI: Eerdmans, 2001).
  8. Augustine, *Concerning the City of God against the pagans*, trans. Henry Bettenson (London: Penguin, 1984); Michael J. Svigel, 'The phantom heresy: Did the Council of Ephesus (431) condemn chiliasm?,' *The Trinity Journal* 24 n.s. (2003), 105–12.
  9. See, for a compelling account of medieval millennial movements, Norman Cohn, *The pursuit of the millennium* (1957; rpt. London: Mercury Books, 1962).
  10. See, for example, Marjorie Reeves, *The influence of prophecy in the later middle ages* (Oxford: Clarendon Press, 1969).
  11. Richard A. Muller, *Post-Reformation reformed dogmatics*, second edition, 4 vols (Grand Rapids, MI: Baker Academic, 2003), 4: 420.
  12. D.G. Hart, *Deconstructing Evangelicalism: Conservative Protestantism in the age of Billy Graham* (Grand Rapids, MI: Baker, 2004), 28. See also Donald W. Dayton, 'Some doubts about the usefulness of the category "Evangelical",' in Donald W. Dayton and Robert K. Johnston (eds), *The variety of American*

- Evangelicalism* (Downers Grove, IL: InterVarsity Press, 1991), 245–51, and Harriet A. Harris, *Fundamentalism and evangelicals* (Oxford: Clarendon Press, 1998; 2008), v–x.
13. Hart, *Deconstructing Evangelicalism*, 35–6. On the culture of evangelicalism more generally, see Nancy Ammerman, *Bible believers: Fundamentalists in the modern world* (New Brunswick, NJ: Rutgers University Press, 1987); and Randall Balmer, *Mine eyes have seen the glory: A journey into the evangelical subculture in America* (1989; fourth edition, Oxford: Oxford University Press, 2006).
  14. Hart, *Deconstructing Evangelicalism*, 37.
  15. Hart, *Deconstructing Evangelicalism*, 48.
  16. Hart, *Deconstructing Evangelicalism*, 48.
  17. George M. Marsden, 'Introduction: The evangelical denomination,' in George M. Marsden (ed.), *Evangelicalism and modern America* (Grand Rapids, MI: Eerdmans, 1984), ix–xiv.
  18. David W. Bebbington, *Evangelicalism in modern Britain: A history from the 1730s to the 1980s* (London: Routledge, 1989), 2–17. See also idem, 'The Advent hope in British Evangelicalism since 1800,' *Scottish Journal of Religious Studies* 9 (1988), 103–10; idem, 'Evangelical theology in the English-speaking world during the nineteenth century,' *Scottish Bulletin of Evangelical Theology* 22:2 (2004), 133–150; idem, 'Response,' in Michael A. G. Haykin and Kenneth J. Stewart (eds), *The emergence of Evangelicalism: Exploring historical continuities* (Nottingham, UK: Apollos, 2008), 417–32. Bebbington has also suggested that evangelicals developed postmillennialism as a distinctive eschatology in the eighteenth century and in the nineteenth century developed the expectation that the return of Christ would be 'personal'; *Evangelicalism in modern Britain*, passim.
  19. Hart, *Deconstructing Evangelicalism*, 98.
  20. Hart, *Deconstructing Evangelicalism*, 99.
  21. Hart, *Deconstructing Evangelicalism*, 125.
  22. Hart, *Deconstructing Evangelicalism*, 31.
  23. Timothy Larsen, 'The reception given *Evangelicalism in Modern Britain* since its publication in 1989,' in Michael A.G. Haykin and Kenneth J. Stewart (eds), *The emergence of Evangelicalism: Exploring historical continuities* (Nottingham, UK: Apollos, 2008), 21–36.
  24. Gribben, *Writing the rapture*, 107–28.
  25. The history of the scholarly study of evangelicalism is surveyed in Hart, *Deconstructing Evangelicalism*, 35–106.
  26. The American edition of the book was published as *The advent of Evangelicalism: Exploring historical continuities* (Nashville, TN: B&H Academic, 2009).
  27. It has been reported that a Methodist scholar had been invited to participate in the collection; see Iain Campbell, review of *The emergence of Evangelicalism*, at <http://www.reformation21.org/shelf-life/the-emergence-of-evangelicalism.php>, accessed 8 May 2009.
  28. Bebbington, 'Response,' 418.
  29. J. F. C. Harrison, *The second coming: Popular millenarianism, 1780–1850* (New Brunswick, NJ: Rutgers University Press, 1979), 132. See also Gordon Allan, 'Southcottian sects from 1790 to the present day,' in Kenneth G. C. Newport

- and Crawford Gribben (eds), *Expecting the end: Millennialism in social and historical context* (Baylor, TX: Baylor University Press, 2006), 213–36.
30. Allan, 'Southcottian sects,' 227, 232.
  31. Guy Featherstone, "'Holy city": The Brethren community at Kyneton, 1900–1911,' *Brethren Historical Review* 5:1 (2008), 2–24. On B.W. Newton, see Jonathan D. Burnham, *A story of conflict: The controversial relationship between Benjamin Wills Newton and John Nelson Darby*, Studies in Evangelical History and Thought (Milton Keynes: Paternoster, 2005), and, most substantially, Nigel Pibworth, 'Benjamin Wills Newton (1807–1899): A theological biography' (unpublished manuscript, 531 pp.).
  32. The followers of Joanna Southcott act as a counter-example, in that they redefine the biblical canon to include the Old Testament apocrypha and other texts; Gordon, 'Southcottian sects,' 225.
  33. Andrew Pettegree, *Reformation and the culture of persuasion* (Cambridge: Cambridge University Press, 2005).
  34. Diarmaid MacCulloch, *Reformation: Europe's house divided* (London: Penguin, 2004), xx, 353, 700.
  35. Quoted in Christopher Burdon, *The apocalypse in England: Revelation unraveling, 1700–1834* (Basingstoke: Palgrave, 1997), 9. Of course, it is important to remember that apocalyptic was unknown as a genre in the sixteenth century; Irena Backus, *Reformation readings of the Apocalypse: Geneva, Zurich and Wittenberg* (Oxford: Oxford University Press, 2000), xi.
  36. For recent theorizations of millennialism, see Leon Festinger et al., *When prophecy fails* (Minneapolis: University of Minneapolis Press, 1956); David F. Aberle, 'A note on relative deprivation theory as applied to millenarian and other cult movements,' in Sylvia Thrupp (ed.), *Millennial dreams in action: Studies in revolutionary religious movements* (New York: Schocken Books, 1970), 209–14; Graham Allan, 'A theory of millennialism: The Irvingite movement as an illustration,' *British Journal of Sociology* 25 (1974), 296–311; James West Davidson, *The logic of millennial thought: Eighteenth-century New England* (New Haven, CT: Yale University Press, 1977); Jacques Derrida, 'Of an apocalyptic tone recently adopted in philosophy,' *Semeia* 23 (1982), 63–97; Theodore Olson, *Millennialism, utopianism, and progress* (Toronto: Toronto University Press, 1982); W. Warren Wagar, *Terminal visions: The literature of last things* (Bloomington, IN: Indiana University Press, 1982); James H. Moorhead, 'Millennialism,' in Samuel S. Hill (ed.) *Encyclopaedia of religion in the South* (Macon, GA: Mercer University Press, 1984), 477–9; Barry Brummett, 'Premillennial apocalypse as a rhetorical genre,' *Central States Speech Journal* 35 (1984), 84–93; Edward A. Tiryakian, 'Modernity as an eschatological setting: A new vista for the study of religions,' *History of Religions* 25:4 (1986), 378–86; Stephen D. O'Leary, *Arguing the apocalypse: A theory of millennial rhetoric* (Oxford: Oxford University Press, 1994); Malcolm Bull (ed.), *Apocalypse theory and the end of the world* (Oxford: Blackwell, 1995); Paul S. Fiddes, *The promised end: Eschatology in theology and literature* (Oxford: Blackwell, 2000); idem, 'Facing the end: The apocalyptic experience in some modern novels,' in John Colwell (ed.), *Called to one hope: Perspectives on the life to come* (Carlisle: Paternoster, 2000), 191–209; Stephen J. Stein, 'American millennialism: Towards construction of a new architectonic of American apocalypticism,' in Abbas Amanat and Magnus Bernhardsson (eds), *Imagining the end: Visions*

- of apocalypse from the Ancient Middle East to modern America (London: I.B. Taurus, 2002), 187–211; Crawford Gribben and Timothy C.F. Stunt, 'Introduction,' in Crawford Gribben and Timothy C.F. Stunt (eds), *Prisoners of hope? Aspects of evangelical millennialism in Britain and Ireland, 1800–1880*, Studies in Evangelical history and thought (Milton Keynes: Paternoster, 2004), 1–17; David G. Bromley, 'Violence and New Religious Movements,' in James R. Lewis (ed.), *The Oxford handbook of new religious movements* (Oxford: Oxford University Press, 2004), 143–62; Richard Landes, 'Millennialism,' in James R. Lewis (ed.), *The Oxford Handbook of New Religious Movements* (Oxford: Oxford University Press, 2004), 333–58; Stephen D. O'Leary, and Glen S. McGhee (eds), *War in heaven/Heaven on earth: Theories in the apocalyptic*, Millennialism and society (London: Equinox, 2005); Brenda E. Brasher and Lee Quinby, *Gender and apocalyptic desire*, Millennialism and society (London: Equinox, 2006); Crawford Gribben, 'The future of millennial expectation,' in Newport and Gribben (eds), *Expecting the end: Millennialism in social and historical context* (Baylor, TX: Baylor University Press, 2006), 237–40; Cathy Gutierrez and Hillel Schwartz (eds), *The end that does: Art, science and millennial accomplishment*, Millennialism and society (London: Equinox, 2006); and John Wallis and Kenneth G.C. Newport (eds), *The end all around us: Apocalyptic texts and popular culture* (London: Equinox, 2008). See also, more generally, John J. Collins, Bernard McGinn, Stephen J. Stein, 'General introduction,' in Bernard McGinn (ed.), *Encyclopedia of apocalypticism*, 3 vols (New York: Continuum, 1998), 1: vii–xi; James Berger, *After the end: Representations of post-apocalypse* (Minneapolis: University of Minnesota, 1999), and Mark S. Sweetnam, 'Defining dispensationalism: A cultural studies perspective,' *Journal of Religious History* 34: 2 (2010), 191–212. For a survey of millennial studies scholarship, see David E. Smith, 'Millennial scholarship in America,' *American Quarterly* 17 (1965), 535–49; Hillel Schwartz, 'The end of the beginning: Millenarian studies, 1969–1975,' *Religious Studies Review* 2 (1976), 1–15; Leonard I. Sweet, 'Millennialism in America: Recent studies,' *Theological Studies* 40 (1979), 510–31; Douglas Shantz, 'Millennialism and apocalypticism in recent historical scholarship,' in Crawford Gribben and Timothy C.F. Stunt (eds), *Prisoners of hope? Aspects of evangelical millennialism in Britain and Ireland, 1800–1880*, Studies in Evangelical History and Thought (Milton Keynes: Paternoster, 2004), 18–43.
37. See Chapter 3 of this book; Anthony A. Hoekema, *The Bible and the future* (Grand Rapids, MI: Eerdmans, 1979), 179, commenting, perhaps inaccurately, on Norman Shepherd, 'Postmillennialism,' in *Zondervan pictorial encyclopedia of the Bible*, ed. Merrill C. Tenney (Grand Rapids, MI: Zondervan, 1975), 4: 822–3.
  38. Reiner Smolinski, 'Caveat Emptor: Pre- and postmillennialism in the late reformation period,' in James E. Force and Richard H. Popkin (eds), *Millenarianism and messianism in early modern European culture: The millenarian turn* (Dordrecht: Kluwer Academic Publishers, 2001), 146.
  39. *Oxford English Dictionary*, s.v.
  40. Daley, *The hope of the early Church*; Hill, *Regnum Caelorum*. On Spurgeon, see 'Spurgeon's Confession of Faith,' *The Sword and Trowel* 26 (August 1891), 446–8; S.H. Kellog, 'Christ's coming: Will it be premillennial?' in Nathaniel West (ed.), *Premillennial essays of the prophetic conference held in the Church*

- of the Holy Trinity, New York City (Chicago, IL: Fleming H. Revell, 1879), 74; Lewis A. Drummond, *Spurgeon: Prince of preachers* (Grand Rapids, MI: Kregel, 1992), 650; C.W.H. Griffiths, 'Spurgeon's eschatology,' *Watching and Waiting: A publication of the Sovereign Grace Advent Testimony* 23:15 (1990), 227; Dennis M. Swanson, 'The millennial position of Spurgeon,' *The Master's Seminary Journal* 7:2 (1996), 183–212. On Ladd, see John A. D'Elia, *A place at the table: George Eldon Ladd and the rehabilitation of evangelical scholarship in America* (Oxford: Oxford University Press, 2008).
41. See Mark Sweetnam and Todd Mangum, *The Scofield Bible: Its history and impact on the evangelical church* (Milton Keynes: Paternoster, 2009); Craig A. Blaising and Darrell L. Bock, *Progressive dispensationalism* (Wheaton, IL: Victor, 1993).
  42. Ernest L. Tuveson, *Redeemer nation: The idea of America's millennial role* (Chicago: University of Chicago Press, 1968), 33–4; Harrison is a prominent advocate of this distinction in *The second coming*.
  43. Ernest R. Sandeen, *The roots of fundamentalism: British and American millenarianism, 1800–1930* (Chicago: University of Chicago Press, 1970), 5 n. 3.
  44. Worthen, 'The Chalcedon problem,' 399–437.
  45. Bryan R. Wilson, *Magic and the millennium: A sociological study of religious movements of protest among tribal and third-world peoples* (London: Harper and Row, 1973), 491.
  46. Jürgen Moltmann, *The coming of God: Christian eschatology* (London: SCM, 1996), 159–92. Note that Moltmann does not deny the importance of the traditional terminology of pre- and post-millennialism, e.g. 153.
  47. W.R. Ward, *Early Evangelicalism: A global intellectual history, 1670–1789* (Cambridge: Cambridge University Press, 2006), 74–5, 88, 98.
  48. Philip Jenkins, *Mystics and messiahs: Cults and new religions in American history* (Oxford: Oxford University Press, 2000), 5.
  49. For, as J.F.C. Harrison has noted, 'if Joseph [Smith] taught that Adam had dwelt in the Mississippi Valley and that Christ had visited the Nephites, William Blake believed that Noah and the patriarchs had lived in Britain and that the Holy Lamb of God had walked upon England's mountains. Richard Brothers' theory of British Israel linked the Anglo-Saxons with forgotten Israelite ancestors; and the Southcottians were assured that in God's providence a special place had been given to the British people ... In this respect Joseph was no more (and no less) exceptionalist than his British counterparts'; Harrison, *The second coming*, 182–3.
  50. For recent surveys of scholarship on the modern trans-Atlantic world, see David Armitage and Michael J. Braddick (eds), *The British Atlantic world, 1500–1800*, second edition (Basingstoke: Palgrave Macmillan, 2009), and Alexander Murdoch, *Scotland and America, c. 1600–c. 1800* (Basingstoke: Palgrave Macmillan, 2009).
  51. See, for example, Avihu Zakai, *Exile and kingdom: History and apocalypse in the puritan migration to America* (Cambridge: Cambridge University Press, 1992). This theme has been explored most recently in Joseph Chi, "'Forget not the wombe that bare you, and the brest that gave you sucke": John Cotton's sermons on Canticles and Revelation and his apocalyptic vision For England' (unpublished PhD thesis, New College, Edinburgh, 2008).
  52. Harrison, *The second coming*, 163.

53. Harrison, *The second coming*, xv.
54. Harrison, *The second coming*, 131.
55. The term is used by Michael Barkun in *A culture of conspiracy: Apocalyptic visions in contemporary America* (Berkeley: University of California Press, 2003). After all, Joanna Southcott's 'record of prognostication was impressive. She foretold the war with France, the poor harvests of 1794, 1795, and 1797, and the effects of the rain in 1799 and the sun in 1800 on crops. She foretold the naval mutiny of 1797, and confounded Pomeroy by accurately predicting the death of the Bishop of Exeter'; Harrison, *The second coming*, 104.

## 1 The Emergence of Evangelical Millennialism, 1500–1600

1. Cohn, *Pursuit of the millennium*, 278–9. See also, more recently, Tal Howard, 'Charisma and history: The case of Münster, Westphalia, 1534–1535,' *Essays in History* 35 (1993), 48–64; Thomas Flanagan, 'The politics of the millennium,' *Terrorism and Political Violence* 7:3 (1995), 164–75; and Frederic Baumgartner, *Longing for the end: A history of millennialism in Western civilization* (New York: Palgrave, 1999).
2. Cohn, *Pursuit of the millennium*, 281.
3. Cohn, *Pursuit of the millennium*, 278–306; Ian M. Randall, *Communities of conviction: Baptist beginnings in Europe* (Schwarzenfeld, Germany: Neufeld Verlag, 2009), 8–9.
4. Muller, *Post-Reformation reformed dogmatics*, 4: 420.
5. The ancient, biblical and medieval roots of apocalyptic and millennial ideologies are generally described in Ernest Lee Tuveson, *Millennium and utopia: A study in the background of the idea of progress* (Berkeley: University of California Press, 1949); Eugene Weber, *Apocalypses: Prophecies, cults, and millennial beliefs through the ages* (Cambridge, MA: Harvard University Press, 1999); Michael Wilks (ed.), *Prophecy and eschatology: Studies in church history, Subsidia 10* (Oxford: Blackwell, 1994); and specifically described in Norman Cohn, *Cosmos, chaos and the world to come: The ancient roots of apocalyptic faith* (London: Yale University Press, 1993); Christopher Rowland and John Barton (eds), *Apocalyptic in history and tradition* (Sheffield: Sheffield Academic Press, 2002); Christopher Rowland, 'Afterword,' *Journal for the Study of the New Testament* 25:2 (2002); and Richard Landes et al. (eds), *The apocalyptic year 1000: Religious expectation and social change, 950–1050* (Oxford: Oxford University Press, 2003). For a general survey of their early modern application, see, with appropriate qualifications, L.E. Froom, *The prophetic faith of our fathers: The historical development of prophetic interpretation*, 4 vols (Washington: Review and Herald, 1948).
6. Backus, *Reformation readings of the apocalypse*, xii; Daley, *The hope of the early Church*, passim; Hill, *Regnum Caelorum*.
7. Richard Muller has noted that, during the sixteenth and seventeenth centuries, 'Reformed theology appears not as a monolithic structure – not, in short, as "Calvinism" – but as a form of Augustinian theology and piety capable of considerable variation in its form and presentation'; *Christ and the*



- decree: *Christology and predestination in Reformed theology from Calvin to Perkins* (Durham, NC: Labyrinth, 1986), 176.
8. Augustine, *City of God*, 906–7.
  9. Augustine, *City of God*, 921, 933.
  10. Backus, *Reformation readings of the apocalypse*, xvi.
  11. Backus, *Reformation readings of the apocalypse*, xviii.
  12. Quoted in Backus, *Reformation readings of the apocalypse*, 7.
  13. John Calvin, *The epistles of Paul the Apostle to the Romans and to the Thessalonians*, trans. Ross Mackenzie (Grand Rapids, MI: Eerdmans, 1972), 401.
  14. For a modern example of this trend, see Fenn, *Dreams of glory*.
  15. Backus, *Reformation readings of the apocalypse*, 3. On reformation millennialism more generally, see T.F. Torrance, 'The eschatology of the reformation,' *Eschatology: Scottish Journal of Theology Occasional Papers* 2 (1953), 36–62; Heinrich Quistorp, *Calvin's doctrine of the last things* (London: Lutterworth Press, 1955).
  16. Backus, *Reformation readings of the apocalypse*, 6, 29.
  17. Backus, *Reformation readings of the apocalypse*, 8–10.
  18. John Calvin, *Institutes of the Christian religion*, eds J.T. McNeill and F.L. Battles (1559; rpt. London: SCM, 1960), iii. xxv. 5; Quistorp, *Calvin's doctrine of the last things*, passim.
  19. Calvin, *Institutes*, iii. xxv. 5.
  20. Calvin, *The epistles of Paul the Apostle to the Romans and to the Thessalonians*, 396.
  21. Backus, *Reformation readings of the apocalypse*, 35; Irena Backus, 'The Church Fathers and the canonicity of the Apocalypse in the sixteenth century: Erasmus, Frans Titelmans, and Theodore Beza,' *Sixteenth Century Journal* 29 (1998), 662.
  22. Backus, *Reformation readings of the apocalypse*, 11–13.
  23. John Bale, *The image of both Churches* (1547); rpt. in *Select works of John Bale*, ed. Henry Christmas (Cambridge: University Press, 1849), 251–2.
  24. Kenneth Austin, *From Judaism to Calvinism: The life and writings of Immanuel Tremellius (c. 1510–1580)*, St Andrews Studies in Reformation History (Aldershot: Ashgate, 2007).
  25. Backus, *Reformation readings of the apocalypse*, 33–5.
  26. On the eschatology of the reformers, see Torrance, 'The eschatology of the reformation,' 36–62; Quistorp, *Calvin's doctrine of the last things*; B.W. Ball, *A great expectation: Eschatological thought in English Protestantism to 1660* (Leiden: Brill, 1975); Paul Christianson, *Reformers and Babylon: English apocalyptic visions from the reformation to the eve of the Civil War* (Toronto: University of Toronto Press, 1978); Richard Bauckham, *Tudor apocalypse: Sixteenth-century apocalypticism, millenarianism and the English reformation: From John Bale to John Foxe and Thomas Brightman* (Appleford: Sutton Courtenay Press, 1978); Katherine Firth, *The apocalyptic tradition in Reformation Britain, 1530–1645* (Oxford: Oxford University Press, 1979); C.A. Patrides and Joseph Wittreich (eds), *The apocalypse in English Renaissance thought and literature: Patterns, antecedents and repercussions* (Manchester: Manchester University Press, 1984); Rodney L. Peterson, *Preaching in the last days: The theme of 'two witnesses' in the sixteenth and seventeenth centuries*

- (Oxford: Oxford University Press, 1993); Backus, *Reformation readings of the apocalypse*; Crawford Gribben, *The puritan millennium: Literature and theology, 1550–1682* (Dublin: Four Courts, 2000); Howard Hotson, *Johann Heinrich Alsted, 1588–1638* (Oxford: Oxford University Press, 2000); idem, *Paradise postponed: Johann Heinrich Alsted and the Birth of Calvinist Millenarianism* (Dordrecht: Kluwer Academic Publishers, 2000); John Christian Laursen and Richard H. Popkin (eds), *Continental millenarians: Protestants, Catholics, heretics* (Dordrecht: Kluwer Academic Publishers, 2001); and Jeffrey K. Jue, *Heaven upon earth: Joseph Mede (1586–1638) and the legacy of millenarianism* (Dordrecht: Kluwer Academic Publications, 2006).
27. Peter Hall (ed.), *Harmony of the Protestant confessions* (1842; rpt. Edmonton: Still Waters Revival Books, 1992), 106.
  28. Gerald Bray, *Documents of the English reformation* (Cambridge: James Clarke, 1995), 309–10.
  29. Hall (ed.), *Harmony of the Protestant confessions*, 88.
  30. On this recovery, see most recently Gribben, *The puritan millennium*; Hotson, *Paradise postponed*; and Jue, *Heaven upon earth*.
  31. Christopher Hill, *Antichrist in seventeenth-century England* (London: Oxford University Press, 1971), 3–4.
  32. Palle J. Olsen, 'Was John Foxe a millenarian?' *Journal of Ecclesiastical History* 45:4 (1994), 600–24.
  33. Michael Jensen, "'Simply" reading the Geneva Bible: The Geneva Bible and its readers,' *Literature and Theology* 9 (1995), 30–45.
  34. *Geneva Bible* (1560), sig. iii<sup>v</sup>.
  35. *Geneva Bible* (1560), sig. iii<sup>v</sup>.
  36. *Geneva Bible* (1560), note on *Romans* 11:26.
  37. *Geneva Bible* (1560), note on *Romans* 11:15.
  38. *Geneva Bible* (1602), 1. This issue is listed as *Hist. Cat.* number 272; STC 2902.
  39. *Geneva Bible* (1602), 124<sup>v</sup>.
  40. See Philip Almond, 'John Napier and the mathematics of the middle future apocalypse,' *Scottish Journal of Theology* 63:1 (2010), 54–69.
  41. John Napier, *A plaine discovery of the whole Revelation* (1593; 2nd ed. 1611), sig. A2r.
  42. See, for an illuminating exposition of this context, Tom Furniss, 'Reading the Geneva Bible: Notes toward an English revolution?' *Prose Studies* 31:1 (2009), 1–21.
  43. Napier, *Plaine discovery*, 26.
  44. *DNB*, s.v. 'Perkins, William.'
  45. This text has no STC entry.
  46. William Perkins, *Works* (1612), 2: 817.
  47. This text has no STC entry.
  48. Perkins, *Works*, iii. 467.
  49. Perkins, *Works*, iii. 468.
  50. Perkins, *Works*, iii. 470.
  51. Perkins, *Works*, 3: 470.
  52. John Preston, *The breastplate of faith and love* (1630), 131.
  53. Backus, *Reformation readings of the apocalypse*, 135.
  54. Backus, *Reformation readings of the apocalypse*, 135–6.

55. Richard Sibbes, *Works*, ed. A.B. Grosart, 6 vols (Edinburgh: James Nichol, 1862–64), 4: 43.

## 2 The Formation of Evangelical Millennialism, 1600–1660

1. On the millennialism of puritan confessions of faith, see Crawford Gribben, 'The eschatology of the puritan confessions,' *Scottish Bulletin of Evangelical Theology* 20:1 (2002), 51–78. More generally, on puritan eschatology, see William Lamont, *Godly rule: Politics and religion, 1603–60* (London: Macmillan, 1969); Peter Toon (ed.), *Puritans, the millennium and the future of Israel: Puritan eschatology 1600 to 1660* (Cambridge: James Clarke, 1970); J.A. de Jong, *As the waters cover the sea: Millennial expectations in the rise of Anglo-American missions 1640–1810* (Kampen: Kok, 1970); Bernard Capp, 'Godly Rule and English millenarianism,' *Past and Present* 52 (1971), 106–17; Hill, *Antichrist in seventeenth-century England*; B.S. Capp, *The Fifth Monarchy Men: A study in seventeenth-century millenarianism* (London: Faber and Faber, 1972); Ball, *A great expectation*; William Lamont, *Richard Baxter and the millennium: Protestant imperialism and the English revolution* (London: Croom Helm, 1979); Gribben, *The Puritan millennium*; Smolinski, 'Caveat Emptor: Pre- and postmillennialism in the late reformation period,' 145–69; Jue, *Heaven upon earth*; Andrew Crome, 'The Jews and the literal sense: Hermeneutical approaches in the apocalyptic commentaries of Thomas Brightman (1562–1607)' (unpublished PhD thesis, University of Manchester, 2009); Chi, "'Forget not the wombe that bare you, and the brest that gave you sucke": John Cotton's Sermons on Canticles and Revelation and his apocalyptic vision for England.'
2. See the discussion in Michel Foucault, *The order of things* (1966; London: Routledge, 1989).
3. Gribben, *Puritan millennium*; Francis J. Bremer and Tom Webster (eds), *Puritans and Puritanism in Europe and America: A comprehensive encyclopedia* (Oxford: ABC-CLIO, 2006), *passim*. On the deconstruction of the Gothic constitution, see Allan I. MacInnes, *The British revolution, 1629–60* (Basingstoke: Palgrave Macmillan, 2004).
4. Hotson, 'Origins of Calvinist millenarianism,' *passim*.
5. See, for example, Richard W. Cogley, 'The fall of the Ottoman empire in the "Judeo-centric" strand of puritan millenarianism,' *Church History* 72:2 (2003), 303–32; Crome, 'The Jews and the literal sense.'
6. Philip F. Gura, *A glimpse of Sion's glory: Puritan radicalism in New England, 1620–1660* (Middletown, CT: Wesleyan University Press, 1984), 126–54; Chi, "'Forget not the wombe that bare you, and the brest that gave you sucke": John Cotton's Sermons on Canticles and Revelation and his apocalyptic vision for England.'
7. Hotson, 'Origins of Calvinist millenarianism,' 160.
8. See, for example, Muller, *Post-Reformation reformed dogmatics*, the massive of scope of which advances no further than theological prolegomena, Holy Scripture, the Trinity, and the divine essence and attributes.
9. On Brightman, see Crome, 'The Jews and the literal sense.'
10. [Anon.], *Reverend Mr. Brightmans judgement* (1642), sig. A2v–A3r.

11. *Oxford DNB*, s.v.
12. [Anon.], *Reverend Mr. Brightmans judgement*, sig. A4r.
13. Crawford Gribben, 'The Church of Scotland and the English apocalyptic imagination, 1630–1650,' *Scottish Historical Review* 88:1 (2009), 34–56.
14. Thomas Brightman, *A most comfortable exposition of ... Daniel*, 895; *The art of self-deniall: or, A Christian's first lesson: By that famous Prophett of these times: Tho: Brightman* (1646).
15. Phil Kilroy, 'Sermon and pamphlet literature in the Irish Reformed Church, 1613–34,' *Archivium Hibernicum* 33 (1975), 117.
16. Elizabethanne Boran, 'The libraries of Luke Challoner and James Ussher, 1595–1608,' in Helga Robinson-Hammerstein (ed.), *European universities in the age of reformation and counter-reformation* (Dublin: Four Courts, 1998), 98–102.
17. The text was translated into English by Ambrose Ussher, James's brother, and English quotations will be taken from this unpaginated translation, Trinity College Library, Dublin, MS 2940.
18. James Ussher, *The whole works of James Ussher*, ed. C.R. Erlington and J.R. Todd, 17 vols (Dublin: Hodges and Smith, 1847–64), 2: ix: 'ligatum dici Satanum, quando ab universali seductione procuranda est cohibitus.'
19. Ussher, *Works*, 2: 6: 'Satanum ligatum asserit, ne persecutionibus amplius noceret Ecclesiæ: a Constantini videlicet Imperatoris temporibus, a quo sublatae persecutiones, usque ad annum Domini 1300. quo Turcicum imperium in Ottomanno coepit.'
20. Ussher, *Works*, 2: 6: 'ubi status Millenarii illius, in quo vinctus erat Satanas, describitur, expressa mentio fit eorum qui securi percussi sunt propter testimonium Jesu, et propter sermonem Dei.'
21. Ussher, *Works*, 11: 417.
22. Ussher, *Works*, 2: 163–4: 'Universa sanctorum abscondetur Ecclesia. Ha enim electi Dei sapient sibi ipsis id, quod sapient; ut tamen prædicare publice (prævalentibus tenebris) non præsumant. Non quod animare fideles et secretius exhortari desistant, sed quod prædicare publice non audebunt.'
23. Ussher, *Works*, 2: xi: 'Pars tertia, deo volente, subsequeter: in qua agendum de statu rerum ab initio pontificatus Gregorii XI. usque ad initium pontificatus Leonis X. id est ... De nova ligatione Satanæ per Evangelii restorationem sub medium secundi millenarii exiguo tempore fieri coepta.'
24. Ussher, *Works*, xv. 264.
25. Anthony Milton, *Catholic and Reformed: The Roman and protestant churches in English protestant thought, 1600–1640* (Cambridge: Cambridge University Press, 1995), 112.
26. *Das ander Thail Des Newen Testaments I Darinnen ... Die Episteln ... und die Offenbarung S. Johannis*, trans. and annotated by Johannes Piscator (Herborn, 1604), 451; Hotson, *Johann Heinrich Alsted*, 208.
27. Hotson, *Johann Heinrich Alsted*, 212–14.
28. Hotson, *Johann Heinrich Alsted*, 130–1.
29. R.B. Barnes, *Prophecy and gnosis: Apocalypticism in the wake of the Lutheran reformation* (Stanford, CA: Stanford University Press, 1988).
30. Graeme Murdock, *Calvinism on the frontier, 1600–1660: International Calvinism and the Reformed Church in Hungary and Transylvania* (Oxford: Clarendon Press, 2000), 268–70.

31. Crome, 'The Jews and the literal sense', *passim*.
32. See Jue, *Heaven upon earth*; Sarah Hutton, 'The appropriation of Joseph Mede: Millenarianism in the 1640s,' in James E. Force and Richard H. Popkin (eds), *Millenarianism and messianism in early modern European culture: The millenarian turn* (Dordrecht: Kluwer Academic Publishers, 2001), 1–13.
33. Joseph Mede, *The key of the Revelation* (London, 1643), 1: 35.
34. Hill, *Antichrist in seventeenth-century England*, 27; Mede, *The key of the Revelation*, 1: 27.
35. Mede, *The key of the Revelation*, 2: 13.
36. Mede, *The key of the Revelation*, 2: 121.
37. Ussher, *Works*, 15: 407.
38. Ussher, *Works*, 15: 561; Clouse, 'The rebirth of millenarianism,' in Peter Toon (ed.), *Puritans, the millennium and the future of Israel: Puritan eschatology, 1600 to 1660* (Cambridge: James Clarke, 1970), 60.
39. Mede, *The key of the Revelation*, sig. av.
40. Mede, *The key of the Revelation*, sig. a4v.
41. Stephen J. Stein, 'Editor's introduction,' in Jonathan Edwards, *Apocalyptic writings*, ed. Stephen J. Stein, *The Works of Jonathan Edwards* (New Haven, CT: Yale University Press, 1977), 5, 8; John Stuart Erwin, 'Like a thief in the night: Cotton Mather's millennialism' (unpublished PhD thesis, Indiana University, 1987).
42. Gribben, 'The Church of Scotland and the English apocalyptic imagination, 1630–1650,' 34–56.
43. Firth, *The apocalyptic tradition in reformation Britain*, 5.
44. A.R. Dallison, 'Contemporary criticism of millenarianism,' in Peter Toon (ed.), *Puritans, the millennium and the future of Israel: Puritan eschatology, 1600 to 1660* (Cambridge: James Clarke, 1970), 111; John Bunyan, *Works*, ed. George Offor (Glasgow: Blackie and Son, 1860), ii: 424; Saul Leeman, 'Was Bishop Ussher's chronology influenced by a midrash?' *Semeia* 8 (1977), 127; Ussher, *Works*, vii: 45.
45. Milton, *Catholic and Reformed*, 93–127.
46. For Ussher's influence on the Irish Articles, see Amanda L. Capern, 'The Caroline Church: James Ussher and the Irish Dimension,' *Historical Journal* 39 (1996), 57–85.
47. Westminster Confession of Faith 25:6.
48. Milton, *Catholic and Reformed*, 128–72.
49. George Gillespie, *A treatise of miscellany questions* (1649); rpt. in *The Presbyterian's armoury*, ed. W.M. Hetherington (Edinburgh: Robert Ogle, and Oliver & Boyd, 1846), 27.
50. Ussher, *Works*, 12: 542–3.
51. Milton, *Catholic and Reformed*, *passim*.
52. Ussher, *Works*, 7: 45.
53. Thomas Goodwin, *Works*, 12 vols (Edinburgh: James Nichol, 1861–66), 3: 4, 3, 36, 88, 61, 87–8, 103–4, 178, 180, 181, 194; Christianson, *Reformers and Babylon*, 209.
54. John Cotton, *The churches resurrection* (London, 1642), 9, 19.
55. John Archer, *The personall reigne of Christ upon Earth* (London, 1643), 15.
56. Capp, *The Fifth Monarchy men*, *passim*.
57. Clouse, 'The rebirth of millenarianism,' 60.

58. Froom, *The prophetic faith of our fathers*, ii: 553.
59. de Jong, *As the waters cover the sea*, 38 n. 11. Along with the above texts, important studies of puritan eschatology include William Lamont, *Godly rule*; idem, *Richard Baxter and the millennium*; Capp, *The Fifth Monarchy men*; Christianson, *Reformers and Babylon*; Firth, *The apocalyptic tradition in reformation Britain*; John Coffey, *Politics, religion and the British revolutions: The mind of Samuel Rutherford* (Cambridge: Cambridge University Press, 1997).
60. W.J. Van Asselt, 'Chiliasm and Reformed eschatology in the seventeenth and eighteenth centuries,' in A. van Egmond and D. van Keulen (eds), *Christian hope in context*, Studies in Reformed Theology 4 (Zoetermeer: Meinema, 2001), 24. Cocceius would also argue for seven dispensations in redemptive history; W.J. Van Asselt, 'Structural elements in the eschatology of Johannes Cocceius,' *Calvin Theological Journal* 34 (1999), 76–104.
61. Mede, *The key of the Revelation*, 1: 121.
62. For a discussion of the eschatological conflicts of the Westminster Assembly divines, see Gribben, *The puritan millennium*, 105–19.

### 3 The Consolidation of Evangelical Millennialism, 1660–1789

1. Richard Baxter, *The glorious kingdom of Christ, described and clearly vindicated* (1691), 9–10.
2. Smolinski, 'Caveat Emptor: Pre- and postmillennialism in the late reformation period,' 145–69, 147.
3. Burdon, *The Apocalypse in England*, 34.
4. See, for example, Neil H. Keeble, *The literary culture of Nonconformity in later seventeenth century England* (Leicester: Leicester University Press, 1987).
5. Richard Baxter, 'To the reader,' in Thomas Manton, *Eighteen sermons*, in *The complete works of Thomas Manton*, ed. Thomas Smith, 22 vols (London: James Nisbet & Co., 1870–75), iii: 4.
6. Warren Johnson, 'Apocalypticism in Restoration England' (unpublished PhD thesis, University of Cambridge, 2000); idem, 'The patience of the saints, the apocalypse and moderate nonconformity in Restoration England,' *Canadian Journal of History* 38 (2003), 505–16; idem, 'The Anglican apocalypse in Restoration England,' *Journal of Ecclesiastical History* 55:33 (2004), 467–501; Kenneth G.C. Newport, *Apocalypse and millennium: Studies in biblical eisegesis* (Cambridge: Cambridge University Press, 2000), passim.
7. Kenneth G.C. Newport, 'Benjamin Keach, William of Orange and the book of Revelation: A study in English prophetic exegesis,' *Baptist Quarterly* 36 (1995–96), pp. 43–51.
8. Burdon, *The Apocalypse in England*, 36. For an overview of millennial speculation in the period, see Richard H. Popkin (ed.), *Millenarianism and messianism in English literature and thought, 1650–1800* (Leiden: E.J. Brill, 1988), and James E. Force and Richard H. Popkin (eds), *The millenarian turn: Millenarian contexts of science, politics, and everyday Anglo-American life in the seventeenth and eighteenth centuries* (Dordrecht: Kluwer Academic Publishers, 2001).
9. Van Asselt, 'Chiliasm and Reformed eschatology in the seventeenth and eighteenth centuries,' 12.

10. Nathan O. Hatch, 'The origins of civil millennialism in America: New England clergymen, war with France, and the Revolution,' *The William and Mary Quarterly*, third series 31:3 (1974), 407–30; idem, *The sacred cause of liberty: Republican thought and the millennium in revolutionary New England* (New Haven, CT: Yale University Press, 1977).
11. Bebbington, *Evangelicalism in modern Britain*, 35–8.
12. Bebbington, *Evangelicalism in modern Britain*, 62.
13. Hillel Schwartz, *The French Prophets: The history of a millenarian group in eighteenth-century England* (Los Angeles: University of California Press, 1980), 90.
14. Garnet Howard Milne, *The Westminster Confession of Faith and the cessation of special revelation: The majority puritan viewpoint on whether extra-biblical prophecy is still possible*, Studies in Christian History and Thought (Milton Keynes: Paternoster, 2007); Harrison, *The second coming*, 5.
15. *Oxford DNB*, s.v.
16. See, for example, Peter J. Morden, *Offering Christ to the world: Andrew Fuller (1754–1815) and the revival of eighteenth century Particular Baptist life* (Milton Keynes: Paternoster, 2003), passim.
17. Bebbington, *Evangelicalism in modern Britain*, 20, 47; Mark A. Noll, *The rise of evangelicalism: The age of Edwards, Whitefield, and the Wesleys*, A History of Evangelicalism (Leicester: IVP, 2004).
18. Ronald Knox, *Enthusiasm* (Oxford: Clarendon Press, 1950), 388.
19. Harrison, *The second coming*, 41.
20. Deborah M. Valenze, 'Prophecy and popular literature in eighteenth-century England,' *Journal of Ecclesiastical History* 29:1 (1978), 78–82.
21. Harrison, *The second coming*, 13–14; Ward, *Early Evangelicalism*, passim; Julie Hirst, *Jane Leade: Biography of a seventeenth-century mystic* (Aldershot: Ashgate, 2005).
22. Harrison, *The second coming*, 30, 148. On the history of Southcott and the associated sects, see G.R. Balleine, *Past finding out: The tragic story of Joanna Southcott and her successors* (London: SPCK, 1956).
23. Harrison, *The second coming*, 43; *Oxford DNB*, s.v.
24. Johnson, 'Apocalypticism in Restoration England'; idem, 'The patience of the saints, the apocalypse and moderate nonconformity in Restoration England,' 505–16; idem, 'The Anglican apocalypse in Restoration England,' 467–501.
25. Van Asselt, 'Chiliasm and Reformed eschatology in the seventeenth and eighteenth centuries,' 11–29, 25–6.
26. Edwards, *Apocalyptic writings*, 17–21, 26–9; Brandon G. Withrow, 'A future of hope: Jonathan Edwards and millennial expectations,' *Trinity Journal* 22 (2001), 75–98; George M. Marsden, *Jonathan Edwards: A life* (New Haven, CT: Yale University Press, 2003), 264–7, 335–7.
27. Harrison, *The second coming*, 5; Jack Fruchtman, *The apocalyptic politics of Richard Price and Joseph Priestly: A study in late eighteenth-century English republican millennialism* (Philadelphia, PA: American Philosophical Society, 1983).
28. Harrison, *The second coming*, 5.
29. James H. Moorhead, 'Apocalypticism in mainstream Protestantism: 1800 to the present,' in Bernard McGinn (ed.), *Encyclopedia of apocalypticism*, 3 vols (New York: Continuum, 1998), 3: 75.

30. Barry H. Howson, 'The eschatology of the Calvinistic Baptist John Gill (1697–1771) examined and compared,' *Eusebeia* 5 (2005), 33.
31. Bebbington, *Evangelicalism in modern Britain*, 62; Burdon, *The Apocalypse in England*.
32. Stein, 'Editor's introduction,' in Edwards, *Apocalyptic writings*, 8. My reading of Edwards is informed by Stein's analysis. See, more generally, C.C. Goen, 'Jonathan Edwards: A new departure in eschatology,' *Church History* 28 (1959), 25–40, and Stephen J. Stein, 'Providence and the apocalypse in the early writings of Jonathan Edwards,' *Early American Literature* 13:3 (1978–1979), 250–67.
33. Stein, 'Editor's introduction,' in Edwards, *Apocalyptic writings*, 9.
34. Quoted in David Levin (ed.), *Jonathan Edwards: A Profile* (New York: Hill & Wang, 1969), 31.
35. Stein, 'Editor's introduction,' in Edwards, *Apocalyptic writings*, 12.
36. Stein, 'Editor's introduction,' in Edwards, *Apocalyptic writings*, 18.
37. Jonathan Edwards, *The miscellanies*, ed. Amy Plantinga Pauw, *The Works of Jonathan Edwards* (New Haven, CT: Yale University Press, 2002), 212–13.
38. Stein, 'Editor's introduction,' in Edwards, *Apocalyptic writings*, 41.
39. Stein, 'Editor's introduction,' in Edwards, *Apocalyptic writings*, 15, 19, 23.
40. Jonathan Edwards, *The Great Awakening*, ed. C.C. Goen, *The Works of Jonathan Edwards* (New Haven: Yale University Press, 1972), 130.
41. Edwards, *The great awakening*, 131–2.
42. Stein, 'Editor's introduction,' in Edwards, *Apocalyptic writings*, 26.
43. Edwards, *The great awakening*, 358.
44. Gill's work was widely appreciated on both sides of the Atlantic. He was awarded an honorary doctorate from Marischal College, Aberdeen and his work was widely appreciated among American Baptists; Gregory A. Wills, *Democratic religion: Freedom, authority and church discipline in the Baptist South, 1785–1900* (Oxford: Oxford University Press, 1997), 85–6. Gill has also become a central figure in the debate about the historical origins and influence of hyper-Calvinism: see Peter Toon, *The emergence of hyper-Calvinism in English non-conformity* (London: The Olive Tree, 1967); Curt Daniel, 'Hyper-Calvinism and John Gill' (unpublished PhD thesis, University of Edinburgh, 1983); Thomas J. Nettles, *By his grace and for his glory: A historical, theological and practical study of the doctrines of grace in Baptist life* (Grand Rapids: Baker Book House, 1986), 73–107; George Ella, *John Gill and the cause of God and truth* (Eggleston: Go Publications, 1995); Iain H. Murray, *Spurgeon v. hyper-Calvinism: The battle for gospel preaching* (Edinburgh: Banner of Truth, 1995); Robert Oliver, 'John Gill: Orthodox dissenter,' *Strict Baptist Historical Society Bulletin* 23 (1996), 3–18; Michael A.G. Haykin (ed.), *The life and thought of John Gill: A tercentennial appreciation* (Leiden: E.J. Brill, 1997); George Ella, *John Gill and justification from eternity: A tercentenary appreciation* (Eggleston: Go Publications, 1998).
45. Michael A.G. Haykin, 'Introduction,' in Michael A.G. Haykin (ed.), *The life and thought of John Gill: A tercentennial appreciation*, 4–5. Among other items, Haykin is referring to Daniel, 'Hyper-Calvinism and John Gill'; Thomas Ascol, 'The doctrine of grace: A critical analysis of federalism in the theologies of John Gill and Andrew Fuller' (unpublished PhD thesis, Southwestern Baptist Theological Seminary, 1989); Timothy George, 'John Gill,' in Timothy George and David S. Dockery (eds), *Baptist theologians* (Nashville: Broadman Press,



- 1990), 89–94; and Ella, *John Gill and the cause of God and truth*. On Gill's eschatology, see Crawford Gribben, 'John Gill and puritan eschatology,' *Evangelical Quarterly* 73:4 (2001), 311–26, and Howson, 'The eschatology of the Calvinistic Baptist John Gill (1697–1771) examined and compared,' 33–66.
46. This biography was published separately as John Rippon, *A brief memoir of the life and writings of the late Rev. John Gill, D.D.* (1838; rpt Harrisonburg: Gano Books, 1992); see Rippon, *A brief memoir of ... John Gill*, 74.
  47. Howson, 'The eschatology of the Calvinistic Baptist John Gill,' 54.
  48. de Jong, *As the waters cover the sea*, 202. On the evangelical revival, see G.M. Ditchfield, *The evangelical revival* (London: UCL Press, 1998).
  49. Howson, 'The eschatology of the Calvinistic Baptist John Gill,' 34.
  50. John Gill, *A body of divinity* (1769–70; rpt. Grand Rapids: Sovereign Grace Publishers, 1971), 623; cf. 645.
  51. Quoted in Ella, *John Gill and the cause of God and truth*, 83.
  52. Rippon, *A brief memoir of ... John Gill*, 77; Stanley K. Fowler, 'John Gill's doctrine of believer baptism,' in Michael A.G. Haykin (ed.), *The life and thought of John Gill: A tercentennial appreciation*, 69.
  53. Gill, *A body of divinity*, 644.
  54. Richard A. Muller, 'John Gill and the Reformed tradition: A study in the reception of Protestant Orthodoxy in the eighteenth century,' in Michael A.G. Haykin (ed.), *The life and thought of John Gill: A tercentennial appreciation*, 51 n. 2.
  55. Gill, *A body of divinity*, 638.
  56. Gill, *A body of divinity*, 623.
  57. Gill, *A body of divinity*, 623.
  58. Gill, *A body of divinity*, 623.
  59. Gill, *A body of divinity*, 624.
  60. Rippon, *A brief memoir of ... John Gill*, 75.
  61. Gill, *A body of divinity*, 624.
  62. Gill, *A body of divinity*, 625.
  63. Gill, *A body of divinity*, 616.
  64. Gill, *A body of divinity*, 643.
  65. Gill, *A body of divinity*, 645.
  66. Gill, *A body of divinity*, 645.
  67. Rippon, *A brief memoir of ... John Gill*, 74–75.
  68. Newport, *Apocalypse and millennium*, 119.
  69. Newport, *Apocalypse and millennium*, 132. The only previous substantial discussion of the Wesleys' millennialism was to be found in James Cyril Downes, 'Eschatological doctrines in the writings of John and Charles Wesley' (unpublished PhD thesis, University of Edinburgh, 1960).
  70. Newport, *Apocalypse and millennium*, 91–118; Harrison, *The second coming*, 30, 148.
  71. Newport, *Apocalypse and millennium*, 132.
  72. Newport, *Apocalypse and millennium*, 120.
  73. This letter is transcribed in full in Newport, *Apocalypse and millennium*, 144–9.
  74. All references in this section are from Newport, *Apocalypse and millennium*, 144–9.
  75. For a recent example of this trend, see Gribben, *Writing the rapture*, 129–44.

76. Smolinski, 'Caveat Emptor: Pre- and postmillennialism in the late reformation period,' 145–69, 147.
77. Edward J. Ahearn, *Visionary fictions: Apocalyptic writing from Blake to the modern age* (New Haven: Yale University Press, 1996); Ruth Bloch, *Visionary republic: Millennial themes in American thought, 1756–1800* (Cambridge: Cambridge University Press, 1985); Richard Lee Rogers, 'A testimony to the whole world: Evangelicalism and millennialism in the northeastern United States, 1790–1850' (unpublished PhD thesis, Princeton University, 1996); Robert K. Whalen, "'Christians love the Jews!' The development of American philo-Semitism, 1790–1860,' *Religion and American Culture* 6:2 (1996), 225–59; C.D.A. Leighton, 'Antichrist's revolution: Some Anglican apocalypticists in the age of the French wars,' *Journal of Religious History* 24 (2000), 125–42.

#### 4 The Expansion of Evangelical Millennialism, 1789–1880

1. W.H. Oliver, *Prophets and millennialists: The uses of Biblical prophecy in England from the 1790s to the 1840s* (Auckland, New Zealand: Auckland University Press, 1978); Timothy L. Smith, 'Righteousness and hope: Christian holiness and the millennial vision in America, 1800–1900,' *American Quarterly* 31 (1979), 21–45.
2. See, for American examples, Hatch, 'The origins of civil millennialism in America: New England clergymen, war with France, and the Revolution,' 407–30; idem, *The sacred cause of liberty*. See, for Irish examples, Patrick O'Farrell, 'Millennialism, messianism and utopianism in Irish history,' *Anglo-Irish Studies* 2 (1976), 45–68; Timothy C.F. Stunt, *From awakening to secession: Radical evangelicals in Switzerland and Britain, 1815–35* (Edinburgh: T&T Clark, 2000); Myrtle Hill, 'Watchmen in Zion: Millennial expectancy in late eighteenth-century Ulster,' in Crawford Gribben and Andrew R. Holmes (eds), *Protestant millennialism, evangelicalism and Irish society, 1790–2005* (Basingstoke: Palgrave Macmillan, 2006), 31–51.
3. Alexander Pope, 'Essay on man,' epistle 1, line 294, in *An essay on man, in four epistles, to which is added the universal prayer* (Hartford, CT: H. Benton, 1825), 19.
4. See, for example, Timothy C.F. Stunt, 'Influences in the early development of J.N. Darby,' in Crawford Gribben and Timothy C.F. Stunt (eds), *Prisoners of hope? Aspects of evangelical millennialism in Britain and Ireland, 1800–1880*, Studies in Evangelical History and Thought (Milton Keynes: Paternoster, 2004), 44–67; Crawford Gribben and Mark Sweetnam, 'J.N. Darby and the Irish origins of dispensationalism,' *Journal of the Evangelical Theological Society* 52:3 (2009), 569–77.
5. On Edward Irving and the Catholic Apostolic Church, see Gordon Strachan, *The Pentecostal theology of Edward Irving* (London: DLT, 1973); Graham Allan, 'A theory of millennialism: The Irvingite movement as an illustration,' *British Journal of Sociology* 25 (1974), 296–311; Arnold Dallimore, *The life of Edward Irving: Forerunner of the Charismatic movement* (Edinburgh: Banner of Truth, 1983); Columba Graham Flegg, *Gathered under apostles: A study of the Catholic Apostolic Church* (Oxford: Clarendon Press, 1992); Graham

- W. McFarlane, *Christ and the Spirit: The doctrine of the incarnation according to Edward Irving* (Carlisle: Paternoster, 1996); Ralph Brown, 'Victorian Anglican Evangelicalism: The radical legacy of Edward Irving,' *Journal of Ecclesiastical History* 58:4 (2007), 675–704. On the Millerite movement, see David L. Rowe, *Thunder and trumpets: Millerites and dissenting religion in upstate New York, 1800–1850* (Chico, CA: Scholars Press, 1985); Michael Barkun, *Crucible of the millennium: The burned-over district of New York in the 1840s* (Syracuse: Syracuse University Press, 1986); Ruth Alden Doan, *The Miller heresy, millennialism, and American culture* (Philadelphia, PA: Temple University Press, 1987); Ronald L. Numbers and Jonathan M. Butler, *The disappointed: Millerism and millenarianism in the nineteenth century* (Bloomington, IN: Indiana University Press, 1987); and Richard Connors and Andrew Colin Gow (eds), *Anglo-American millennialism, from Milton to the Millerites* (Leiden: Brill, 2004).
6. David N. Hempton, 'Evangelicals and eschatology,' *Journal of Ecclesiastical History* 31 (1980), 191.
  7. On the trajectory of nineteenth-century millennialism more generally, see Ahearn, *Visionary fictions*; Bloch, *Visionary republic*; Rogers, 'A testimony to the whole world: Evangelicalism and millennialism in the northeastern United States, 1790–1850'; Whalen, "'Christians love the Jews!'" The development of American philo-Semitism, 1790–1860,' 225–59; Leighton, 'Antichrist's revolution: Some Anglican apocalypticists in the age of the French wars,' 125–42.
  8. For a more general description of this period, see John Wolffe, *The expansion of evangelicalism: The age of Wilberforce, More, Chalmers and Finney*, A History of Evangelicalism (Leicester: IVP, 2007); David W. Bebbington, *The dominance of evangelicalism: The age of Spurgeon And Moody*, A History of Evangelicalism (Leicester: IVP, 2005); M.W. Carpenter and George Landow, 'Ambiguous revelations: The Apocalypse and Victorian literature,' in C.A. Patrides and J.A. Wittreich (eds), *The Apocalypse in English Renaissance thought and literature* (Manchester: Manchester University Press, 1984), 299–322.
  9. William de Burgh, *An exposition of the book of Revelation*, fifth edition (Dublin: Hodges, Smith, & Co., 1857), 149, footnote.
  10. *Oxford English Dictionary*, s.v.
  11. Clarke Garrett, *Respectable folly: Millenarians and the French Revolution in France and England* (Baltimore, MD: Johns Hopkins University Press, 1975), 29–30.
  12. Richard Brothers, *A revealed knowledge of the prophecies and times*, parts I and II (London, 1794, 1795). For the editions of Brothers's works see Harrison, *The second coming*, 241 n. 8.
  13. *Oxford DNB*, s.v. On the Avignon Society, see Harrison, *The second coming*, 70.
  14. Harrison, *The second coming*, 64–5.
  15. Crawford Gribben, 'Introduction: Antichrist in Ireland – Protestant millennialism and Irish studies,' in Crawford Gribben and Andrew R. Holmes (eds), *Protestant millennialism, evangelicalism and Irish society, 1790–2005*, 11.
  16. O'Farrell, 'Millennialism, messianism and Utopianism in Irish history,' 52.
  17. Stephen J. Stein, *The Shaker experience in America: A history of the United Society of Believers* (New Haven, CT: Yale University Press, 1992); Jan Shipps, *Mormonism: The story of a new religious tradition* (Champaign, IL: University of Illinois Press, 1987).
  18. *Oxford DNB*, s.v.; Balleine, *Past finding out*.

19. Allan, 'Southcottian sects.'
20. Harrison, *The second coming*, 123; *Oxford DNB*, s.v.
21. See Timothy C.F. Stunt's articles on Richard Brothers (1757–1824), John 'Zion' Ward (1781–1837), John Wroe (1782–1863), James Elishama Smith (1801–57), Henry James Prince (1811–99), Thomas Lake Harris (1823–1906), and James Jerushom Jezreel (1849–85) in the *Oxford DNB*, s.v.
22. Shantz, 'Millennialism and apocalypticism in recent historical scholarship,' 41; Ahearn, *Visionary fictions*, passim.
23. Harrison, *The second coming*, 188–89.
24. See Edwin Scott Gaustad (ed.), *The rise of Adventism: A commentary on the social and religious ferment of mid-nineteenth century America* (New York: Harper and Row, 1974); Rowe, *Thunder and trumpets*; Barkun, *Crucible of the millennium*; Doan, *The Miller heresy, millennialism, and American culture*; and Numbers and Butler, *The disappointed*; and John de Patmos, *The Great Disappointment of 1844* (Brookline, MA: Miskatonic University Press, 2001).
25. M. James Penton, *Apocalypse delayed: The story of Jehovah's Witnesses* (1985; second edition, Toronto: University of Toronto Press, 1997).
26. Harrison, *The second coming*, 224; Mike Sanders, *The poetry of Chartism: Aesthetics, politics, history* (Cambridge: Cambridge University Press, 2009), passim.
27. *Quarterly Journal of Prophecy* 2 (1850), 302–3.
28. Andrew Bonar, *The development of Antichrist* (1853; rpr. Chelmsford: Sovereign Grace Advent Testimony, n.d.), 22. This Andrew Bonar, an English layman, should be distinguished from Andrew A. Bonar, the Free Church of Scotland minister, though they both held premillennial opinions in the 1850s; I regret that I did not make this distinction in Crawford Gribben, 'Andrew Bonar and the Scottish Presbyterian millennium,' in Crawford Gribben and Timothy C.F. Stunt, *Prisoners of hope? Aspects of evangelical millennialism in Britain and Ireland, 1800–1880*, 177–201, and I am grateful to Iain H. Murray for his advice in this regard.
29. Alexander Keith, *Evidence of the truth of the Christian religion, derived from the literal fulfilment of prophecy* (1828; Edinburgh: Waugh and Innes, 1832), 388, 364, 449.
30. De Burgh, *An Exposition of the Book of Revelation*, 193.
31. George H. Fromow, *Teachers of the faith and the future: B.W. Newton and Dr S.P. Tregelles*, second edition (London: Sovereign Grace Advent Testimony, 1969), 17. On Newton's theological development, see Nigel Pibworth, 'Benjamin Wills Newton (1807–1899): A theological biography' (unpublished manuscript).
32. John Cumming, *Prophetic studies; or, Lectures on the book of Daniel* (London: Arthur Hall, 1853), Iv; J.C. Ryle, *Coming events and present duties* (1867), reprinted as *Prophecy* (Fearn, Ross-shire, UK: Christian Focus, 1991), 199.
33. B.S. Frere, *A record of the family of Frere of Suffolk and Norfolk* (privately published, 1982), 192.
34. *Oxford DNB*, s.v.
35. William Reid, *Plymouth Brethrenism unveiled and refuted* (Edinburgh, 1875), 296.
36. Wilkinson, *For Zion's sake*, 184–8.
37. A.L. Drummond, *Edward Irving and his circle* (London: J. Clarke, 1937), 277.

38. Andrew A. Bonar, *Memoirs and remains of Robert Murray McCheyne* (1844; second edition, 1892; rpr. Edinburgh: Banner of Truth, 1966), 27.
39. Stein, *The Shaker experience in America*, 210–11.
40. See Rowe, *Thunder and trumpets*; Barkun, *Crucible of the millennium*; Doan, *The Miller heresy, millennialism, and American culture*; and Numbers and Butler, *The disappointed*.
41. Burdon, *The Apocalypse in England*, 36–7. *Horae Apocalypticae*, fifth edition, 4 vols (London: Seeley, Jackson and Halliday, 1862), i: xxii–xxiv; iv: 237–8.
42. On Cumming, see David Hempton, *Evangelical disenchantment: Nine portraits of faith and doubt* (New Haven, CT: Yale University Press, 2009), 19–40.
43. Hempton, *Evangelical disenchantment*, 26.
44. Hempton, *Evangelical disenchantment*, 28.
45. Cumming, *Prophetic studies*, 405.
46. Charles H. Spurgeon, *Commentating and commentaries* (London: Passmore and Alabaster, 1876), 199. Spurgeon's eschatological interests were related to the tenor of his age: Mark Hopkins, *Nonconformity's Romantic generation: Evangelical and liberal theologies in Victorian England*, Studies in Evangelical History and Thought (Milton Keynes: Paternoster, 2004).
47. C.Y. Biss, *Things which must be: Being the substance of a course of lectures* (Aylesbury: Hunt, Barnard & Co., 1880), v.
48. Patrick Fairbairn, *The interpretation of prophecy* (1865; Edinburgh: Banner of Truth, 1964), iv.
49. Fairbairn, *The interpretation of prophecy*, v, vi.
50. Fairbairn, *The interpretation of prophecy*, viii–ix.
51. B.W. Newton, *Thoughts on the Apocalypse* (1843; second edition, London: Partridge and Oakey, 1853), 6.
52. De Burgh, *An exposition of the book of Revelation*, 2.
53. De Burgh, *An exposition of the book of Revelation*, 152.
54. *Oxford DNB*, s.v. on each writer.
55. De Burgh, *An exposition of the book of Revelation*, vi.
56. De Burgh, *An exposition of the book of Revelation*, vi, 102.
57. Gary L. Nebeker, 'John Nelson Darby and Trinity College, Dublin: A study in eschatological contrasts,' *Fides et Historia* 34 (2002), 87–108. For Darby's biography, see Robert Henry Krapohl, 'A search for purity: The controversial life of John Nelson Darby' (unpublished PhD thesis, Baylor University, 1988).
58. J.N. Darby, *Letters of J.N.D.*, ed. William Kelly (London: Stow Hill Bible and Tract Depot, n.d.), ii: 254.
59. Timothy Larsen (general ed.), *Biographical dictionary of Evangelicals* (Leicester: IVP, 2003), s.v.
60. Quoted in Stunt, 'Influences in the early development of J.N. Darby,' 62.
61. Stunt, 'Influences in the early development of J.N. Darby,' 63–4.
62. S.P. Tregelles to B.W. Newton, 29 January 1857, Christian Brethren Archive, John Rylands University Library, Manchester, 7181 (7).
63. For example, Darby believed in only five dispensations; see Larry V. Crutchfield, *The origins of dispensationalism: The Darby factor* (London: University Press of America, 1992). His work was developed by his followers: see David J. MacLeod, 'Walter Scott, a link in dispensationalism between Darby and Scofield?' *Bibliotheca Sacra* 153:610 (1996), 155–76.

64. C. Norman Kraus, *Dispensationalism in America: Its rise and development* (Richmond, VA: John Knox Press, 1958).
65. Newton, *Thoughts on the Apocalypse*, 9.
66. S. P. Tregelles, *The hope of Christ's second coming* (1864; second edition, London: Samuel Bagster and Sons, 1886), 3.
67. H.A. Ironside, *Wrongly dividing the word of truth* (Neptune, NJ: Loizeaux Borthers, third edition, 1938).
68. Ryle, *Prophecy*, 33.
69. Dana L. Robert, "'The crisis of missions': Premillennial mission theory and the origins of independent evangelical missions,' in Joel A. Carpenter and Wilbert R. Shenk (eds), *Earthen vessels: American evangelicals and foreign missions, 1880–1980* (Grand Rapids, MI: Eerdmans, 1990), 29–46.
70. For Horatius Bonar, see *Horatius Bonar, D.D.: A Memorial* (London, 1890).
71. For Irving, see Strachan, *The Pentecostal theology of Edward Irving*; Dallimore, *The life of Edward Irving*; McFarlane, *Christ and the Spirit*; Clegg, *Gathered under apostles*.
72. Marjory Bonar (ed.), *Andrew A. Bonar: Diary and life* (1893; rpr. Edinburgh: Banner of Truth, 1960), 9.
73. Bonar (ed.), *Andrew A. Bonar*, 15.
74. Bonar (ed.), *Andrew A. Bonar*, 5, 17.
75. Bonar (ed.), *Andrew A. Bonar*, 19.
76. Bonar (ed.), *Andrew A. Bonar*, 20.
77. Don Chambers, 'Prelude to the last things: The Church of Scotland's mission to the Jews,' *Records of the Scottish Church History Society* 19:1 (1975), 43–58.
78. *Blackwell dictionary of evangelical biography, 1730–1860*, ed. Donald M. Lewis (Oxford: Blackwell, 1995), s.v. 'Keith, Alexander'; review of Keith's *Evidence* in *Quarterly Journal of Prophecy* 1:2 (1849), 192.
79. Andrew A. Bonar and Robert Murray McCheyne, *Narrative of a mission of inquiry to the Jews from the Church of Scotland* (Edinburgh, 1842), 1: 174.
80. Bonar and McCheyne, *Narrative*, 2: 135, 210, 237.
81. Bonar and McCheyne, *Narrative*, 2: 201.
82. Bonar and McCheyne, *Narrative*, 1: 258–9.
83. Bonar and McCheyne, *Narrative*, 1: 328.
84. Bonar and McCheyne, *Narrative*, 1: 134–5.
85. Cumming, *Prophetic studies*, 444.
86. John Cumming, *Sabbath evening readings on St Matthew* (London: Arthur Hall, 1853), 335.
87. Cumming, *Prophetic studies*, 421.
88. John Cumming, *Sabbath evening readings on St Matthew*, 346.
89. Paul E. Johnson, *A shopkeeper's millennium: Society and revivals in Rochester, New York, 1815–1837* (New York: Wang and Hill, 1978), 18.
90. Johnson, *A shopkeeper's millennium*, 3–4.
91. Johnson, *A shopkeeper's millennium*, 109.
92. Johnson, *A shopkeeper's millennium*, 5.
93. For the impact of the revival, see I.A. Muirhead, 'The revival as a dimension of Scottish church history,' *Records of the Scottish Church History Society* 20 (1980), 179–96; Kathryn Teresa Long, *The revival of 1857–58: Interpreting an American religious awakening* (Oxford: Oxford University Press, 1998); Janice

- Holmes, *Religious revivals in Britain and Ireland, 1859–1905* (Dublin: Irish Academic Press, 2000); Crawford Gribben, “‘The worst sect a Christian man can meet’”: Opposition to the Plymouth Brethren in Ireland and Scotland, 1859–1900,’ *Scottish Studies Review* 3:2 (2002), 34–53; and Kenneth S. Jeffrey, *When the Lord walked the land: The 1858–62 revival in the north east of Scotland*, *Studies in Evangelical History and Thought* (Carlisle, 2002).
94. James McCosh, *The Ulster revival and its physiological accidents: A paper read before the Evangelical Alliance, September 22, 1859* (Belfast, 1859), 10–11. On McCosh and Princeton, see David B. Calhoun, *Princeton Seminary: The majestic testimony, 1869–1929* (Edinburgh: Banner of Truth, 1996), 7.
  95. See Iain H. Murray, *The Puritan hope: Revival and the interpretation of prophecy* (Edinburgh: Banner of Truth, 1971), *passim*.
  96. John Weir, *The Ulster awakening: Its origin, progress, and fruit: With notes of a tour of personal observation and inquiry* (London, 1860), 7, 9.
  97. *Revivals and the millennial advent foretold by the prophets and the apostles* (Belfast, 1859), 5.
  98. ‘Preface,’ *Quarterly Journal of Prophecy* 1 (1849), iv.
  99. Ronald R. Nelson, ‘Apocalyptic speculation and the French revolution,’ *Evangelical Quarterly* 53 (1981), 205.
  100. David Brown, *Christ’s second coming: Will it be premillennial?* (1846; 1882 ed., rpt. Edmonton, 1990), 91.
  101. Brown, *Christ’s second coming*, 3.
  102. Brown, *Christ’s second coming*, 4.
  103. Brown, *Christ’s second coming*, 8.
  104. James H. Moorhead, *American apocalypse: Yankee protestants and the Civil War, 1860–1869* (New Haven: Yale University Press, 1978); *idem*, ‘The erosion of postmillennialism in American religious thought, 1865–1925,’ *Church History* 53:1 (1984), 61–77.
  105. *Quarterly Journal of Prophecy* 1:2 (1849), 199–200.

## 5 The Contest of Evangelical Millennialism, 1880–1970

1. Bram Stoker, *Dracula* (1897; rpt. Oxford: Oxford University Press, 1996), xxxviii.
2. Robert K. Whalen, ‘Millenarianism and millennialism in America, 1790–1880’ (unpublished PhD thesis, State University of New York, Stony Brook, 1972); Douglas W. Frank, *Less than conquerors: How evangelicals entered the twentieth century* (Grand Rapids, MI: William B. Eerdmans, 1986); Timothy Weber, *Living in the shadow of the second coming: American premillennialism, 1875–1982* (Grand Rapids, MI: Academie Books, 1983); Timothy E. Fulop, “‘The future golden day of the race’”: Millennialism and black Americans in the Nadir, 1877–1901,’ *Harvard Theological Review* 84:1 (1991), 75–99.
3. Bonar and McCheyne, *Narrative*, ii: 118.
4. Sandeen, *The roots of Fundamentalism*; George M. Marsden, *Fundamentalism and American culture: The shaping of twentieth-century Evangelicalism, 1870–1925* (Oxford: Oxford University Press, 1980; new edition, 2006); *idem*, *Understanding Fundamentalism and Evangelicalism* (Grand Rapids, MI: Eerdmans, 1991); *idem*,

- 'Fundamentalism as an American phenomenon,' in D.G. Hart (ed.), *Reckoning with the past: Historical essays on American evangelicalism from the Institute for the Study of American Evangelicals* (Grand Rapids: Baker, 1995), 303–21.
5. On the *Scotfield reference Bible*, see Sweetnam and Mangum, *The Scotfield Bible*.
  6. Wilkinson, *For Zion's sake*, 226; Wilson, *Armageddon now!*, passim.
  7. Ray Ginger, *Six days or forever? Tennessee vs. John Thomas Scopes* (1958; rpr. Oxford: Oxford University Press, 1974).
  8. See, for example, Virginia Lieson Brereton, *Training God's army: The American Bible School, 1880–1940* (Bloomington, IN: Indiana University Press, 1990); Marsden, George M. *Understanding Fundamentalism and Evangelicalism* (Grand Rapids, MI: Eerdmans, 1991); idem, 'Fundamentalism as an American phenomenon,' 303–21.
  9. Joseph H. Hall, 'The controversy over Fundamentalism in the Christian Reformed Church, 1915–1966' (unpublished ThD. thesis, Concordia Theological Seminary, 1974); Michael G. Borgert, 'Harry Bultema and the Maranatha controversy in the Christian Reformed Church,' *Calvin Theological Journal* 42:1 (2007), 90–109.
  10. Joel A. Carpenter, *Revive us again: The reawakening of American Fundamentalism* (Oxford: Oxford University Press, 1997).
  11. Cumming, *Prophetic studies*, 449–50.
  12. Cumming, *Sabbath evening readings on St Matthew*, 347.
  13. James H. Moorhead, 'Between progress and apocalypse: A reassessment of millennialism in American religious thought, 1800–1880,' *Journal of American History* 71:3 (1984), 541.
  14. Jack Maddex, 'Proslavery millennialism: Social eschatology in Antebellum Southern Calvinism,' *American Quarterly* 31:1 (1979), 58.
  15. Maddex, 'Proslavery millennialism,' 60; James Spivey, 'The millennium,' in Paul Basden (ed.), *Has our theology changed? Southern Baptist thought since 1845* (Nashville: B&H, 1994), 230–62.
  16. Spivey, 'The millennium,' 238, 245, 261; Thomas J. Nettles, *James Petigru Boyce: A Southern Baptist Statesman* (Phillipsburg: P&R, 2009); see James Petigru Boyce, *Abstract of systematic theology* (1887; Cape Coral, FL: Founder Press, 2006), chapter forty.
  17. David W. Shedden, 'Presbyterian premillennialism and the *Presbyterian Review*' (unpublished ThM thesis, Princeton Theological Seminary, 2007).
  18. Jon Zens, *Dispensationalism: A Reformed inquiry into its leading figures and features* (Phillipsburg, NJ: P&R, 1978), 10.
  19. Sandeen, *The roots of Fundamentalism*.
  20. Moorhead, *American apocalypse*; idem, 'The erosion of postmillennialism in American religious thought, 1865–1925,' 61–77; idem, *World without end: Mainstream American protestant visions of the last things, 1880–1925* (Bloomington, IN: Indiana University Press, 2000).
  21. Mark A. Noll, *A history of Christianity in the United States and Canada* (Grand Rapids, MI: Eerdmans, 1992), 214–15.
  22. The cultural and religious impact of the Civil War has been surveyed in a series of recent publications: Edward J. Blum, *Reforging the white Republic: Race, religion, and American nationalism, 1865–1898* (2005); Mark A. Noll, *The Civil War as a theological crisis* (Chapel Hill, NC: University of North Carolina



- Press, 2006); and Harry S. Stout, *Upon the altar of the nation: A moral history of the Civil War* (New York: Viking, 2006).
23. Stout, *Upon the altar of the nation*, 93. Milton H. Stine, *Studies on the religious problem of our country* (York, PA: Lutheran Printing House, 1888), 161.
  24. Stine, *Studies on the religious problem of our country*, 5, 9, 16.
  25. Gribben, *Writing the rapture*, 38–45.
  26. Spurgeon, 'Mr. Spurgeon's Confession of Faith,' 85.
  27. Sandeen, *The roots of Fundamentalism*.
  28. Sandeen, *The roots of Fundamentalism*; G.S. Smith, 'West, Nathaniel (1826–1906),' in D.G. Hart (ed.), *Dictionary of the Presbyterian and Reformed tradition in America* (Downers Grove, Illinois: IVP, 1999), 273; W.V. Tollinger, 'Moorehead, William Gallogly (1836–1914),' in D.G. Hart (ed.), *Dictionary of the Presbyterian and Reformed tradition in America*, 164; C. Wilt, 'Erdman, William Jacob (1834–1923),' in D.G. Hart (ed.), *Dictionary of the Presbyterian and Reformed tradition in America*, 92.
  29. Edward Dennett, *The blessed hope* (1879; rpr. Bromley, Kent: Wilson Foundation, 1969), 2.
  30. Clarence Larkin, *Dispensational truth* (Glenside, PA: Clarence Larkin Estate, 1918); Clarence Larkin, *The book of Revelation* (Glenside, PA: Clarence Larkin Estate, 1919), x.
  31. D. Carter, 'Joseph Agar Beet and the eschatological crisis,' *Proceedings of the Wesley Historical Society* (1998) 51:6, 197–216.
  32. Joseph Agar Beet, *The last things* (1897; fifth edition, London: Hodder and Stoughton, 1905), 83–100.
  33. Beet, *The last things*, v.
  34. Beet, *The last things*, viii, xi.
  35. Beet, *The last things*, xiv.
  36. See, for example, *The companion Bible*, ed. E.W. Bullinger (1909–22; rpr. London: Lamp Press, n.d.), 162–3.
  37. A. E. Knoch, *The unveiling of Jesus Christ* (Los Angeles: Concordant Publishing Concern, 1935).
  38. T.K. McCrossan, *The Bible: Its hell and its ages* (Seattle, WA: privately published, 1941).
  39. Philip Mauro, *The gospel of the kingdom: An examination of modern dispensationalism* (Swengel, PA: Bible Truth Depot, 1927), 5.
  40. Mauro, *The gospel of the kingdom*, 10.
  41. C.A. Chader, *God's plan through the ages* (London: Marshall, Morgan & Scott, 1938), viii, dust cover.
  42. G.H. Pember, *The great prophecies of the centuries concerning Israel, the Gentiles, and the Church of God* (London: Oliphants, 1941), vii.
  43. William J. Rowlands, *Our Lord cometh* (London: Privately published, 1930); Alexander Reese, *The approaching advent of Christ: An examination of the teaching of J.N. Darby and his followers* (London: Marshall, Morgan & Scott, 1937), xi.
  44. Reese, *The approaching advent of Christ*, xv.
  45. C.F. Hogg and W.E. Vine, *The church and the tribulation: A review of the book entitled 'The Approaching advent of Christ'* (London: Pickering and Inglis, 1938), 9.
  46. Hogg and Vine, *The church and the tribulation*, 6.

47. W. Graham Scroggie, *The Lord's return* (London: Pickering and Inglis, n.d.).
48. William Edward Biederwolf, *The millennium Bible* (privately published, 1924), 5.
49. Warfield outlined his reading of Revelation 20:1–10 in 'The millennium and the apocalypse,' in *The Works of Benjamin B. Warfield*, 10 vols (New York: Oxford University Press, 1932), 2: 643–4.
50. Mark Sweetnam, 'Tensions in dispensational eschatology,' in Kenneth G.C. Newport and Crawford Gribben (eds), *Expecting the end: Millennialism in social and historical context* (Baylor, TX: Baylor University Press, 2006), 173–92.
51. Shirley Jackson Case, *The millennial hope: A phase of war-time thinking* (Chicago: University of Chicago Press, 1918), 208.
52. R.H. Charles, *A critical and exegetical commentary on the Revelation of St. John*, International Critical Commentary, 2 volumes (Edinburgh: T & T Clark, 1920), 1: ix, 2: 437.
53. Charles G. Trumbull, *The life story of C.I. Scofield* (New York: Oxford University Press, 1920); Joseph M. Canfield, *The incredible Scofield and his book* (Vallecito, California: Ross House Books, 1988); Sweetnam and Mangum, *The Scofield Bible*.
54. 'The Scofield Study Bible: Scofield's use of the critical text and the AV,' *Quarterly Record: The Magazine of the Trinitarian Bible Society* 566 (2004), 21–7; Sweetnam and Mangum, *The Scofield Bible*.
55. The term was sufficiently popularized for Harry Emerson Fosdick to use it in the title of his famous sermon, 'Shall the fundamentalists win?' (1922), in *The Riverside Preachers*, ed. Paul H. Sherry (New York: Pilgrim Press, 1978), 27–38.
56. *The fundamentals: A testimony to the truth*, ed. 'Two Christian Laymen' (Chicago: Testimony Publishing Company, 1910–1915), 1: Foreword.
57. *The fundamentals*, 4: Foreword.
58. *The fundamentals*, 5: 4.
59. *The fundamentals*, 10: Foreword, 128.
60. *The fundamentals*, 11: 100–12, 113–26.
61. 'A statement by the two laymen,' in *The fundamentals*, 12: 4.
62. William G. Moorehead, 'Millennial dawn: A counterfeit of Christianity,' in *The fundamentals: A testimony to the truth*, ed. 'Two Christian Laymen,' 7: 106–27.
63. 'Tributes to Christ and the Bible by brainy men not known as active Christians,' in *The fundamentals: A testimony to the truth*, ed. 'Two Christian Laymen,' 2: 120–6.
64. Wilkinson, *For Zion's sake*, 226; Wilson, *Armageddon now!*, passim.
65. Nick Railton, 'Gog and Magog: The history of a symbol,' *Evangelical Quarterly* 75:1 (2003), 23–43.
66. For accounts of the history of Christian Zionism, see Wilkinson, *For Zion's sake*, and Donald M. Lewis, *The origins of Christian Zionism: Lord Shaftesbury and Evangelical support for a Jewish homeland* (Cambridge: Cambridge University Press, 2009).
67. Leonard Sale-Harrison, *The remarkable Jew: God's great timepiece* (Harrisburg, PA: Evangelical Press; Glasgow: Pickering & Inglis, 1934), 5.
68. Sale-Harrison, *The remarkable Jew*, 5.
69. Sale-Harrison, *The remarkable Jew*, 10.

70. Stephen Spector, *Evangelicals and Israel: The story of American Christian Zionism* (Oxford: Oxford University Press, 2008).
71. Lewis Sperry Chafer, *Systematic theology*, 8 vols (1948; reprinted Dallas: Dallas Theological Seminary, 1975); Jeffery John Richards, 'The eschatology of Lewis Sperry Chafer: His contribution to a systematization of dispensational premillennialism' (unpublished PhD thesis, Drew University, 1985).
72. Ed Hindson, *End times, the middle east, and the New World Order* (Wheaton, IL: Victor Books, 1991), 28.
73. See, for a general discussion of the crisis in the mainstream denominations, Bradley J. Longfield, *The Presbyterian controversy: Fundamentalists, Modernists, and moderates* (Oxford: Oxford University Press, 1991).
74. Daniel W. Draney, *When streams diverge: John Murdock MacInnis and the origins of protestant Fundamentalism in Los Angeles*, Studies in Evangelical History and Thought (Milton Keynes, UK: Paternoster, 2008), 189.
75. Draney, *When streams diverge*, 198.
76. R. Todd Mangum, *The dispensational-covenantal rift: The fissuring of American evangelical theology from 1936 to 1944*, Studies in Evangelical History and Thought (Milton Keynes: Paternoster, 2007).
77. W.J. Grier, *The momentous event: A discussion of Scripture teaching on the second advent* (1945; reprinted Edinburgh: Banner of Truth, 1970).
78. Oswald T. Allis, *Prophecy and the church* (1945; Phillipsburg, NJ: P&R, 1974).
79. Archibald Hughes, *A new heaven and a new earth* (Marshall, Morgan & Scott, 1958); Herman Ridderbos, *The coming of the kingdom* (Philadelphia, PA: P&R, 1962).
80. Iain H. Murray, *D. Martyn Lloyd-Jones: The fight of faith, 1939–1981* (Edinburgh: Banner of Truth, 1990); John Brencher, *Martyn Lloyd-Jones (1899–1981) and twentieth-century evangelicalism*, Studies in Evangelical History and Thought (Milton Keynes: Paternoster, 2002).
81. Paul Boyer, *By the bomb's early light: American thought and culture at the dawn of the Atomic Age* (New York: Pantheon Books, 1985); A.G. Mojtabai, *Blessed assurance: At home with the bomb in Amarillo, Texas* (Albuquerque, NM: University of New Mexico Press, 1986).
82. Billy Graham, *World aflame* (Tadworth, Surrey: The World's Work, 1965), 13.
83. John F. Walvoord, *The return of the Lord* (1955; rpr. Grand Rapids: Zondervan, 1980), 9.
84. Walvoord, *The return of the Lord*, 5.
85. Arthur W. Kac, *The rebirth of the State of Israel – Is it of God or of men?* (Edinburgh: Marshall, Morgan and Scott, 1958), 8.
86. Kac, *The rebirth of the State of Israel*, 301.
87. Walvoord, *The return of the Lord*, 14.
88. Walvoord, *The return of the Lord*, 136.
89. Walvoord, *The return of the Lord*, 15.
90. Walvoord, *The return of the Lord*, 16.
91. Walvoord, *The return of the Lord*, 35.
92. Walvoord, *The return of the Lord*, 11.
93. J. Dwight Pentecost, *Prophecy for today: The middle east crisis and the future of the world* (Grand Rapids, MI: Zondervan, 1961), 16.

94. On Tatford, see Crawford Gribben, 'Novel doctrines, doctrinal novels: F.A. Tatford and Brethren prophecy fiction,' in Neil Dickson (ed.), *Brethren and culture* (forthcoming).
95. Frederick A. Tatford, *Five minutes to midnight* (London: Victory Press, 1970); idem, *It's never been so late before* (Belfast: Ambassador, 1986).
96. George M. Marsden, *Reforming Fundamentalism: Fuller Seminary and the new Evangelicalism* (Grand Rapids, MI: Eerdmans, 1987).
97. On Ladd, see D'Elia, *A place at the table*, passim.
98. D'Elia, *A place at the table*, xiii.
99. Walvoord, *The return of the Lord*, 45–6.
100. Walvoord, *The return of the Lord*, 16.
101. Carpenter, *Revive us again*.

## 6 The Dominance of Evangelical Millennialism, 1970–2000

1. Hart, *Deconstructing Evangelicalism*, 24.
2. Hart, *Deconstructing Evangelicalism*, 13–14, 17.
3. See, for a general discussion, Paul C. Merkle, *American presidents, religion and Israel: The heirs of Cyrus* (Westport, CT: Praeger, 2004). Clinton grew up in a dispensational church in Arkansas and strongly supported Israel on theological terms; O. Palmer Robertson, *The Israel of God: Yesterday, today, and tomorrow* (Phillipsburg, NJ: P&R, 2000), 1. For a discussion of Bush's eschatological interests, see Spector, *Evangelicals and Israel*, 205–10. On the role of evangelical confession of sin in American public life, see Susan Wise Bauer, *The art of the public grovel: Sexual sin and public confession in America* (Princeton, NJ: Princeton University Press, 2008).
4. Hart, *Deconstructing Evangelicalism*, 17.
5. Stephen Sizer, *Christian Zionism: Road-map to Armageddon?* (Leicester: IVP, 2004), 23. On Falwell, see Merrill Simon, *Jerry Falwell and the Jews* (Middle Village, NY: Jonathan David Publishers, 1984), and Susan Friend Harding, *The book of Jerry Falwell: Fundamentalist language and politics* (Princeton: Princeton University Press, 2000). On Robertson, see Robert Walters, 'Robertson's Holy Crusade,' *The Frederick Post*, Frederick, Maryland, 28 July 1986; David Edwin Harrell, Jr., *Pat Robertson: A personal, religious, and political portrait* (San Francisco, CA: Harper & Row, 1987); Wayne King, 'The record of Pat Robertson on religion and government,' *New York Times*, national edition, 27 December 1987, 20; John W. Robbins, *Pat Robertson: A warning to America* (Jefferson, MD: The Trinity Foundation, 1988); Stephen D. O'Leary and Michael McFarland, 'The political use of mythic discourse: Prophetic interpretation in Pat Robertson's presidential campaign,' *Quarterly Journal of Speech* 75 (1989), 433–52; Ephraim Radner, 'New world order, old world anti-Semitism: Pat Robertson of the Christian coalition,' *Christian Century*, 13 September 1995; Toulouse, 'Pat Robertson: Apocalyptic theology and American foreign policy,' 73–99; Gribben, *Writing the rapture*, 118–27.
6. Sizer, *Christian Zionism: Road-map to Armageddon?* 105.
7. Callum Brown, *The death of Christian Britain* (London: Routledge, 2001).
8. Hart, *Deconstructing Evangelicalism*, 150.
9. Hart, *Deconstructing Evangelicalism*, 15.

10. Hart, *Deconstructing Evangelicalism*, 16.
11. See Gribben, *Writing the rapture*, 129–44.
12. Gribben, *Writing the rapture*, 145–65.
13. Robert William Fogel, *The fourth Great Awakening & the future of egalitarianism* (Chicago: University of Chicago Press, 2000).
14. On the history and sociology of the Jesus People, see Frederick Norman Wagner, 'A theological and historical assessment of the Jesus people phenomenon' (unpublished PhD thesis, Fuller Theological Seminary, 1971); Sally Dobson Bookman, 'Jesus People: A religious movement in a mid-western city' (unpublished PhD thesis, University of California, Berkeley, 1974); Preston David Shires, 'Hippies of the religious right: The counterculture and American evangelicalism in the 1960s and 1970s' (unpublished PhD thesis, University of Nebraska, Lincoln, 2002); and Kevin John Smith, 'The origins, nature, and significance of the Jesus Movement as a revitalization movement' (unpublished DMiss thesis, Asbury Theological Seminary, 2003).
15. I owe this information to Thomas Ice.
16. 'Billy Graham: Man with a Mission,' *Cincinnati Post*, 27 June 2002.
17. The dispensational scheme is set out in Graham, *World aflame*, 194.
18. Simon, *Jerry Falwell and the Jews*, 9.
19. Sizer, *Christian Zionism*, 155.
20. Lindsey, *The late great planet Earth*, 43.
21. *Los Angeles Times*, 23 February 1991, p. F16.
22. Lindsey, *The late great planet Earth*, 43.
23. Lindsey, *The late great planet Earth*, 54.
24. Boyer, *When time shall be no more*, 141, 142; Marsden, 'Fundamentalism as an American Phenomenon,' 319; James Mills, 'The serious implications of a 1971 conversation with Ronald Reagan: A footnote to current history,' *San Diego Magazine* (August 1985), 141; Sizer, *Christian Zionism*, 86–9.
25. Gribben, *Writing the rapture*, 19.
26. James Montgomery Boice, *The last and future world* (Grand Rapids, MI: Zondervan, 1974), ix, 5.
27. Boice, *The last and future world*, 23.
28. Boice, *The last and future world*, 62.
29. Sizer, *Christian Zionism*, 86, quoting a speech by President Jimmy Carter on 1 May 1978, *Department of State Bulletin*, vol. 78 no. 2015 (1978), 4.
30. Wilson, *Armageddon Now!* 12.
31. Sizer, *Christian Zionism*, 214; James Castelli, 'The environmental gospel according to James Watt,' *Chicago Tribune*, 25 October 1981, B2.
32. Ronald Reagan, 'Address to the National Association of Evangelicals, March 8, 1983,' in Paul Boyer (ed.), *Reagan as President: Contemporary views of the man, his politics, and his policies* (Chicago: Ivan R. Dee, 1990), 165–9.
33. 'Hal Lindsey, from *The late great planet Earth*,' in *The Norton Anthology of English Literature*, [http://www.wwnorton.com/nto/20century/topic\\_3/crystal.htm](http://www.wwnorton.com/nto/20century/topic_3/crystal.htm), accessed 6 August 2007.
34. George Eldon Ladd, *A commentary on the Revelation of John* (Grand Rapids, MI: Zondervan, 1972); Robert H. Mounce, *The Book of Revelation*, New International Commentaries on the New Testament (Grand Rapids, MI: Eerdmans, 1977); Robert H. Gundry, *The church and the tribulation* (Grand Rapids, MI: Zondervan, 1973).

35. Bob Stokes, *Conflict, conquest and the second coming* (Rushden, UK: Stanley L. Hunt, 1975), 89.
36. Barry Hankins, *Francis Schaeffer and the shaping of evangelical America* (Grand Rapids, MI: Eerdmans, 2008).
37. Wim Rietkerk, *The future great planet Earth* (Mussoorie, U.P., India: Nivedit Good Books, 1989), 29.
38. Rietkerk, *The future great planet Earth*, 3.
39. Blaising and Bock, *Progressive dispensationalism*.
40. Hindson, *End times, the middle east, and the New World Order*, 13.
41. H. Wayne House and Thomas D. Ice, *Dominion theology: Blessing or curse?* (Portland, OR: Multnomah, 1988), 210.
42. A biography of Bavinck by Ron Gleason is forthcoming from P&R.
43. Bavinck, *The last things*, 91.
44. Bavinck, *The last things*, 110.
45. Bavinck, *The last things*, 121.
46. William Hendricksen, *More than conquerors: An interpretation of the book of Revelation* (1939; Grand Rapids, MI: Baker, 1982), 18–19.
47. G.C. Berkouwer, *The return of Christ*, Studies in dogmatics (Grand Rapids, MI: Eerdmans, 1972), 294.
48. Grier, *The momentous event*; J. Marcellus Kik, *Matthew twenty-four* (Philadelphia, PA: P&R, 1948); idem, *Revelation twenty* (Philadelphia, PA: P&R, 1955); James Hamilton, *Light on the 'last days': An historical review of 'days' long past* (Glasgow: K & R Davidson, 1962).
49. Zens, *Dispensationalism*, 42.
50. John H. Gerstner, *Wrongly dividing the worth of truth: A critique of dispensationalism* (1991; second edition, Morgan, PA: Soli Deo Gloria, 2000), vi.
51. Michael Wilcock, *I saw heaven opened: The message of Revelation*, The Bible Speaks Today (Leicester: IVP, 1975), 181–2.
52. Bruce A. Milne, *I want to know what the Bible says about the end of the world* (1979), republished as *The end of the world* (Eastbourne: Kingsway, 1983), 7.
53. Milne, *The end of the world*, 29, 47.
54. Milne, *The end of the world*, 32.
55. See Crawford Gribben, 'Protestant millennialism, political violence and the Ulster conflict,' *Irish Studies Review* 15:1 (2007), 51–63.
56. Gary DeMar, *Something greater is here: Christian Reconstruction in biblical perspective* (Fort Worth, TX: Dominion Press, 1988), 39.
57. David Chilton, *Paradise restored: A biblical theology of dominion* (Fort Worth, TX: Dominion Press, 1985); DeMar, *Something greater is here*; Kenneth L. Gentry, *The beast of Revelation* (Tyler, TX: Institute for Christian Economics, 1989).
58. Robertson, *The Israel of God*.
59. Robertson, *The Israel of God*, 25.
60. Robertson, *The Israel of God*, 31.
61. Kim Riddlebarger, *A case for amillennialism: Understanding the end times* (Grand Rapids, MI: Baker, 2003), 13.
62. Riddlebarger, *A case for amillennialism*, 229–230.
63. Riddlebarger, *A case for amillennialism*, 11.
64. Lance Lambert, *The uniqueness of Israel* (Eastbourne, UK: Kingsway, 1980), 8.

65. Francis Fukuyama, 'The End of History?' in *The National Interest* (Summer 1989), 4. Fukuyama repeated this claim in *The end of history and the last man* (New York: Free Press, 1992).
66. Brown, *The death of Christian Britain*.
67. The popularity of the Left Behind novels, the series in question, has led Melani McAlister to wonder whether the worldview they represent may in fact now be the American mainstream; 'Prophecy, politics and the popular: the *Left Behind* series and Christian fundamentalism's New World Order,' *South Atlantic Quarterly* 102:4 (2003), 773–98.
68. Amy Johnson Frykholm, *Rapture culture: Left Behind in evangelical America* (New York: Oxford University Press, 2004); Bruce David Forbes and Jeanne Halgren Kilde (eds), *Rapture, Revelation, and the End Times: Exploring the Left Behind series* (New York: Palgrave Macmillan, 2004); Peter Althouse, 'Left Behind – fact or fiction: Ecumenical dilemmas of the fundamentalist millenarian tensions within Pentecostalism,' *Journal of Pentecostal Theology* 13 (2005), 187–207; Sherrill Mleynek, 'The rhetoric of the 'Jewish problem' in the *Left Behind* novels,' *Literature and Theology* 19:4 (2005), 367–83; Glenn W. Shuck, *Marks of the beast: The Left Behind novels and the struggle for evangelical identity* (New York: New York University Press, 2005); Malcolm Gold, 'The *Left Behind* series as sacred text,' in Elizabeth Arweck and Peter Collins (eds), *Reading religion in text and context* (Aldershot: Ashgate, 2006), 34–49; Gribben, *Writing the rapture*; Jennie Chapman, 'Selling faith without selling out: Reading the Left Behind novels in the context of popular culture,' in John Wallis and Kenneth G. C. Newport (eds), *Apocalyptic texts and popular culture* (London: Equinox, 2008), 148–72.
69. Mark Lilla, 'Church meets state,' *The New York Times Book Review*, 15 May 2005, 39.
70. Hindson, *End times, the middle east, and the New World Order*, 7.
71. Hindson, *End times, the middle east, and the New World Order*, 8.
72. Jorstad, *The politics of doomsday*; Lippy, 'Waiting for the end: The social context of American apocalyptic religion,' 37–63; Robert Clouse, 'The New Christian Right, America, and the Kingdom of God,' 3–16; Ostling, 'Armageddon and the end times: Prophecies of the last days surface as a campaign issue,' 73; Mills, 'The serious implications of a 1971 conversation with Ronald Reagan: A footnote to current history,' 141; Halsell, *Prophecy and politics*; Weigert, 'Christian eschatological identities and the nuclear context,' 175–91; Ritter, 'Reagan's 1964 TV speech for Goldwater: Millennial themes in American political rhetoric,' 58–72; Wagner, *Anxious for Armageddon*; Wojcik, 'Embracing doomsday: Faith, fatalism, and apocalyptic beliefs in the nuclear age,' 297–330; Haija, 'The Armageddon lobby: Dispensationalist Christian Zionism and the shaping of US policy towards Israel-Palestine,' 75–95; Milich, 'Fundamentalism hot and cold: George W. Bush and the "Return of the Sacred,"' 92–125; Phillips, *American theocracy*.
73. Samuel Huntington, *The clash of civilizations* (New York: Simon & Schuster, 1996).
74. Paul S. Boyer, 'When U.S. foreign policy meets Biblical prophecy,' *AlterNet*, 20 February 2003, <http://www.alternet.org/story/15221>, accessed 8 August 2006.
75. Hart, *Deconstructing Evangelicalism*, 176.

## Conclusion

1. Gribben, *Writing the rapture*, 167–70.
2. W.Y. Fullerton, *No ordinary man: The remarkable life of F.B. Meyer* (1929; rpr. Belfast: Ambassador, 1993).
3. Gregory MacDonald, *The evangelical universalist* (2006; rpr. London: SPCK, 2008). Parry revealed his identity as Gregory MacDonald at <http://theologicalscribbles.blogspot.com/2009/08/i-am-evangelical-universalist.html>, accessed 4 January 2010.
4. In David L. Edwards and John Stott, *Evangelical essentials: A liberal–evangelical dialogue* (Leicester: IVP, 1989); see also Billy Graham, “Teacher of the faith: John Stott,” *TIME* (18 April 2005), 80.
5. Evangelical Alliance, *The nature of hell* (Carlisle: Paternoster, 2000).
6. Gribben, *The puritan millennium*, 37–8.
7. R.C. Sproul gave Russell’s arguments a controversial new lease of life in *The last days according to Jesus: When did Jesus say he would return?* (Grand Rapids: Baker, 1998).
8. See the relevant essays in Gribben and Stunt (eds), *Prisoners of Hope?*, and Gribben and Holmes (eds), *Protestant millennialism, evangelicalism and Irish society, 1790–2005*.
9. Gary North coined the expression ‘dispen-sensationalism.’
10. Lindsey, *The late great planet Earth*, 54.
11. This is most evidence in George E. Ladd, *A Theology of the New Testament* (London: Lutterworth, 1975) and Gundry, *The church and the tribulation*.
12. Wilkinson, *For Zion’s sake*; Lewis, *The origins of Christian Zionism*.
13. Muhammad Abu-Nimer, *Peace-building by, between and beyond Muslims and evangelical Christians* (London: Lexington Books, 2009).
14. The earliest printing of Tim LaHaye and Jerry B. Jenkins, *Left Behind* (Wheaton, IL: Tyndale House, 1995) included Mother Theresa among those taken by the rapture, but the idea was so controversial that it was omitted from subsequent editions of the same text. I owe this information to Thomas Ice, personal conversation, 14 July 2006.



# Bibliography

## Manuscripts

Christian Brethren Archive, John Rylands University Library, Manchester, 7181 (7).  
Trinity College Dublin MS 2940.

## Printed sources

- Aberle, David F., 'A note on relative deprivation theory as applied to millenarian and other cult movements,' in Sylvia Thrupp (ed.), *Millennial dreams in action: Studies in revolutionary religious movements* (New York: Schocken Books, 1970), 209–14.
- Abu-Nimer, Muhammad, *Peace-building by, between and beyond Muslims and evangelical Christians* (London: Lexington Books, 2009).
- Ahearn, Edward J., *Visionary fictions: Apocalyptic writing from Blake to the modern age* (New Haven: Yale University Press, 1996).
- Allan, Gordon, 'Southcottian sects from 1790 to the present day,' in Kenneth G.C. Newport and Crawford Gribben (eds), *Expecting the end: Millennialism in social and historical context* (Baylor, TX: Baylor University Press, 2006), 213–36.
- Allan, Graham, 'A theory of millennialism: The Irvingite movement as an illustration,' *British Journal of Sociology* 25 (1974), 296–311.
- Allis, Oswald T., *Prophecy and the church* (1945; Phillipsburg, NJ: P&R, 1974).
- Almond, Gabriel Abraham, et al., *Strong religion: The rise of fundamentalisms around the world* (Chicago: University of Chicago Press, 2003).
- Almond, Philip, 'John Napier and the mathematics of the middle future apocalypse,' *Scottish Journal of Theology* 63:1 (2010), 54–69.
- Althouse, Peter, 'Left Behind – fact or fiction: Ecumenical dilemmas of the fundamentalist millenarian tensions within Pentecostalism,' *Journal of Pentecostal Theology* 13 (2005), 187–207.
- Amanat, Abbas, and Magnus Bernhardsson (eds), *Imagining the end: Visions of apocalypse from the Ancient Middle East to modern America* (London: I.B. Taurus, 2002).
- Ammerman, Nancy, *Bible believers: Fundamentalists in the modern world* (New Brunswick, NJ: Rutgers University Press, 1987).
- Anderson, Robert Mapes, *Visions of the disinherited: The making of American Pentecostalism* (Oxford: Oxford University Press, 1979).
- Archer, John, *The Personall Reigne of Christ upon Earth* (London, 1643).
- Ariel, Yaakov, 'Doomsday in Jerusalem? Christian messianic groups and the rebuilding of the Temple,' *Terrorism and Political Violence* 13:1 (2001), 1–14.
- Ariel, Yaakov, 'How are Jews and Israel portrayed in the Left Behind series?' in Bruce David Forbes and Jeanne Halgren Kilde (eds), *Rapture, revelation, and the End Times: Exploring the Left Behind series* (New York: Palgrave Macmillan, 2004), 131–66.
- Armitage, David and Michael J. Braddick (eds), *The British Atlantic world, 1500–1800*, second edition (Basingstoke: Palgrave Macmillan, 2009).

- The art of self-denial: or, A Christian's first lesson: By that famous Prophett of these times: Tho: Brightman* (1646).
- Ascol, Thomas, 'The doctrine of grace: A critical analysis of federalism in the theologies of John Gill and Andrew Fuller' (unpublished PhD thesis, Southwestern Baptist Theological Seminary, 1989).
- Augustine, *Concerning the City of God against the pagans*, trans. Henry Bettenson (London: Penguin, 1984).
- Austin, Kenneth, *From Judaism to Calvinism: The life and writings of Immanuel Tremellius (c. 1510–1580)*, St Andrews Studies in Reformation History (Aldershot: Ashgate, 2007).
- Backus, Irena, *Reformation readings of the apocalypse: Geneva, Zurich and Wittenberg* (Oxford: Oxford University Press, 2000).
- Backus, Irena, 'The Church Fathers and the canonicity of the Apocalypse in the sixteenth century: Erasmus, Frans Titelmans, and Theodore Beza,' *Sixteenth Century Journal* 29 (1998), 651–65.
- Bale, John, *The image of both Churches* (1547); rpt. in *Select works of John Bale*, ed. Henry Christmas (Cambridge: University Press, 1849).
- Ball, B.W., *A great expectation: Eschatological thought in English Protestantism to 1660* (Leiden: Brill, 1975).
- Balleine, G.R., *Past finding out: The tragic story of Joanna Southcott and her successors* (London: SPCK, 1956).
- Balmer, Randall, *Mine eyes have seen the glory: A journey into the evangelical subculture in America* (1989; fourth edition, Oxford: Oxford University Press, 2006).
- Balmer, Randall, *Thy kingdom come: How the religious right distorts the faith and threatens America: An evangelical's lament* (New York: Basic Books, 2006).
- Balmer, Randall, *Encyclopedia of evangelicalism* (Louisville: Westminster John Knox Press, 2002).
- Balmer, Randall, 'Apocalypticism in America: The argot of premillennialism in popular culture,' *Prospects* 13 (1988), 417–33.
- Balmer, Randall, 'Divided apocalypse: Thinking about the end in contemporary America,' *Soundings* 66 (1983), 257–80.
- Barkun, Michael, *A culture of conspiracy: Apocalyptic visions in contemporary America* (Berkeley: University of California Press, 2003).
- Barkun, Michael, *Crucible of the millennium: The Burned-Over District of New York in the 1840s* (Syracuse: Syracuse University Press, 1986).
- Barkun, Michael (ed.), *Millennialism and violence* (London: Routledge, 1996).
- Barnes, R.B., *Prophecy and gnosis: Apocalypticism in the wake of the Lutheran reformation* (Stanford, CA: Stanford University Press, 1988).
- Barron, Bruce, *Heaven on earth? The social and political agendas of Dominion Theology* (Grand Rapids, MI: Zondervan, 1992).
- Bauchham, Richard, *Tudor Apocalypse: Sixteenth century apocalypticism, millenarianism and the English Reformation: from John Bale to John Foxe and Thomas Brightman* (Appleford: Sutton Courtenay Press, 1978).
- Bauer, Susan Wise, *The art of the public grovel: Sexual sin and public confession in America* (Princeton, NJ: Princeton University Press, 2008).
- Baumgartner, Frederic, *Longing for the end: A history of millennialism in Western civilization* (New York: Palgrave, 1999).
- Bavinck, Herman, *The last things: Hope for this world and the next*, ed. John Bolt, trans. John Vriend (Grand Rapids, MI: Baker, 1996).

- Baxter, Richard, *The glorious kingdom of Christ, described and clearly vindicated* (1691).
- Bebbington, David W., 'Response,' in Michael A.G. Haykin and Kenneth J. Stewart (eds), *The emergence of Evangelicalism: Exploring historical continuities* (Nottingham: Apollos, 2008), 417–32.
- Bebbington, David W., *The dominance of evangelicalism: The age of Spurgeon and Moody, A History of Evangelicalism* (Leicester: IVP, 2005).
- Bebbington, David W., 'Evangelical theology in the English-speaking world during the nineteenth century,' *Scottish Bulletin of Evangelical Theology* 22:2 (2004), 133–50.
- Bebbington, David W., *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (London: Routledge, 1989).
- Bebbington, David W., 'The Advent hope in British Evangelicalism since 1800,' *Scottish Journal of Religious Studies* 9 (1988), 103–10.
- Beechick, Allen, *The pre-tribulation rapture* (Denver, CO: Accent, 1980).
- Beet, Joseph Agar, *The last things* (1897; fifth edition, London: Hodder and Stoughton, 1905).
- Bendle, Mervyn F., 'The apocalyptic imagination and popular culture,' *Journal of Religion and Popular Culture* 11 (2005), available online at <http://www.usask.ca/relst/jrpc/index.html>.
- Berger, James, *After the end: Representations of post-apocalypse* (Minneapolis: University of Minnesota, 1999).
- Berkouwer, G.C., *The return of Christ*, Studies in dogmatics (Grand Rapids, MI: Eerdmans, 1972).
- Bickersteth, Edward, *Practical guide to the prophecies* (fourth edition, London: R.B. Seeley and W. Burnside, 1835).
- Biederwolf, William Edward, *The millennium Bible* (privately published, 1924).
- 'Billy Graham: Man with a Mission,' *Cincinnati Post*, 27 June 2002.
- Biss, C.Y., *Things which must be: Being the substance of a course of lectures* (Aylesbury: Hunt, Barnard & Co., 1880).
- Bjork, Rebecca S., 'Reagan and the nuclear freeze: 'Star Wars' as a rhetorical strategy,' *Journal of the American Forensic Association* 24 (1988), 181–92.
- Blackstone, W.E., *Jesus is coming* (Chicago: Moody Press, 1898).
- Blackwell Dictionary of Evangelical Biography, 1730–1860*, ed. Donald M. Lewis (Oxford: Blackwell, 1995).
- Blasing, Craig A. and Darrell L. Bock, *Progressive dispensationalism* (Wheaton, IL: Victor, 1993).
- Bloch, Ruth, *Visionary republic: Millennial themes in American thought, 1756–1800* (Cambridge: Cambridge University Press, 1985).
- Blum, Edward J., *Reforging the white republic: Race, religion, and American nationalism, 1865–1898* (Baton Rouge, LA: Louisiana State University Press, 2005).
- Blumenthal, Sidney, 'The Religious Right and Republicans,' in Richard John Neuhaus and Michael Cromartie (eds), *Piety and politics: Evangelicals and Fundamentalists confront the world* (Washington, DC: Ethics and Public Policy Center, 1987).
- Boice, James Montgomery, *The last and future world* (Grand Rapids, MI: Zondervan, 1974).
- Bonar, Andrew, *The development of Antichrist* (1853; rpr. Chelmsford: Sovereign Grace Advent Testimony, n.d.).

- Bonar, Andrew A., *Memoirs and remains of Robert Murray McCheyne* (1844; second edition, 1892; rpr. Edinburgh: Banner of Truth, 1966).
- Bonar, Andrew A. and Robert Murray McCheyne, *Narrative of a mission of inquiry to the Jews from the Church of Scotland* (Edinburgh, 1842).
- Bonar, Marjory (ed.), *Andrew A. Bonar: Diary and life* (1893; rpr. Edinburgh: Banner of Truth, 1960).
- Bookman, Sally Dobson, 'Jesus People: A religious movement in a mid-western city' (unpublished PhD thesis, University of California, Berkeley, 1974).
- Boran, Elizabethanne, 'The libraries of Luke Challoner and James Ussher, 1595–1608,' in Helga Robinson-Hammerstein (ed.), *European universities in the age of reformation and counter-reformation* (Dublin: Four Courts, 1998), 98–102.
- Borgert, Michael G., 'Harry Bultema and the *Maranatha* controversy in the Christian Reformed Church,' *Calvin Theological Journal* 42:1 (2007), 90–109.
- Boyce, James Petigru, *Abstract of systematic theology* (1887; Cape Coral, FL: Founder Press, 2006).
- Boyer, Paul, 'The Middle East in modern American prophetic belief,' in Abbas Amanat and Magnus Bernhardsson, *Imagining the end: Visions of apocalypse from the ancient Middle East to modern America* (London: I.B. Tauris Publishers, 2002), 312–35.
- Boyer, Paul, *When time shall be no more: Prophecy belief in modern American culture* (Cambridge, MA: Belknap Press of Harvard University Press, 1992).
- Boyer, Paul, *By the bomb's early light: American thought and culture at the dawn of the Atomic Age* (New York: Pantheon Books, 1985).
- Boyer, Paul (ed.), *Reagan as President: Contemporary views of the man, his politics, and his policies* (Chicago: Ivan R. Dee, 1990).
- Bozeman, John, 'Technological millenarianism in the United States,' in Thomas Robbins and Susan Palmer (eds), *Millennium, messiahs and mayhem* (New York: Routledge, 1997), 139–58.
- Brady, David, *The contribution of British writers between 1560 and 1830 to the Interpretation of Revelation 13.16–18* (Tübingen: J.C.B. Mohr, 1983).
- Brady, David, 'The number of the beast in seventeenth- and eighteenth-century England,' *Evangelical Quarterly* 45 (1973), 219–40.
- Brasher, Brenda E. and Lee Quinby, *Gender and apocalyptic desire, Millennialism and society* (London: Equinox, 2006).
- Bray, Gerald, *Documents of the English reformation* (Cambridge: James Clarke, 1995).
- Bremer, Francis J., and Tom Webster (eds), *Puritans and Puritanism in Europe and America: A comprehensive encyclopedia* (Oxford: ABC-CLIO, 2006).
- Brencher, John, *Martyn Lloyd-Jones (1899–1981) and twentieth-century evangelicalism*, Studies in Evangelical History and Thought (Milton Keynes: Paternoster, 2002).
- Brereton, Virginia Lieson, *Training God's army: The American Bible School, 1880–1940* (Bloomington, IN: Indiana University Press, 1990).
- Brightman, Thomas, *A Most Comfortable Exposition of ... Daniel* (1635).
- Bromley, David G., 'Violence and New Religious Movements,' in James R. Lewis (ed.), *The Oxford handbook of New Religious Movements* (Oxford: Oxford University Press, 2004), 143–62.
- Brothers, Richard, *A revealed knowledge of the prophecies and times*, parts I and II (London, 1794, 1795).

- Brouwer, Steve, et al., *Exporting the American Gospel: Global Christian Fundamentalism* (New York: Routledge, 1996).
- Brown, Callum, *The death of Christian Britain* (London: Routledge, 2001).
- Brown, David, *The restoration of the Jews: The history, principles and bearing of the question* (1861) in Steve Schlissel (ed.), *Hal Lindsey and the restoration of the Jews* (Edmonton, Alberta: Still Waters Revival Books, 1990).
- Brown, David, *Christ's second coming: Will it be premillennial?* (1846; 1882 ed., rpt. Edmonton, 1990).
- Brown, Ralph, 'Victorian Anglican Evangelicalism: The radical legacy of Edward Irving,' *Journal of Ecclesiastical History* 58:4 (2007), 675–704.
- Bruce, Steve, *The rise and fall of the New Christian Right: Conservative Protestant politics in America, 1978–1988* (Oxford: Clarendon Press, 1988).
- Bruce, Steve, et al. (eds), *The rapture of politics: The Christian Right as the United States approaches the year 2000* (London: Transaction Publishers, 1995).
- Brummett, Barry, 'Premillennial apocalypse as a rhetorical genre,' *Central States Speech Journal* 35 (1984), 84–93.
- Bull, Malcolm (ed.), *Apocalypse theory and the ends of the world* (Oxford: Blackwell, 1995).
- Buryan, John, *Works*, ed. George Offor, 3 vols (Glasgow: Blackie and Son, 1860).
- Burdon, Christopher, *The Apocalypse in England: Revelation unravelling, 1700–1834* (London: Palgrave Macmillan, 1997).
- Burnham, Jonathan D., *A story of conflict: The controversial relationship between Benjamin Wills Newton and John Nelson Darby*, Studies in Evangelical History and Thought (Milton Keynes: Paternoster, 2005).
- de Burgh, William, *An exposition of the book of Revelation*, fifth edition (Dublin: Hodges, Smith, & Co., 1857).
- Bussard, Dave, *Who will be Left Behind and when?* (Lancaster, PA: Strong Tower Publishing, 2002).
- Butler, Jonathan M., *Softly and tenderly Jesus is calling: Heaven and hell in American revivalism, 1870–1920* (Brooklyn: Carlson, 1991).
- Calhoun, David B., *Princeton Seminary: The majestic testimony, 1869–1929* (Edinburgh: Banner of Truth, 1996).
- Calvin, John, *Institutes of the Christian religion*, eds J.T. McNeill and F.L. Battles (1559; rpt. London: SCM, 1960).
- Calvin, John, *The Epistles of Paul the Apostle to the Romans and to the Thessalonians*, trans. Ross Mackenzie (Grand Rapids, MI: Eerdmans, 1972).
- Campbell, Iain, review of *The Emergence of Evangelicalism*, at <http://www.reformation21.org/shelf-life/the-emergence-of-evangelicalism.php>, accessed 8 May 2009.
- Canfield, Joseph M., *The incredible Scofield and his book* (Vallecito, California: Ross House Books, 1988).
- Capern, Amanda L., 'The Caroline Church: James Ussher and the Irish Dimension,' *Historical Journal* 39 (1996), 57–85.
- Capp, Bernard, *The Fifth Monarchy Men: A study in seventeenth-century millenarianism* (London: Faber and Faber, 1972).
- Capp, Bernard, 'Godly Rule and English millenarianism,' *Past and Present* 52 (1971), 106–117.
- Carpenter, Joel A., *Revive us again: The reawakening of American Fundamentalism* (Oxford: Oxford University Press, 1997).

- Carpenter, M.W., and George Landow, 'Ambiguous revelations: The Apocalypse and Victorian literature,' in C.A. Patrides and J.A. Wittreich (eds), *The Apocalypse in English Renaissance thought and literature* (Manchester: Manchester University Press, 1984), 299–322.
- Carter, D., 'Joseph Agar Beet and the eschatological crisis,' *Proceedings of the Wesley Historical Society* (1998) 51:6, 197–216.
- Carwardine, Richard, *Transatlantic revivalism: Popular Evangelicalism in Britain and America* (Westport, CT: Greenwood Press, 1978).
- Case, Shirley Jackson, *The millennial hope: A phase of war-time thinking* (Chicago, Illinois: University of Chicago Press, 1918).
- Castelli, James, 'The environmental gospel according to James Watt,' *Chicago Tribune*, 25 October 1981, B2.
- Chader, C.A., *God's plan through the ages* (London: Marshall, Morgan & Scott, 1938).
- Chafer, Lewis Sperry, *Systematic theology*, 8 vols (1948; reprinted Dallas: Dallas Theological Seminary, 1975).
- Chambers, Don, 'Prelude to the last things: The Church of Scotland's mission to the Jews,' *Records of the Scottish Church History Society* 19:1 (1975), 43–58.
- Chandler, Ralph Clark, 'The wicked shall not bear rule: The fundamentalist heritage of the New Christian Right,' in David G. Bromley and Anson Shupe (eds), *New Christian politics* (Macon, GA: Mercer University Press, 1984), 41–58.
- Chapman, Jennie, 'Paradoxes of power: Apocalyptic agency in the Left Behind series' (unpublished PhD thesis, University of Manchester, 2010).
- Chapman, Jennie, 'Selling faith without selling out: Reading the Left Behind novels in the context of popular culture,' in John Wallis and Kenneth G.C. Newport (eds), *Apocalyptic texts and popular culture* (London: Equinox, 2008), 148–72.
- Charles, R.H., *A critical and exegetical commentary on the Revelation of St. John*, International Critical Commentary, 2 volumes (Edinburgh: T & T Clark, 1920).
- Chatham, Doug, *The rapture book: Exciting teaching about the next event on the prophetic calendar* (New Kensington, PA: Whitaker House, 1974).
- Chi, Joseph, 'Forget not the wombe that bare you, and the brest that gave you sucke': John Cotton's Sermons on Canticles and Revelation and his apocalyptic vision for England' (unpublished PhD thesis, New College, Edinburgh, 2008).
- Chilton, David, *The great tribulation* (Fort Worth, Texas: Dominion Press, 1987).
- Chilton, David, *Paradise restored: A biblical theology of dominion* (Fort Worth, TX: Dominion Press, 1985).
- Christianson, Paul, *Reformers and Babylon: English apocalyptic visions from the Reformation to the eve of the Civil War* (Toronto: University of Toronto Press, 1978).
- Clouse, Robert, 'The New Christian Right, America, and the Kingdom of God,' *Christian Scholars Review* 12 (1983), 3–16.
- Clouse, Robert, 'The rebirth of millenarianism,' in Peter Toon (ed.), *Puritans, the millennium and the future of Israel: Puritan eschatology 1600 to 1660* (Cambridge: James Clarke, 1970), 42–65.
- Clouse, Robert, et al., *The new millennium manual: A once and future guide* (Grand Rapids, MI: Baker, 1999).
- Coad, F. Roy, *A history of the Brethren movement* (Exeter: Paternoster, 1968).
- Coffey, John, *Politics, religion and the British revolutions: The mind of Samuel Rutherford* (Cambridge: Cambridge University Press, 1997).

- Cogley, Richard, 'The fall of the Ottoman Empire and the restoration of Israel in the 'Judeo-centric' strand of Puritan millenarianism,' *Church History* 72 (2003), 303–32.
- Cohn, Norman, *Cosmos, chaos and the world to come: The ancient roots of apocalyptic faith* (London: Yale University Press, 1993).
- Cohn, Norman, *The pursuit of the millennium* (1957; rpt. London: Mercury Books, 1962).
- The companion Bible*, ed. E.W. Bullinger (1909–22; rpr. London: Lamp Press, n.d.).
- Collins, John J., Bernard McGinn, Stephen J. Stein, 'General introduction,' in Bernard McGinn (ed.), *Encyclopedia of apocalypticism*, 3 vols (New York: Continuum, 1998), 1: vii–xi.
- Connors, Richard and Andrew Colin Gow (eds), *Anglo-American millennialism, from Milton to the Millerites* (Leiden: Brill, 2004).
- Cotton, John, *The churches resurrection* (London, 1642).
- Cox, Harvey, *Fire from heaven: The rise of Pentecostal spirituality and the re-shaping of religion in the twenty-first century* (Reading: Addison-Wesley, 1995).
- Crome, Andrew, 'The Jews and the literal sense: Hermeneutical approaches in the apocalyptic commentaries of Thomas Brightman (1562–1607)' (unpublished PhD thesis, University of Manchester, 2009).
- Crutchfield, Larry V., *The origins of dispensationalism: The Darby factor* (London: University Press of America, 1992).
- Cumming, John, *Prophetic studies; or, Lectures on the book of Daniel* (London: Arthur Hall, 1853).
- Cumming, John, *Sabbath evening readings on St Matthew* (London: Arthur Hall, 1853).
- Currie, David B., *Rapture: The end-times error that leaves the Bible behind* (Manchester, NH: Sophia Institute Press, 2003).
- Daniel, Curt, 'Hyper-Calvinism and John Gill' (unpublished PhD thesis, University of Edinburgh, 1983).
- Daley, Brian E., *The hope of the early church: Eschatology in the patristic age* (Cambridge: Cambridge University Press, 1991).
- Dallimore, Arnold, *The life of Edward Irving: Forerunner of the Charismatic movement* (Edinburgh: Banner of Truth, 1983).
- Dallison, A.R., 'Contemporary criticism of millenarianism,' in Peter Toon (ed.), *Puritans, the millennium and the future of Israel: Puritan eschatology, 1600 to 1660* (Cambridge: James Clarke, 1970), 104–14.
- Darby, J.N., *Letters of J.N.D.*, ed. William Kelly (London: Stow Hill Bible and Tract Depot, n.d.).
- Das ander Thail Des Newen Testaments I Darinnen ... Die Episteln ... und die Offenbarung S. Johannis*, trans. and annotated by Johannes Piscator (Herborn, 1604).
- Davidson, James West, *The logic of millennial thought: Eighteenth-century New England* (New Haven, CT: Yale University Press, 1977).
- Dayton, Donald W., 'Some doubts about the usefulness of the category 'Evangelical',' in Donald W. Dayton and Robert K. Johnston (eds), *The variety of American Evangelicalism* (Downers Grove, IL: InterVarsity Press, 1991), 245–51.
- Donald W. Dayton and Robert K. Johnston (eds), 'The search for the historical evangelicalism': George Marsden's history of Fuller Seminary as a case study,' *Christian Scholar's Review* 33 (1993), 12–33.

- Dayton, Donald W. and Robert K. Johnston (eds), *The variety of American Evangelicalism* (Downers Grove, IL: InterVarsity Press, 1991).
- D'Elia, John A., *A place at the table: George Eldon Ladd and the rehabilitation of evangelical scholarship in America* (Oxford: Oxford University Press, 2008).
- DeMar, Gary, 'The fiction behind Left Behind,' *Biblical Worldview* 3 (July 2004), 12–17.
- DeMar, Gary, *End times fiction: A Biblical consideration of the Left Behind theology* (Nashville, TN: Thomas Nelson, 2001).
- DeMar, Gary, *Something greater is here: Christian Reconstruction in biblical perspective* (Fort Worth, TX: Dominion Press, 1988).
- Dennett, Edward, *The blessed hope* (1879; rpr Bromley, Kent: Wilson Foundation, 1969).
- de Jong, James A., *As the waters cover the sea: Millennial expectations in the rise of Anglo-American missions, 1640–1810* (Kampen: J.H. Kok, 1970).
- de Patmos, John, *The Great Disappointment of 1844* (Brookline, MA: Miskatonic University Press, 2001).
- Derrida, Jacques, 'Of an apocalyptic tone recently adopted in philosophy,' *Semeia* 23 (1982), 63–97.
- Ditchfield, G.M., *The evangelical revival* (London: UCL Press, 1998).
- Doan, Ruth Alden, *The Miller heresy, millennialism, and American culture* (Philadelphia, PA: Temple University Press, 1987).
- Dobson, Ed, and Ed Hindson, 'Apocalypse now? What fundamentalists believe about the end of the world,' *Policy Review* 38 (1986), 16–23.
- Dolan, David, *The end of days* (1995; rpr. Springfield, MO: 2003).
- Downes, James Cyril, 'Eschatological doctrines in the writings of John and Charles Wesley' (unpublished PhD thesis, University of Edinburgh, 1960).
- Draney, Daniel W., *When streams diverge: John Murdock MacInnis and the origins of protestant Fundamentalism in Los Angeles*, Studies in Evangelical History and Thought (Milton Keynes, UK: Paternoster, 2008).
- Drummond, A.L., *Edward Irving and his circle* (London: J. Clarke, 1937).
- Drummond, Lewis A., *Spurgeon: Prince of preachers* (Grand Rapids, Michigan: Kregel, 1992).
- Durham, Martin, *The Christian Right, the far right and the boundaries of American conservatism* (Manchester: Manchester University Press, 2000).
- Eagleton, Terry, *Holy terror* (Oxford: Oxford University Press, 2005).
- Edwards, David L. and John Stott, *Evangelical essentials: A liberal-evangelical dialogue* (Leicester: IVP, 1989).
- Edwards, Jonathan, *The miscellanies*, ed. Amy Plantinga Pauw, The Works of Jonathan Edwards (New Haven, CT: Yale University Press, 2002).
- Edwards, Jonathan, *Apocalyptic writings*, ed. Stephen J. Stein, The Works of Jonathan Edwards (New Haven, CT: Yale University Press, 1977).
- Edwards, Jonathan, *The Great Awakening*, ed. C.C. Goen, The Works of Jonathan Edwards (New Haven: Yale University Press, 1972).
- Ella, George, *John Gill and justification from eternity: A tercentenary appreciation* (Eggleston: Go Publications, 1998).
- Ella, George, *John Gill and the cause of God and truth* (Eggleston: Go Publications, 1995).
- 'End times,' *TIME* 23 June 2002, available at <http://www.time.com/time/covers/1101020701/story3.html>, accessed 8 January 2008.



- Erwin, John Stuart, 'Like a thief in the night: Cotton Mather's millennialism' (unpublished PhD thesis, Indiana University, 1987).
- Evangelical Alliance, *The nature of hell* (Carlisle: Paternoster, 2000).
- Fairbairn, Patrick, *The interpretation of prophecy* (1865; Edinburgh: Banner of Truth, 1964).
- Faubion, James D., *The shadows and lights of Waco: Millennialism today* (Princeton: Princeton University Press, 2001).
- Featherstone, Guy, "'Holy city": The Brethren community at Kyneton, 1900–1911,' *Brethren Historical Review* 5:1 (2008), 2–24.
- Fenn, Richard K., *Dreams of glory: The sources of apocalyptic terror* (Aldershot: Ashgate, 2005).
- Festinger, Leon, et al., *When prophecy fails* (Minneapolis: University of Minneapolis Press, 1956).
- Fiddes, Paul S., *The promised end: Eschatology in theology and literature* (Oxford: Blackwell, 2000).
- Fiddes, Paul S., 'Facing the end: The apocalyptic experience in some modern novels,' in John Colwell (ed.), *Called to one hope: Perspectives on the life to come* (Carlisle: Paternoster, 2000), 191–209.
- Firth, Katherine, *The apocalyptic tradition in reformation Britain, 1530–1645* (Oxford: Oxford University Press, 1979).
- Flake, Carol, *Redemptorama: Culture, politics, and the new Evangelicalism* (Garden City, NY: Anchor Press, 1984).
- Flanagan, Thomas, 'The politics of the millennium,' *Terrorism and Political Violence* 7:3 (1995), 164–75.
- Flegg, Columba Graham, *Gathered under apostles: A study of the Catholic Apostolic Church* (Oxford: Clarendon Press, 1992).
- Flesher, LeAnn Snow, *Left Behind? The facts behind the fiction* (Valley Forge, PA: Judson Press, 2006).
- Fogel, Robert William, *The fourth Great Awakening & the future of egalitarianism* (Chicago: University of Chicago Press, 2000).
- Forbes, Bruce David, 'How popular are the Left Behind books ... and why? A discussion of popular culture,' in Bruce David Forbes and Jeanne Halgren Kilde (eds), *Rapture, Revelation and the End Times: Exploring the Left Behind series* (New York: Palgrave Macmillan, 2004), 5–32.
- Forbes, Bruce David and Jeanne Halgren Kilde (eds), *Rapture, Revelation, and the End Times: Exploring the Left Behind series* (New York: Palgrave Macmillan, 2004).
- Forbes, Bruce David and Jeffrey H. Mahan (eds), *Religion and popular culture in America* (Berkeley: University of California Press, 2000).
- Force, James E. and Richard H. Popkin (eds), *The millenarian turn: Millenarian contexts of science, politics, and everyday Anglo-American life in the seventeenth and eighteenth centuries* (Dordrecht: Kluwer Academic Publishers, 2001).
- Fosdick, Harry Emerson, 'Shall the fundamentalists win?' (1922), in *The Riverside Preachers*, ed. Paul H. Sherry (New York: Pilgrim Press, 1978), 27–38.
- Foucault, Michel, *The Order of Things* (1966; London: Routledge, 1989).
- Fowler, Robert Booth, *A new engagement: Evangelical political thought, 1966–1976* (Grand Rapids, MI: Eerdmans, 1982).
- Fowler, Stanley K., 'John Gill's doctrine of believer baptism,' in Michael A.G. Haykin (ed.), *The life and thought of John Gill: A tercentennial appreciation* (Leiden: E.J. Brill, 1997), 69–91.

- Fox, Richard Wrightman, 'The culture of liberal Protestant progressivism, 1875–1925,' *Journal of Interdisciplinary History* 23 (1993), 639–60.
- Frank, Douglas W., *Less than conquerors: How evangelicals entered the twentieth century* (Grand Rapids, MI: William B. Eerdmans, 1986).
- Frankl, Razelle, *Televangelism: The marketing of popular religion* (Carbondale, IL: Southern Illinois University Press, 1987).
- Frere, B.S., *A record of the family of Frere of Suffolk and Norfolk* (privately published, 1982).
- Fromow, George H., *Teachers of the faith and the future: B.W. Newton and Dr S. P. Tregelles* (second edition, London: Sovereign Grace Advent Testimony, 1969).
- Froom, L.E., *The prophetic faith of our fathers: The historical development of prophetic interpretation*, 4 vols (Washington: Review and Herald, 1948).
- Fruchtman, Jack, *The apocalyptic politics of Richard Price and Joseph Priestly: A study in late eighteenth-century English republican millennialism* (Philadelphia, PA: American Philosophical Society, 1983).
- Frykholm, Amy Johnson, *Rapture culture: Left Behind in evangelical America* (New York: Oxford University Press, 2004).
- Frykholm, Amy Johnson, 'What social messages appear in the *Left Behind* books? A literary discussion of millenarian fiction,' in Bruce David Forbes and Jeanne Halgren Kilde (eds), *Rapture, Revelation, and the End Times: Exploring the Left Behind series* (New York: Palgrave Macmillan, 2004), 167–95.
- Fuller, Robert, *Naming the Antichrist: The history of an American obsession* (New York: Oxford University Press, 1995).
- Fullerton, W.Y., *No ordinary man: The remarkable life of F.B. Meyer* (1929; rpr. Belfast: Ambassador, 1993).
- Fulop, Timothy E., 'The future golden day of the race': Millennialism and black Americans in the Nadir, 1877–1901,' *Harvard Theological Review* 84:1 (1991), 75–99.
- The fundamentals: A testimony to the truth*, ed. 'Two Christian Laymen,' 12 vols (Chicago: Testimony Publishing Company, 1910–1915).
- Furniss, Tom, 'Reading the Geneva Bible: Notes Toward An English Revolution?' *Prose Studies* 31:1 (2009), 1–21.
- Fukuyama, Francis, *The end of history and the last man* (New York: Free Press, 1992).
- Garrett, Clarke, *Respectable folly: Millenarians and the French Revolution in France and England* (Baltimore, MD: Johns Hopkins University Press, 1975).
- Gates, David, 'Religion: The pop prophets,' *Newsweek* (May 24, 2004).
- Gaustad, Edwin Scott (ed.), *The rise of Adventism: A commentary on the social and religious ferment of mid-nineteenth century America* (New York: Harper and Row, 1974).
- Geneva Bible: The annotated New Testament, 1602 edition*, ed. Gerald T. Sheppard (New York: Pilgrim Press, 1989).
- Gentry, Kenneth L., *The Beast of Revelation* (Tyler, TX: Institute for Christian Economics, 1989).
- George, Timothy, 'John Gill,' in Timothy George and David S. Dockery (eds), *Baptist theologians* (Nashville: Broadman Press, 1990), 89–94.
- Gibbs, Nancy, 'The Bible and the apocalypse,' *TIME* (July 1, 2002), reprinted in the UK edition of *TIME* (19 August 2002), 46–53.

- Gill, John, *A body of divinity* (1769–70; rpt. Grand Rapids: Sovereign Grace Publishers, 1971).
- Gillespie, George, *A treatise of miscellany questions* (1649); rpt. in *The Presbyterian's armoury*, ed. W.M. Hetherington (Edinburgh: Robert Ogle, and Oliver & Boyd, 1846).
- Ginger, Ray, *Six days or forever? Tennessee vs. John Thomas Scopes* (1958; rpr. Oxford: Oxford University Press, 1974).
- Gloege, T., 'Gray, James Martin,' in Timothy Larsen (ed.), *Biographical dictionary of evangelicals* (Leicester: IVP, 2003), 266–7.
- Goen, C.C., 'Jonathan Edwards: A new departure in eschatology,' *Church History* 28 (1959), 25–40.
- Gold, Malcolm, 'The *Left Behind* series as sacred text,' in Elizabeth Arweck and Peter Collins (eds), *Reading religion in text and context* (Aldershot: Ashgate, 2006), 34–49.
- Goodnight, G. Thomas, 'Ronald Reagan's re-formulation of the rhetoric of war: Analysis of the 'Zero Option,' 'Evil Empire,' and 'Star Wars' addresses,' *Quarterly Journal of Speech* 72 (1986), 390–414.
- Goodwin, Thomas, *Works*, 12 vols (Edinburgh: James Nichol, 1861–66).
- Gorenberg, Gershom, *The end of days: Fundamentalism and the struggle for the Temple Mount* (New York: Oxford University Press, 2002).
- Gosse, Edmund, *Father and Son: A study of two temperaments* (1907; London: Penguin, 1989).
- Graham, Billy, 'Teacher of the faith: John Stott,' *TIME* (18 April 2005), 80.
- Graham, Billy, *World aflame* (Tadworth, Surrey: The World's Work, 1965).
- Gribben, Crawford, 'Novel doctrines, doctrinal novels: F.A. Tatford and Brethren prophecy fiction,' in Neil Dickson (ed.), *Brethren and Culture* (forthcoming).
- Gribben, Crawford, 'Baptists and millennialism in early modern England,' in Anthony R. Cross and Nicholas J. Wood (ed.), *Exploring Baptist Origins* (Oxford: Regent's Park College, 2010), 101–22.
- Gribben, Crawford, *Writing the rapture: Prophecy fiction in evangelical America* (Oxford: Oxford University Press, 2009).
- Gribben, Crawford, 'The Church of Scotland and the English apocalyptic imagination, 1630–1650,' *Scottish Historical Review* 88:1 (2009), 34–56.
- Gribben, Crawford, 'Evangelical eschatology and 'the Puritan hope',' in Michael Haykin and Kenneth Stewart (eds), *The emergence of evangelicalism: Exploring historical continuities* (Leicester: Apollos, 2008), 375–93.
- Gribben, Crawford, 'Protestant millennialism, political violence and the Ulster conflict,' *Irish Studies Review* 15:1 (2007), 51–63.
- Gribben, Crawford, *Rapture fiction and the evangelical crisis* (Webster, NY: Evangelical Press, 2006).
- Gribben, Crawford, 'Introduction: Antichrist in Ireland – Protestant millennialism and Irish studies,' in Crawford Gribben and Andrew R. Holmes (eds), *Protestant millennialism, evangelicalism and Irish society, 1790–2005* (Basingstoke: Palgrave Macmillan, 2006), 1–30.
- Gribben, Crawford, 'The future of millennial expectation,' in Kenneth G.C. Newport and Crawford Gribben (eds), *Expecting the end: Millennialism in social and historical context* (Baylor, TX: Baylor University Press, 2006), 237–40.

- Gribben, Crawford, 'After *Left Behind*: The paradox of evangelical pessimism,' in Kenneth G.C. Newport and Crawford Gribben (eds), *Expecting the End: Millennialism in social and historical context* (Baylor, TX: Baylor University Press, 2006), 113–30.
- Gribben, Crawford, 'Rapture fictions and the changing evangelical condition,' *Literature and Theology* 18:1 (2004), 77–94.
- Gribben, Crawford, 'Before Left Behind,' *Books & Culture* (July/August 2003), 11.
- Gribben, Crawford, '“The worst sect that a Christian man can meet”: Opposition to the Plymouth Brethren in Ireland and Scotland, 1859–1900,' *Scottish Studies Review* 3:2 (2002), 34–53.
- Gribben, Crawford, 'The eschatology of the puritan confessions,' *Scottish Bulletin of Evangelical Theology* 20:1 (2002), 51–78.
- Gribben, Crawford, 'John Gill and puritan eschatology,' *Evangelical Quarterly* 73:4 (2001), 311–26.
- Gribben, Crawford, *The puritan millennium: Literature and theology, 1550–1682* (Dublin: Four Courts, 2000).
- Gribben, Crawford and Mark Sweetnam, 'J.N. Darby and the Irish origins of dispensationalism,' *Journal of the Evangelical Theological Society* 52:3 (2009), 569–77.
- Gribben, Crawford and Andrew R. Holmes (eds), *Protestant millennialism, evangelicism and Irish society, 1790–2005* (Basingstoke: Palgrave Macmillan, 2006).
- Gribben, Crawford and Timothy C.F. Stunt, 'Introduction,' in Crawford Gribben and Timothy C.F. Stunt (eds), *Prisoners of hope? Aspects of evangelical millennialism in Britain and Ireland, 1800–1880*, Studies in Evangelical History and Thought (Milton Keynes: Paternoster, 2004), 1–17.
- Grier, W.J., *The momentous event: A discussion of Scripture teaching on the second advent* (1945; reprinted Edinburgh: Banner of Truth, 1970).
- Griffiths, C.W.H., 'Spurgeon's eschatology,' *Watching and waiting: A publication of the Sovereign Grace Advent Testimony* 23:15 (1990), 227.
- Gundry, Robert H., *The church and the tribulation* (Grand Rapids, MI: Zondervan, 1973).
- Gura, Philip F., *A glimpse of Sion's glory: Puritan radicalism in New England, 1620–1660* (Middletown, CT: Wesleyan University Press, 1984).
- Gutierrez, Cathy and Hillel Schwartz (eds), *The end that does: Art, science and millennial accomplishment*, Millennialism and society (London: Equinox, 2006).
- Guyatt, Nicholas, *Have a nice doomsday: Why millions of Americans are looking forward to the end of the world* (London: Ebury Press, 2007).
- Haija, Rammy M., 'The Armageddon lobby: Dispensationalist Christian Zionism and the shaping of US policy towards Israel-Palestine,' *Holy Land Studies* 5:1 (2006), 75–95.
- Hall, Joseph H., 'The controversy over Fundamentalism in the Christian Reformed Church, 1915–1966' (unpublished ThD thesis, Concordia Theological Seminary, 1974).
- Hall, Peter (ed.), *Harmony of the protestant confessions* (1842; rpt. Edmonton: Still Waters Revival Books, 1992).
- Hall, Thomas, *A Confutation of the Millenarian Opinion* (1657).
- Halper, Stefan and Jonathan Clarke, *America alone: The Neo-Conservatives and the global order* (Cambridge: Cambridge University Press, 2004).
- Halsell, Grace, *Prophecy and politics: Militant evangelists on the road to nuclear war* (Westport, CT: Lawrence Hill, 1986).

- Hamilton, James, *Light on the 'last days': An historical review of 'days' long past* (Glasgow: K. & R. Davidson, 1962).
- Hankins, Barry, *Francis Schaeffer and the shaping of evangelical America* (Grand Rapids, MI: Eerdmans, 2008).
- Harding, Susan Friend, *The book of Jerry Falwell: Fundamentalist language and politics* (Princeton: Princeton University Press, 2000).
- Harrell, David Edwin, Jr., *Pat Robertson: A personal, religious, and political portrait* (San Francisco, CA: Harper & Row, 1987).
- Harris, Harriet A., *Fundamentalism and evangelicals* (Oxford: Clarendon Press, 1998; 2008).
- Harrison, J.F.C., *The second coming: Popular millenarianism, 1780–1850* (New Brunswick, NJ: Rutgers University Press, 1979).
- Hart, D.G., *Deconstructing Evangelicalism: Conservative Protestantism in the age of Billy Graham* (Grand Rapids, MI: Baker, 2004).
- Hart, Frank, *Revelation and the rapture unveiled! Ancient Hebrew prophecies for the year 2000 and beyond* (Lafayette, LA: Prescott Press, 1999).
- Hatch, Nathan O., *The democratisation of American Christianity* (New Haven, CT: Yale University Press, 1989).
- Hatch, Nathan O., *The sacred cause of liberty: Republican thought and the millennium in revolutionary New England* (New Haven, CT: Yale University Press, 1977).
- Hatch, Nathan O., 'The origins of civil millennialism in America: New England clergymen, war with France, and the Revolution,' *William and Mary Quarterly* 31 (1974), 407–30.
- Haykin, Michael A.G., 'Introduction,' in Michael A.G. Haykin (ed.), *The life and thought of John Gill: A tercentennial appreciation* (Leiden: E.J. Brill, 1997), 1–6.
- Haykin, Michael A.G. (ed.), *The life and thought of John Gill: A tercentennial appreciation* (Leiden: E.J. Brill, 1997).
- Haykin, Michael, and Kenneth Stewart (eds), *The emergence of evangelicalism: Exploring historical continuities* (Leicester: Apollos, 2008).
- Hempton, David N., 'Evangelicals and eschatology,' *Journal of Ecclesiastical History* 31 (1980), 179–94.
- Hempton, David N., *Evangelical disenchantment: Nine portraits of faith and doubt* (New Haven, CT: Yale University Press, 2009).
- Hendershot, Heather, *Shaking the world for Jesus: Media and conservative evangelical culture* (Chicago: University of Chicago Press, 2004).
- Hendricksen, William, *More than conquerors: An interpretation of the book of Revelation* (1939; Grand Rapids, MI: Baker, 1982).
- Henry, Carl F.H., *The uneasy conscience of modern Fundamentalism* (Grand Rapids, MI: William B. Eerdmans, 1947).
- Herman, Didi, 'Globalism's "siren song": The United Nations and international law in Christian Right thought and prophecy,' *Sociological Review* 49:1 (2001), 56–77.
- Hertzler, Daniel, 'Assessing the "Left Behind" phenomenon,' in Loren L. Johns (ed.), *Apocalypticism and millennialism: Shaping a believers church eschatology for the twenty-first century* (Kitchener, Ontario: Pandora Press, 2000).
- Hill, Charles E., *Regnum Caelorum: Patterns of millennial thought in early Christianity*, second edition (Grand Rapids, MI: Eerdmans, 2001).
- Hill, Christopher, *Antichrist in seventeenth-century England* (London: Oxford University Press, 1971).

- Hill, Myrtle, 'Watchmen in Zion: Millennial expectancy in late eighteenth-century Ulster,' in Crawford Gribben and Andrew R. Holmes (eds), *Protestant millennialism, evangelicalism, and Irish society, 1790–2005* (Basingstoke: Palgrave Macmillan, 2006), 31–51.
- Hindson, Ed, *End times, the middle east, and the New World Order* (Wheaton, IL: Victor Books, 1991).
- Hirst, Julie, *Jane Leade: Biography of a seventeenth-century mystic* (Aldershot: Ashgate, 2005).
- Hitchcock, Mark and Thomas Ice, *The truth behind Left Behind: A biblical view of the end times* (Sisters, OR: Multnomah, 2004).
- Hoekema, Anthony A., *The Bible and the future* (Grand Rapids, MI: Eerdmans, 1979).
- Hofstadter, Richard, *The paranoid style in American politics* (Chicago: University of Chicago Press, 1979).
- Hogg, C.F., and W.E. Vine, *The church and the tribulation: A review of the book entitled 'The Approaching advent of Christ'* (London: Pickering and Inglis, 1938).
- Holmes, Janice, *Religious revivals in Britain and Ireland, 1859–1905* (Dublin: Irish Academic Press, 2000).
- Hopkins, Mark, *Nonconformity's Romantic generation: Evangelical and liberal theologies in Victorian England*, Studies in Evangelical History and Thought (Milton Keynes: Paternoster, 2004).
- Horatius Bonar, D.D.: A Memorial* (London, 1890).
- Hotson, Howard, *Johann Heinrich Alsted, 1588–1638* (Oxford: Oxford University Press, 2000).
- Hotson, Howard, *Paradise postponed: Johann Heinrich Alsted and the Birth of Calvinist Millenarianism* (Dordrecht: Kluwer Academic Publishers, 2000).
- House, H. Wayne, and Thomas D. Ice, *Dominion theology: Blessing or curse?* (Portland, OR: Multnomah, 1988).
- Howard, Tal, 'Charisma and history: The case of Münster, Westphalia, 1534–1535,' *Essays in History* 35 (1993), 48–64.
- Howson, Barry H., 'The eschatology of the Calvinistic Baptist John Gill (1697–1771) examined and compared,' *Eusebeia* 5 (2005), 33–66.
- Hughes, Archibald, *A new heaven and a new earth* (Marshall, Morgan & Scott, 1958).
- Hunt, Stephen (ed.), *Christian millenarianism: From the early church to Waco* (Bloomington, IN: Indiana University Press, 2001).
- Hunter, James Davison, *Evangelicalism: The coming generation* (Chicago: University of Chicago Press, 1987).
- Hunter, James Davison, *American evangelicalism: Conservative Protestantism and the quandary of modernity* (New Brunswick, NJ: Rutgers University Press, 1983).
- Huntingdon, Samuel, *The clash of civilizations* (New York: Simon & Schuster, 1996).
- Hutton, Sarah, 'The appropriation of Joseph Mede: Millenarianism in the 1640s,' in James E. Force and Richard H. Popkin (eds), *Millenarianism and Messianism in Early Modern European Culture: The Millenarian Turn* (Dordrecht: Kluwer Academic Publishers, 2001), 1–13.
- Ice, Thomas, and Randall Price, *Ready to rebuild: The imminent plan to rebuild the last days temple* (Eugene, OR: Harvest House Publishers, 1992).

- Ice, Thomas, and Kenneth L. Gentry Jr., *The great tribulation: past or future? Two evangelicals debate the question* (Grand Rapids, MI: Kregel, 1999).
- Ironside, H.A., *Wrongly dividing the word of truth* (Neptune, NJ: Loizeaux Borthers, third edition, 1938).
- Jeffrey, Kenneth S., *When the Lord walked the land: The 1858–62 revival in the north east of Scotland*, Studies in Evangelical History and Thought (Carlisle, 2002).
- Jenkins, Philip, *Mystics and messiahs: Cults and new religions in American history* (Oxford: Oxford University Press, 2000).
- Jensen, Michael, "'Simply" reading the Geneva Bible: The Geneva Bible and its readers,' *Literature and Theology* 9 (1995), 30–45.
- Johnson, Paul E., *A shopkeeper's millennium: Society and revivals in Rochester, New York, 1815–1837* (New York: Wang and Hill, 1978).
- Johnson, Warren, 'The Anglican apocalypse in Restoration England,' *Journal of Ecclesiastical History* 55:33 (2004), 467–501.
- Johnson, Warren, 'The patience of the saints, the apocalypse and moderate nonconformity in Restoration England,' *Canadian Journal of History* 38 (2003), 505–16.
- Johnson, Warren, 'Apocalypticism in Restoration England' (unpublished PhD thesis, University of Cambridge, 2000).
- Jones, Darryl, 'The liberal Antichrist: *Left Behind* in America,' in Kenneth G.C. Newport and Crawford Gribben (eds), *Expecting the end: Millennialism in social and historical context* (Baylor, TX: Baylor University Press, 2006), 97–112.
- Jorstad, Erling, *Popular religion in America: The evangelical voice* (Westport, CT: Greenwood Press, 1993).
- Jorstad, Erling, *The politics of doomsday: Fundamentalists of the far right* (Nashville, TN: Abingdon Press, 1970).
- Jue, Jeffrey K., *Heaven upon earth: Joseph Mede (1586–1638) and the legacy of millenarianism* (Dordrecht: Kluwer Academic Publications, 2006).
- Juergensmeyer, Mark, *Terror in the mind of God: The global rise of religious violence* (Berkeley: University of California Press, 2003).
- Kac, Arthur W., *The rebirth of the State of Israel – Is it of God or of men?* (Edinburgh: Marshall, Morgan and Scott, 1958).
- Katz, David and Richard Popkin, *Messianic revolution: Radical religious politics to the end of the second millennium* (New York: Penguin, 1999).
- Kay, William K., 'Pre-millennial tensions: What pentecostal ministers look forward to,' in Martyn Percy (ed.), *Calling time: Religion and change at the turn of the millennium* (Sheffield: Sheffield Academic Press, 2000), 93–113.
- Keeble, N.H., *The literary culture of nonconformity in later seventeenth-century England* (Leicester: Leicester University Press, 1987).
- Keith, Alexander, *Evidence of the truth of the Christian religion, derived from the literal fulfilment of prophecy* (1828; Edinburgh: Waugh and Innes, 1832).
- Kellog, S.H., 'Christ's coming: Will it be premillennial?' in Nathaniel West (ed.), *Premillennial essays of the Prophetic Conference held in the Church of the Holy Trinity, New York City* (Chicago, IL: Fleming H. Revell, 1879), 47–77.
- Kennedy, Douglas, 'Selling rapture,' *Guardian*, 9 July 2005.
- Kik, J. Marcellus, *Revelation twenty* (Philadelphia, PA: P&R, 1955).
- Kik, J. Marcellus, *Matthew twenty-four* (Philadelphia, PA: P&R, 1948).
- Kilde, Jeanne Halgren, 'How did *Left Behind's* particular vision of the end times develop? A historical look at millenarian thought,' in Bruce David Forbes and

- Jeanne Halgren Kilde (eds), *Rapture, Revelation, and the End Times: Exploring the Left Behind series* (New York: Palgrave Macmillan, 2004), 33–70.
- Kilroy, Phil, 'Sermon and pamphlet literature in the Irish Reformed Church, 1613–34,' *Archivium Hibernicum* 33 (1975), 110–21.
- King, Wayne, 'The record of Pat Robertson on religion and government,' *New York Times*, national edition, 27 December 1987, 20.
- Kintz, Linda and Julia Lesage (eds), *Media, culture, and the religious right* (Minneapolis, MN: University of Minnesota Press, 1998).
- Kirk, Tim, *I want to be 'Left Behind': An examination of the ideas behind the popular series and the end times* (New York: Writers Club Press, 2002).
- Kirsch, Jonathan, 'Hal Lindsey,' *Publishers Weekly*, 14 March 1977, 30–2.
- Knoch, A.E., *The unveiling of Jesus Christ* (Los Angeles: Concordant Publishing Concern, 1935).
- Knox, Ronald, *Enthusiasm* (Oxford: Clarendon Press, 1950).
- Krapohl, Robert Henry, 'A search for purity: The controversial life of John Nelson Darby' (unpublished PhD thesis, Baylor University, 1988).
- Kraus, C. Norman, *Dispensationalism in America: Its rise and development* (Richmond, VA: John Knox Press, 1958).
- Ladd, George Eldon, *A commentary on the Revelation of John* (Grand Rapids, MI: Zondervan, 1972).
- Ladd, George Eldon, *A theology of the New Testament* (London: Lutterworth, 1975).
- LaHaye, Tim, 'Introduction,' in Mark Hitchcock and Thomas Ice, *The truth behind Left Behind: A biblical view of the end times* (Sisters, OR: Multnomah, 2004), 5–9.
- LaHaye, Tim, 'Russia on edge' in William T. James (ed.), *Foreshadows of wrath and redemption* (Eugene, OR: Harvest House, 1999), 147–74.
- LaHaye, Tim, 'America's perilous times have come,' in William T. James (ed.), *Forewarning: Approaching the final battle between heaven and hell* (Eugene, OR: Harvest House, 1998), 235–69.
- LaHaye, Tim, *The battle for the mind: A subtle warfare* (Old Tappan, NJ: Revell, 1980).
- LaHaye, Tim and Jerry B. Jenkins, *The Rapture* (Wheaton, IL: Tyndale House, 2007).
- LaHaye, Tim and Jerry B. Jenkins, *Kingdom Come* (Wheaton, IL: Tyndale House, 2007).
- LaHaye, Tim and Jerry B. Jenkins, *John's Story: The last eyewitness* (Wheaton, IL: Tyndale House, 2006).
- LaHaye, Tim and Jerry B. Jenkins, *The Regime* (Wheaton, IL: Tyndale House, 2005).
- LaHaye, Tim and Jerry B. Jenkins, *The Rising* (Wheaton, IL: Tyndale House, 2005).
- LaHaye, Tim and Jerry B. Jenkins, *The Glorious Appearing* (Wheaton, IL: Tyndale House, 2004).
- LaHaye, Tim and Jerry B. Jenkins, *Armageddon* (Wheaton, IL: Tyndale House, 2003).
- LaHaye, Tim and Jerry B. Jenkins, *The Remnant* (Wheaton, IL: Tyndale House, 2002).
- LaHaye, Tim and Jerry B. Jenkins, *Desecration* (Wheaton, IL: Tyndale House, 2001).
- LaHaye, Tim and Jerry B. Jenkins, *Are we living in the end times?* (Wheaton, IL: Tyndale House, 2001).
- LaHaye, Tim and Jerry B. Jenkins, *The Indwelling* (Wheaton, IL: Tyndale House, 2000).



- LaHaye, Tim and Jerry B. Jenkins, *The Mark* (Wheaton, IL: Tyndale House, 2000).
- LaHaye, Tim and Jerry B. Jenkins, *Apollyon* (Wheaton, IL: Tyndale House, 1999).
- LaHaye, Tim and Jerry B. Jenkins, *Assassins* (Wheaton, IL: Tyndale House, 1999).
- LaHaye, Tim and Jerry B. Jenkins, *Soul Harvest* (Wheaton, IL: Tyndale House, 1998).
- LaHaye, Tim and Jerry B. Jenkins, *Nicolae* (Wheaton, IL: Tyndale House, 1997).
- LaHaye, Tim and Jerry B. Jenkins, *Tribulation Force* (Wheaton, IL: Tyndale House, 1996).
- LaHaye, Tim and Jerry B. Jenkins, *Left Behind* (Wheaton, IL: Tyndale House, 1995).
- LaHaye, Tim, et al., *The authorized Left Behind handbook* (Wheaton, IL: Tyndale House, 2005).
- LaHaye, Tim, et al., *These will not be left behind* (Wheaton, IL: Tyndale House, 2003).
- Lalonde, Peter and Patti, *Left Behind* (Eugene, OR: Harvest House Publishers, n.d.).
- Lalonde, Peter and Paul Lalonde, *Tribulation* (Niagra Falls, NY: This Week in Bible Prophecy, 2001).
- Lalonde, Peter and Paul Lalonde, *Judgment* (Niagra Falls, NY: This Week in Bible Prophecy, 2001).
- Lalonde, Peter and Paul Lalonde, *Revelation* (Niagra Falls, NY: This Week in Bible Prophecy, 1999).
- Lalonde, Peter and Paul Lalonde, *Apocalypse* (Niagra Falls, NY: This Week in Bible Prophecy, 1998).
- Lambert, Lance, *The uniqueness of Israel* (Eastbourne, UK: Kingsway, 1980).
- Lamont, William, *Richard Baxter and the millennium: Protestant imperialism and the English revolution* (London: Croom Helm, 1979).
- Lamont, William, *Godly Rule: Politics and religion, 1603–60* (London: Macmillan, 1969).
- Landes, Richard, et al. (eds), 'Millennialism,' in James R. Lewis (ed.), *The Oxford handbook of new religious movements* (Oxford: Oxford University Press, 2004), 333–58.
- Landes, Richard, et al. (eds), *The apocalyptic year 1000: Religious expectation and social change, 950–1050* (Oxford: Oxford University Press, 2003).
- Larkin, Clarence, *The book of Revelation* (Glenside, PA: Clarence Larkin Estate, 1919).
- Larkin, Clarence, *Dispensational truth* (Glenside, PA: Clarence Larkin Estate, 1918).
- Larsen, Timothy, 'The reception given Evangelicalism in Modern Britain since its publication in 1989,' in Michael A.G. Haykin and Kenneth J. Stewart (eds), *The emergence of Evangelicalism: Exploring historical continuities* (Nottingham: Apollos, 2008), 21–36.
- Larson, Timothy T. (ed.), *Biographical dictionary of evangelicals* (Leicester: IVP, 2003).
- Larsen, John Christian and Richard H. Popkin (eds), *Continental millenarians: Protestants, Catholics, heretics* (Dordrecht: Kluwer Academic Publishers, 2001).
- Leeman, Saul, 'Was Bishop Ussher's chronology influenced by a midrash?' *Semeia* 8 (1977), 127
- 'Left Behind fans clamor for *The Remnant*,' [www.leftbehind.com](http://www.leftbehind.com), accessed 7 August 2002.
- Leighton, C.D.A., 'Antichrist's revolution: Some Anglican apocalypticists in the age of the French wars,' *Journal of Religious History* 24 (2000), 125–42.

- Levin, David (ed.), *Jonathan Edwards: A Profile* (New York: Hill & Wang, 1969).
- Lewis, Alan E., 'Eschatology,' in Donald M. McKim (ed.), *Encyclopaedia of the Reformed faith* (Edinburgh: St Andrews Press, 1992), 122–4.
- Lewis, Donald M., *The origins of Christian Zionism: Lord Shaftesbury and evangelical support for a Jewish homeland* (Cambridge: Cambridge University Press, 2009).
- Lienesch, Michael, *Redeeming America: Piety and politics in the new Christian right* (Chapel Hill, NC: University of North Carolina Press, 1993).
- Lilla, Mark, 'Church meets state,' *New York Times Book Review*, 15 May 2005, 39.
- Lindermayer, Orestis, 'Europe as Antichrist: North American pre-millenarianism,' in Stephen Hunt (ed.), *Christian millenarianism: From the early church to Waco* (Bloomington, IN: Indiana University Press, 2001), 39–49.
- Lindsey, Hal, 'Hal Lindsey, from *The late great planet Earth*,' in *The Norton Anthology of English Literature*, [http://www.wwnorton.com/nto/20century/topic\\_3/crystal.htm](http://www.wwnorton.com/nto/20century/topic_3/crystal.htm), accessed 6 August 2007.
- Lindsey, Hal, *Blood Moon* (Palos Verdes, CA: Western Front Publishing, 1996).
- Lindsey, Hal, *The 1980's: Countdown to armageddon* (New York: Bantam, 1981).
- Lindsey, Hal, *The terminal generation* (Old Tappan, NJ: Spire Books, 1976).
- Lindsey, Hal, *The late great planet Earth* (1970; rpr. London: Marshall Pickering, 1971).
- Lippy, C.H., 'Waiting for the end: The social context of American apocalyptic religion,' in L. Zamora (ed.), *The apocalyptic vision in America: Interdisciplinary essays on myth and culture* (Bowling Green, OH: Bowling Green University Popular Press, 1982), 37–63.
- Long, Kathryn Teresa, *The revival of 1857–58: Interpreting an American religious awakening* (Oxford: Oxford University Press, 1998).
- Longfield, Bradley J., *The Presbyterian controversy: Fundamentalists, Modernists, and moderates* (Oxford: Oxford University Press, 1991).
- Ludwigson, Raymond, *A survey of Bible prophecy* (Grand Rapids, MI: Zondervan, 1973).
- Ludwigson, Raymond, 'The apocalyptic interpretation of history of American premillennial groups' (unpublished PhD thesis, University of Iowa, 1944).
- MacCulloch, Diarmaid, *Reformation: Europe's house divided* (London: Penguin, 2004).
- MacDonald, Gregory, *The evangelical universalist* (2006; rpr. London: SPCK, 2008).
- MacInnes, Allan I., *The British revolution, 1629–60* (Basingstoke: Palgrave Macmillan, 2004).
- MacLeod, David J., 'Walter Scott, a link in dispensationalism between Darby and Scofield?' *Bibliotheca Sacra* 153:610 (1996), 155–76.
- McAlister, Melani, 'Prophecy, politics and the popular: The *Left Behind* series and Christian fundamentalism's New World Order,' *South Atlantic Quarterly* 102:4 (2003), 773–98.
- McCosh, James, *The Ulster revival and its physiological accidents: A paper read before the Evangelical Alliance, September 22, 1859* (Belfast, 1859).
- McCrossan, T.K. *The Bible: Its hell and its ages* (Seattle, WA: privately published, 1941).
- McDannell, Colleen, *Material Christianity: Religion and popular culture in America* (New Haven: Yale University Press, 1995).
- McFarlane, Graham W., *Christ and the Spirit: The doctrine of the incarnation according to Edward Irving* (Carlisle: Paternoster, 1996).

- McGinn Bernard (ed.), *Encyclopedia of apocalypticism*, 3 vols (New York: Continuum, 1998).
- McKeever, James, *The rapture book: Victory in the end times* (Medford, OR: Omega Publications, 1988).
- Maddex, Jack, 'Proslavery millennialism: Social eschatology in Antebellum Southern Calvinism,' *American Quarterly* 31:1 (1979), 46–62.
- Mangum, R. Todd, *The dispensational–covenantal rift: The fissuring of American evangelical theology from 1936 to 1944*, Studies in Evangelical History and Thought (Milton Keynes: Paternoster, 2007).
- Manton, Thomas, *The complete works of Thomas Manton*, ed. Thomas Smith, 22 vols (London: James Nisbet & Co., 1870–75).
- Martin, William, *With God on our side: The rise of the religious right in America* (New York: Broadway Books, 1996).
- Marsden, George M., *Fundamentalism and American culture: The shaping of twentieth-century evangelicalism, 1870–1925* (Oxford: Oxford University Press, 1980; new edition, 2006).
- Marsden, George M., *Jonathan Edwards: A life* (New Haven: Yale University Press, 2003).
- Marsden, George M., *Reforming Fundamentalism: Fuller Seminary and the new Evangelicalism* (1987; second edition, Grand Rapids, MI: Eerdmans, 1995).
- Marsden, George M., 'Fundamentalism as an American phenomenon,' in D.G. Hart (ed.), *Reckoning with the past: Historical essays on American evangelicalism from the Institute for the Study of American Evangelicals* (Grand Rapids: Baker, 1995), 303–21.
- Marsden, George M., *Understanding Fundamentalism and Evangelicalism* (Grand Rapids, MI: Eerdmans, 1991).
- Marsden, George M., *Religion and American culture* (New York: Harcourt Brace Jovanovich College Publishers, 1990).
- Marsden, George M. (ed.), *Evangelicalism and modern America* (Grand Rapids, MI: Eerdmans, 1984).
- Martin, Marty, 'Protestantism and capitalism: Print culture and individualism,' in Leonard I. Sweet (ed.), *Communication and change in American religious history* (Grand Rapids, MI: Eerdmans, 1993), 91–107.
- Martin, William, 'Waiting for the end: The growing interest in apocalyptic prophecy,' *Atlantic* (June 1982), 31–7.
- Maudlin, Michael G., 'Holy smoke! The darkness is back,' *Christianity Today* 15 (1989), 58–9.
- Mauro, Philip, *The gospel of the kingdom: An examination of modern dispensationalism* (Swengel, PA: Bible Truth Depot, 1927).
- Mede, Joseph, *The Key of the Revelation* (London, 1643).
- Melling, Philip H., *Fundamentalism in America: Millennialism, identity and militant religion* (Edinburgh: Edinburgh University Press, 1999).
- Merkley, Paul C., *American presidents, religion and Israel: The heirs of Cyrus* (Westport, CT: Praeger, 2004).
- Milich, Klaus J., 'Fundamentalism hot and cold: George W. Bush and the "Return of the Sacred,"' *Cultural Critique* 62 (2006), 92–125.
- Mills, James, 'The serious implications of a 1971 conversation with Ronald Reagan: A footnote to current history,' *San Diego Magazine* (August 1985), 141.

- Milne, Bruce A., *I want to know what the Bible says about the end of the world* (1979), republished as *The end of the world* (Eastbourne: Kingsway, 1983).
- Milne, Garnet Howard, *The Westminster Confession of Faith and the cessation of special revelation: The majority puritan viewpoint on whether extra-biblical prophecy is still possible*, *Studies in Christian History and Thought* (Milton Keynes: Paternoster, 2007).
- Milton, Anthony, *Catholic and Reformed: The Roman and protestant churches in English protestant thought, 1600–1640* (Cambridge: Cambridge University Press, 1995).
- Mixon, Harold and Mary Frances Hopkins, 'Apocalypticism in secular public discourse: A proposed theory,' *Central States Speech Journal* 39 (1988), 244–57.
- Mleynek, Sherryll, 'The rhetoric of the "Jewish problem" in the *Left Behind* novels,' *Literature and Theology* 19:4 (2005), 367–83.
- Mojtabai, A.G., *Blessed assurance: At home with the bomb in Amarillo, Texas* (Albuquerque, NM: University of New Mexico Press, 1986).
- Moltmann, Jürgen, *Theology of hope: On the ground and implications of a Christian eschatology* (London: SCM Press, 1967, 2002).
- Moltmann, Jürgen, *The coming of God: Christian eschatology* (London: SCM, 1996).
- Monseth, Francis Wesley, 'Millennialism in American Lutheranism in light of Augsburg Confession, article xvii' (unpublished PhD thesis, Concordia Theological Seminary, 1986).
- Moorehead, William G., 'Millennial dawn: A counterfeit of Christianity,' in *The fundamentals: A testimony to the truth*, ed. 'Two Christian Laymen,' 12 vols (Chicago: Testimony Publishing Company, 1910–1915), 7. 106–27.
- Moorhead, James H., *World without end: Mainstream American protestant visions of the last things, 1880–1925* (Bloomington, IN: Indiana University Press, 2000).
- Moorhead, James H., 'Apocalypticism in mainstream Protestantism: 1800 to the present,' in Bernard McGinn (ed.), *Encyclopedia of apocalypticism*, 3 vols (New York: Continuum, 1998), 3: 72–107.
- Moorhead, James H., 'Between progress and apocalypse: A reassessment of millennialism in American religious thought, 1800–1880,' *Journal of American History* 71:3 (1984), 524–42.
- Moorhead, James H., 'The erosion of postmillennialism in American religious thought, 1865–1925,' *Church History* 53:1 (1984), 61–77.
- Moorhead, James H., 'Millennialism,' in Samuel S. Hill (ed.) *Encyclopaedia of religion in the South* (Macon, GA: Mercer University Press, 1984), 477–79.
- Moorhead, James H., *American apocalypse: Yankee protestants and the Civil War, 1860–1869* (New Haven: Yale University Press, 1978).
- Morden, Peter J., *Offering Christ to the world: Andrew Fuller (1754–1815) and the revival of eighteenth century Particular Baptist life* (Milton Keynes: Paternoster, 2003).
- Mounce, Robert H., *The Book of Revelation*, *New International Commentaries on the New Testament* (Grand Rapids, MI: Eerdmans, 1977).
- Muirhead, I.A., 'The revival as a dimension of Scottish church history,' *Records of the Scottish Church History Society* 20 (1980), 179–96.
- Muller, Richard, *Post-Reformation Reformed dogmatics*, second edition, 4 volumes (Grand Rapids, MI: Baker Academic, 2003).

- Muller, Richard, 'John Gill and the Reformed tradition: A study in the reception of Protestant Orthodoxy in the eighteenth century,' in Michael A.G. Haykin (ed.), *The life and thought of John Gill: A tercentennial appreciation* (Leiden: E.J. Brill, 1997), 51–68.
- Muller, Richard, *Christ and the decree: Christology and predestination in Reformed theology from Calvin to Perkins* (Durham, NC: Labyrinth, 1986).
- Murdoch, Alexander, *Scotland and America, c. 1600–c. 1800* (Basingstoke: Palgrave Macmillan, 2009).
- Murdock, Graeme, *Calvinism on the frontier, 1600–1660: International Calvinism and the Reformed Church in Hungary and Transylvania* (Oxford: Clarendon Press, 2000).
- Murray, Iain H., *Spurgeon v. hyper-Calvinism: The battle for gospel preaching* (Edinburgh: Banner of Truth, 1995).
- Murray, Iain H., *D. Martyn Lloyd-Jones: The fight of faith, 1939–1981* (Edinburgh: Banner of Truth, 1990).
- Murray, Iain H., *The puritan hope: Revival and the interpretation of prophecy* (Edinburgh: Banner of Truth, 1971).
- Napier, John, *A plaine discovery of the whole revelation* (1593; 2nd ed. 1611).
- Nash, Ronald H., *Evangelicals in America: Who they are, what they believe* (Nashville, TN: Abingdon Press, 1987).
- Nebeker, Gary L., 'John Nelson Darby and Trinity College, Dublin: A study in eschatological contrasts,' *Fides et Historia* 34 (2002), 87–108.
- Nelson, John Wiley, *Your God is alive and well and appearing in popular culture* (Philadelphia: Westminster Press, 1976).
- Nelson, Ronald R., 'Apocalyptic speculation and the French revolution,' *Evangelical Quarterly* 53 (1981), 194–206.
- Nettles, Thomas J., *James Petigru Boyce: A Southern Baptist Statesman* (Phillipsburg, NJ: P&R, 2009).
- Nettles, Thomas J., *By his grace and for his glory: A historical, theological and practical study of the doctrines of grace in Baptist life* (Grand Rapids: Baker Book House, 1986).
- Newport, Kenneth G.C., *Apocalypse and millennium: Studies in biblical eisegesis* (Cambridge: Cambridge University Press, 2000).
- Newport, Kenneth G.C., 'Benjamin Keach, William of Orange and the book of Revelation: A study in English prophetic exegesis,' *Baptist Quarterly* 36 (1995–96), pp. 43–51.
- Newton, B.W., *Thoughts on the Apocalypse* (1843; second edition, London: Partridge and Oakey, 1853).
- Noll, Mark A., *The Civil War as a theological crisis* (Chapel Hill, NC: University of North Carolina Press, 2006).
- Noll, Mark A., *The rise of Evangelicalism: The age of Edwards, Whitefield, and the Wesleys, A History of Evangelicalism* (Leicester: IVP, 2004).
- Noll, Mark A., *The scandal of the evangelical mind* (Leicester: IVP, 1994).
- Noll, Mark A., *A history of Christianity in the United States and Canada* (Grand Rapids, MI: Eerdmans, 1992).
- North, Gary, 'Publisher's preface,' Dwight Wilson, *Armageddon now! The premillennial response to Russia and Israel since 1917* (1977; Tyler, TX: Institute for Christian Economics, 1991), ix–xxiv.

- North, Gary, *Millennialism and social theory* (Tyler, TX: Institute for Christian Economics, 1990).
- North, Gary, *Is the world running down? Crisis in the Christian worldview* (Tyler, TX: Institute for Christian Economics, 1988).
- North, Gary, 'Towards the recovery of hope,' *Banner of Truth* 88 (1971), 12–16.
- Northcott, Michael, *An angel directs the storm: Apocalyptic religion and American empire* (London: I.B. Taurus, 2004).
- Numbers, Ronald L., and Jonathan M. Butler, *The disappointed: Millerism and millenarianism in the nineteenth century* (Bloomington, IN: Indiana University Press, 1987).
- O'Leary, Stephen D., *Arguing the apocalypse: A theory of millennial rhetoric* (Oxford: Oxford University Press, 1994).
- O'Leary, Stephen D., and Michael McFarland, 'The political use of mythic discourse: Prophetic interpretation in Pat Robertson's presidential campaign,' *Quarterly Journal of Speech* 75 (1989), 433–52.
- O'Leary, Stephen D., and Glen S. McGhee (eds), *War in heaven/Heaven on earth: Theories in the apocalyptic*, *Millennialism and society* (London: Equinox, 2005).
- O'Farrell, Patrick, 'Millennialism, messianism and Utopianism in Irish history,' *Anglo-Irish Studies* 2 (1976), 45–68.
- Oliver, Robert, 'John Gill: Orthodox dissenter,' *Strict Baptist Historical Society Bulletin* 23 (1996), 3–18.
- Oliver, W.H., *Prophets and millennialists: The uses of Biblical prophecy in England from the 1790s to the 1840s* (Auckland, New Zealand: Auckland University Press, 1978).
- Olson, Carl E., *Will Catholics be 'Left Behind'? A Catholic critique of the rapture and today's prophecy preachers* (San Francisco: Ignatius Press, 2003).
- Olsen, Palle J., 'Was John Foxe a millenarian?' *Journal of Ecclesiastical History* 45:4 (1994), 600–24.
- Olson, Theodore, *Millennialism, utopianism, and progress* (Toronto: Toronto University Press, 1982).
- Ostling, Richard N., 'Armageddon and the end times: Prophecies of the last days surface as a campaign issue,' *TIME* (November 5, 1984), 73.
- Paik, Peter Yoonsuk, 'Smart bombs, serial killing, and the rapture: The vanishing bodies of imperial apocalypticism,' *Postmodern Culture* 14:1 (2003), available at <http://muse.jhu.edu/journals/pmc/index.html>, accessed 19 January 2008.
- Parry, Robin, 'I am the evangelical universalist,' <http://theologicalscribbles.blogspot.com/2009/08/i-am-evangelical-universalist.html>, accessed 4 January 2010.
- Patrides, C.A., and Joseph Wittreich (eds), *The apocalypse in English Renaissance thought and literature: Patterns, antecedents and repercussions* (Manchester: Manchester University Press, 1984).
- Pember, G.H., *The great prophecies of the centuries concerning Israel, the Gentiles, and the Church of God* (London: Oliphants, 1941).
- Pentecost, J. Dwight, *Prophecy for today: The middle east crisis and the future of the world* (Grand Rapids, MI: Zondervan, 1961).
- Pentecost, J. Dwight, *Things to come: A study in biblical eschatology* (Grand Rapids, MI: Zondervan, 1958).
- Penton, M. James, *Apocalypse delayed: The story of Jehovah's Witnesses* (1985; second edition, Toronto: University of Toronto Press, 1997).

- Percy, Martyn, 'Whose time is it anyway? Evangelicals, the millennium and millenarianism,' in Stephen Hunt (ed.), *Christian millenarianism: From the early church to Waco* (Bloomington, IN: Indiana University Press, 2001), 26–38.
- Percy, Martyn (ed.), *Calling time: Religion and change at the turn of the millennium* (Sheffield: Sheffield Academic Press, 2000).
- Peretti, Frank, *Piercing the Darkness* (1989; Eastbourne: Minstrel, 1990).
- Peretti, Frank, *This Present Darkness* (1986; Eastbourne: Minstrel, 1989).
- Perkins, William, *Works* (1612).
- Pettegree, Andrew, *Reformation and the culture of persuasion* (Cambridge: Cambridge University Press, 2005).
- Peterson, Rodney L., *Preaching in the last days: The theme of 'two witnesses' in the sixteenth and seventeenth centuries* (Oxford: Oxford University Press, 1993).
- Pfoertner, George Baxter, 'The profits of doom,' *The Independent on Sunday* magazine supplement (12 November 2000), 10.
- Phillips, Kevin, *American theocracy: The peril and politics of radical religion, oil, and borrowed money in the 21<sup>st</sup> century* (New York: Viking, 2006).
- Phillips, Kevin, *The emerging Republican majority* (New York: Arlington House, 1969).
- Pibworth, Nigel, 'Benjamin Wills Newton (1807–1899): A theological biography' (unpublished manuscript).
- Pope, Alexander, *An essay on man, in four epistles, to which is added the universal prayer* (Hartford, CT: H. Benton, 1825).
- Popkin, Richard H. (ed.), *Millenarianism and messianism in English literature and thought, 1650–1800* (Leiden: E.J. Brill, 1988).
- Popkin, Richard H., 'The triumphant apocalypse and the catastrophic apocalypse,' in Avner Cohen and Steven Lee (eds), *Nuclear weapons and the future of humanity* (Totowa, NJ: Rowman & Allanheld, 1986), 131–49.
- Preston, John, *The breastplate of faith and love* (1630).
- Purcell, Joseph, 'Left Behind: Some kind of super Christian' (unpublished MA thesis, University of Manchester, 2007).
- Purcell, Joseph, 'Left Behind: Depictions of Europe as an American other in the premillennial imagination' (unpublished BA thesis, University of Manchester, 2006).
- Quandt, Jean, 'Religion and social thought: The secularization of postmillennialism,' *American Quarterly* 25 (1973), 390–409.
- Quebedeaux, Richard, *The worldly evangelicals* (San Francisco: Harper and Row, 1978).
- Quinby, Lee, *Millennial seduction* (Ithaca, NY: Cornell University Press, 1999).
- Quistorp, Heinrich, *Calvin's doctrine of the last things* (London: Lutterworth Press, 1955).
- Radner, Ephraim, 'New world order, old world anti-Semitism — Pat Robertson of the Christian coalition,' *Christian Century*, 13 September 1995.
- Railton, Nick, 'Gog and Magog: The history of a symbol,' *Evangelical Quarterly* 75:1 (2003), 23–43.
- Randall, Ian M., *Communities of conviction: Baptist beginnings in Europe* (Schwarzenfeld, Germany: Neufeld Verlag, 2009).
- Reagan, Ronald, 'Address to the National Association of Evangelicals, March 8, 1983,' in Paul Boyer (ed.), *Reagan as President: Contemporary views of the man, his politics, and his policies* (Chicago: Ivan R. Dee, 1990), 165–9.

- Reagan, Ronald, *A time for choosing: The speeches of Ronald Reagan, 1961–1982*, ed. Alfred Balitzer and Gerald M. Bonetto (Chicago: Regnery Gateway, 1983).
- Reasoner, Mark, 'What does the Bible say about the end times? A biblical studies discussion of interpretive methods,' in Bruce David Forbes and Jeanne Halgren Kilde (eds), *Rapture, Revelation and the End Times: Exploring the Left Behind series* (New York: Palgrave Macmillan, 2004), 71–98.
- Reese, Alexander, *The approaching advent of Christ: An examination of the teaching of J.N. Darby and his followers* (London: Marshall, Morgan & Scott, 1937).
- Reeves, Marjory, *The influence of prophecy in the later Middle Ages* (Oxford: Clarendon Press, 1969).
- Reid, William, *Plymouth Brethrenism unveiled and refuted* (Edinburgh, 1875).
- Reverend Mr. Brightmans Judgement (1642).
- Review of Keith's *Evidence in Quarterly Journal of Prophecy* 1:2 (1849), 192.
- Revivals and the Millennial Advent Foretold by the Prophets and the Apostles* (Belfast, 1859).
- Richards, Jeffery John, 'The eschatology of Lewis Sperry Chafer: His contribution to a systematization of dispensational premillennialism' (unpublished PhD thesis, Drew University, 1985).
- Ridderbos, Herman, *The coming of the kingdom* (Philadelphia, PA: P&R, 1962).
- Riddlebarger, Kim, *A case for amillennialism: Understanding the end times* (Grand Rapids, MI: Baker, 2003).
- Rippon, John, *A brief memoir of the life and writings of the late Rev. John Gill, D.D.* (1838; rpt Harrisonburg: Gano Books, 1992).
- Ritter, Kurt, 'Reagan's 1964 TV speech for Goldwater: Millennial themes in American political rhetoric,' in Martin J. Medhurst and Thomas W. Benson (eds), *Rhetorical dimensions in media: A critical casebook*, second edition (Dubuque, IA: Kendall / Hunt, 1991), 58–72.
- Robbins, Thomas and Susan Palmer (eds), *Millennium, messiahs and mayhem* (New York: Routledge, 1997).
- Robbins, John W., *Pat Robertson: A warning to America* (Jefferson, MD: The Trinity Foundation, 1988).
- Robert, Dana L., "'The crisis of missions": Premillennial mission theory and the origins of independent evangelical missions,' in Joel A. Carpenter and Wilbert R. Shenk (eds), *Earthen vessels: American evangelicals and foreign missions, 1880–1980* (Grand Rapids, MI: Eerdmans, 1990), 29–46.
- Robertson, O. Palmer, *The Israel of God: Yesterday, today, and tomorrow* (Phillipsburg, NJ: P&R, 2000).
- Rogers, Richard Lee, 'A testimony to the whole world: Evangelicalism and millennialism in the northeastern United States, 1790–1850' (unpublished PhD thesis, Princeton University, 1996).
- Romanowski, William D., *Pop culture wars: Religion and the role of entertainment in American life* (Downers Grove, IL: InterVarsity, 1996).
- Rossing, Barbara R., *The rapture exposed: The message of hope in the Book of Revelation* (Boulder, CO: Westview Press, 2004).
- Rowe, David L., *Thunder and trumpets: Millerites and dissenting religion in upstate New York, 1800–1850* (Chico, CA: Scholars Press, 1985).
- Rowland, Christopher and John Barton (eds), *Apocalyptic in history and tradition* (Sheffield: Sheffield Academic Press, 2002).



- Rowland, Christopher, 'Afterword,' *Journal for the Study of the New Testament* 25:2 (2002), 255–62.
- Rowlands, William J., *Our Lord cometh* (London: privately published, 1930).
- Ryle, J.C., *Coming events and present duties* (1867), reprinted as *Prophecy* (Fearn, Ross-shire, UK: Christian Focus, 1991).
- Ryrie, Charles Caldwell, *Dispensationalism today* (Chicago: Moody Press, 1965).
- Sale-Harrison, Leonard, *The remarkable Jew: God's great timepiece* (Harrisburg, PA: Evangelical Press; Glasgow: Pickering & Inglis, 1934).
- Sandeen, Ernest R., *The roots of fundamentalism: British and American millenarianism* (Chicago: University of Chicago Press, 1970).
- Sanders, Mike, *The poetry of Chartism: Aesthetics, politics, history* (Cambridge: Cambridge University Press, 2009).
- Schall, James V., 'Apocalypse as a secular enterprise,' *Scottish Journal of Theology* 29 (1976), 357–73.
- Shantz, Douglas, 'Millennialism and apocalypticism in recent historical scholarship,' in Crawford Gribben and Timothy C.F. Stunt (eds), *Prisoners of hope? Aspects of evangelical millennialism in Britain and Ireland, 1800–1880*, Studies in Evangelical History and Thought (Milton Keynes: Paternoster, 2004), 18–43.
- Shepherd, Norman, 'Postmillennialism,' in *Zondervan pictorial encyclopedia of the Bible*, ed. Merrill C. Tenney (Grand Rapids, MI: Zondervan, 1975), 4. 822–23.
- Schlissel, Steve (ed.), *Hal Lindsey and the restoration of the Jews* (Edmonton, Alberta: Still Waters Revival Books, 1990).
- 'The Scofield Study Bible: Scofield's use of the critical text and the AV,' *Quarterly Record: Magazine of the Trinitarian Bible Society* 566 (2004), 21–7.
- Scholz, Susanne, 'The Christian Right's discourse on gender and the Bible,' *Journal of Feminist Studies in Religion* 21 (2005), 81–100.
- Schultze, Quentin J., 'Keeping the faith: American evangelicals and the mass media,' in Quentin J. Schultze (ed.), *American evangelicals and the mass media* (Grand Rapids, MI: Academie Books, 1990), 23–45.
- Schwartz, Hillel, *The French Prophets: The history of a millenarian group in eighteenth-century England* (Los Angeles: University of California Press, 1980).
- Schwartz, Hillel, 'The end of the beginning: Millenarian studies, 1969–1975,' *Religious Studies Review* 2 (1976), 1–15.
- Scott, A.J., *The rapture is coming* (Cambridgeshire: Upfront Publishing, 2005).
- Scroggie, W. Graham, *The Lord's return* (London: Pickering and Inglis, n.d.).
- Shedden, David W., 'Presbyterian premillennialism and the *Presbyterian Review*' (unpublished ThM thesis, Princeton Theological Seminary, 2007).
- Shippo, Jan, *Mormonism: The story of a new religious tradition* (Champaign, IL: University of Illinois Press, 1987).
- Shires, Preston David, 'Hippies of the religious right: The counterculture and American evangelicalism in the 1960s and 1970s' (unpublished PhD thesis, University of Nebraska, Lincoln, 2002).
- Shuck, Glenn W., *Marks of the beast: The Left Behind novels and the struggle for evangelical identity* (New York: New York University Press, 2005).
- Sibbes, Richard, *Works*, ed. A.B. Grosart, 6 vols (Edinburgh: James Nichol, 1862–64).
- Simon, Merrill, *Jerry Falwell and the Jews* (Middle Village, NY: Jonathan David Publishers, 1984).

- Sizer, Stephen R., *Christian Zionism: Road-map to Armageddon?* (Leicester: IVP, 2004).
- Smith, David E., 'Millennial scholarship in America,' *American Quarterly* 17 (1965), 535–49.
- Smith, G.S., 'West, Nathaniel (1826–1906),' in D.G. Hart (ed.), *Dictionary of the Presbyterian and Reformed tradition in America* (Downers Grove, Illinois: IVP, 1999), 273.
- Smith, Kevin John, 'The origins, nature, and significance of the Jesus Movement as a revitalization movement' (unpublished DMiss thesis, Asbury Theological Seminary, 2003).
- Smith, Timothy L., 'Righteousness and hope: Christian holiness and the millennial vision in America, 1800–1900,' *American Quarterly* 31 (1979), 21–45.
- Smolinski, Reiner, 'Caveat Emptor: Pre- and postmillennialism in the late reformation period,' in James E. Force and Richard H. Popkin (eds), *Millenarianism and Messianism in early modern European culture: The millenarian turn* (Dordrecht: Kluwer Academic Publishers, 2001), 145–69.
- Spector, Stephen, *Evangelicals and Israel: The story of American Christian Zionism* (Oxford: Oxford University Press, 2008).
- Spivey, James, 'The millennium,' in Paul Basden (ed.), *Has our theology changed? Southern Baptist thought since 1845* (Nashville: B&H, 1994), 230–62.
- Sproul, R.C., *The last days according to Jesus: When did Jesus say he would return?* (Grand Rapids: Baker, 1998).
- Spurgeon, Charles H., 'Spurgeon's Confession of Faith,' *The Sword and Trowel* 26 (August 1891), 446–8.
- Spurgeon, Charles H., *Commentating and commentaries* (London: Passmore and Alabaster, 1876).
- Standaert, Michael, *Skipping towards armageddon: The politics and propaganda of the Left Behind novels and the LaHaye empire* (Brooklyn, NY: Soft Skull Press, 2006).
- Stanley, Brian, *The global diffusion of Evangelicalism: The age of Graham and Stott, A History of Evangelicalism* (Leicester: IVP, forthcoming).
- 'A statement by the two laymen,' in *The fundamentals: A testimony to the truth*, ed. 'Two Christian Laymen,' 12 vols (Chicago: Textimony Publishing Company, 1910–1915), 12: 4.
- Stein, Stephen J., 'American millennialism: Towards construction of a new architectonic of American apocalypticism,' in Abbas Amanat and Magnus Bernhardsson (eds), *Imagining the end: Visions of apocalypse from the Ancient Middle East to modern America* (London: I.B. Taurus, 2002), 187–211.
- Stein, Stephen J., *The Shaker experience in America: A history of the United Society of Believers* (New Haven, CT: Yale University Press, 1992).
- Stein, Stephen J., 'Providence and the apocalypse in the early writings of Jonathan Edwards,' *Early American Literature* 13:3 (1978–1979), 250–67.
- Stein, Stephen J., 'Editor's introduction,' in Jonathan Edwards, *Apocalyptic Writings*, ed. Stephen J. Stein, *The Works of Jonathan Edwards* (New Haven, CT: Yale University Press, 1977), 1–93.
- Stine, Milton H., *Studies on the religious problem of our country* (York, PA: Lutheran Printing House, 1888).
- Stoker, Bram, *Dracula* (1897; rpr. Oxford: Oxford University Press, 1996).
- Stokes, Bob, *Conflict, conquest and the second coming* (Rushden, UK: Stanley L. Hunt, 1975).

- Stout, Harry S., *Upon the altar of the nation: A moral history of the Civil War* (New York: Viking, 2006).
- Stover, Mark, 'A kinder, gentler teaching of contempt? Jews and Judaism in contemporary protestant evangelical children's fiction,' *Journal of Religion & Society* 7 (2005), available online at <http://moses.creighton.edu/JRS/>, accessed 19 January 2008.
- Stunt, Timothy C.F., 'Influences in the early development of J.N. Darby,' in Crawford Gribben and Timothy C.F. Stunt (eds), *Prisoners of hope? Aspects of evangelical millennialism in Britain and Ireland, 1800–1880*, Studies in Evangelical History and Thought (Milton Keynes: Paternoster, 2004), 44–67.
- Stunt, Timothy C.F., *From awakening to secession: Radical evangelicals in Switzerland and Britain, 1815–35* (Edinburgh: T&T Clark, 2000).
- Strachan, Gordon, *The Pentecostal theology of Edward Irving* (London: DLT, 1973).
- Strandberg, Todd and Terry James, *Are you rapture ready? Signs, prophecies, warnings, threats, and suspicions that the endtime is now* (New York: Dutton, 2003).
- Strozier, Charles B., *Apocalypse: On the psychology of fundamentalism in America* (Boston, MA: Beacon Press, 1994).
- Sturm, Tristan, 'Prophetic eyes: The theatricality of Mark Hitchcock's premillennial geopolitics,' *Geopolitics* 11 (2006), 231–55.
- Svigel, Michael J., 'The phantom heresy: Did the Council of Ephesus (431) condemn chiliasm?' *Trinity Journal* 24 n.s. (2003), 105–12.
- Swanson, Dennis M., 'The millennial position of Spurgeon,' *The Master's Seminary Journal* 7:2 (1996), 183–212.
- Sweet, Leonard I., *Communication and change in American religious history* (Grand Rapids, MI: Eerdmans, 1993).
- Sweet, Leonard I., *The evangelical tradition in America* (Macon, GA: Mercer University Press, 1984).
- Sweet, Leonard I., 'Millennialism in America: Recent studies,' *Theological Studies* 40 (1979), 510–31.
- Sweetnam, Mark S., 'Defining dispensationalism: A cultural studies perspective,' *Journal of Religious History* 34:2 (2010), 191–212.
- Sweetnam, Mark, 'Tensions in dispensational eschatology,' in Kenneth G.C. Newport and Crawford Gribben (eds), *Expecting the end: Millennialism in social and historical context* (Baylor, TX: Baylor University Press, 2006), 173–92.
- Sweetnam, Mark and Todd Mangum, *The Scofield Bible: Its history and impact on the evangelical church* (Milton Keynes: Paternoster, 2009).
- Tatford, Frederick Albert, *It's never been so late before* (Belfast: Ambassador, 1986).
- Tatford, Frederick Albert, *Ten nations: What now? The European Community and its future* (Eastbourne: Upperton Press, 1980).
- Tatford, Frederick Albert, *Middle East cauldron* (Eastbourne: Prophetic Witness Publishing House, 1971).
- Tatford, Frederick Albert, *Five minutes to midnight* (London: Victory Press, 1971).
- Tatford, Frederick Albert, *Going into Europe: The Common Market and prophecy* (Eastbourne: Prophetic Witness Publishing House, 1971).
- Tatford, Frederick Albert, *Israel and her future* (Eastbourne: Prophetic Witness Publishing House, 1971).
- Tatford, Frederick Albert, *Daniel's seventy weeks* (Eastbourne: Prophetic Witness Publishing House, 1971).
- Tatford, Frederick Albert, *The clock strikes* (London: Lakeland, 1970).

- Tatford, Frederick Albert, *The Jew and prophecy* (Eastbourne: Bible and Advent Testimony Movement, 1969).
- Tatford, Frederick Albert, *Will there be a millennium?* (Eastbourne: Prophetic Witness Publishing House, 1969).
- Tatford, Frederick Albert, *China and prophecy* (Eastbourne: Bible and Advent Testimony Movement, 1968).
- Tatford, Frederick Albert, *Russia and prophecy* (Eastbourne: Bible and Advent Testimony Movement, 1968).
- Tatford, Frederick Albert, *Egypt and prophecy* (Eastbourne: Bible and Advent Testimony Movement, 1968).
- Tatford, Frederick Albert, *A one world church and prophecy* (Eastbourne: Bible and Advent Testimony Movement, 1967).
- Tatford, Frederick Albert, *God's program of the ages* (Grand Rapids, MI: Kregel Publications, 1967).
- Tatford, Frederick Albert, *Climax of the ages: Studies in the prophecy of Daniel* (London: Oliphants, 1964).
- Tatford, Frederick Albert, *The Middle East: War theatre of prophecy* (London: Advent Testimony and Preparation Movement, 1959).
- Tatford, Frederick Albert, *The rapture and the tribulation* (Blackburn: Durham & Sons, 1957).
- Tatford, Frederick Albert, *Prophecy's last word* (London: Pickering & Inglis, 1947).
- Thigpen, Paul, *The rapture trap: A Catholic response to 'End Times' fever* (West Chester, PA: Ascension Press, 2001).
- Thompson, Damian, *Waiting for Antichrist: Charisma and apocalypse in a Pentecostal church* (Oxford: Oxford University Press, 2004).
- Thompson, Damian, *The end of time: Faith and fear in the shadow of the millennium* (revised edition, London: Vintage, 1999).
- Thompson, Donald W. (dir.), *Prodigal planet* (1983).
- Thompson, Donald W. (dir.), *Image of the beast* (1980).
- Thompson, Donald W. (dir.), *A distant thunder* (1978).
- Thompson, Donald W. (dir.), *Thief in the night* (1972).
- Thrupp, Sylvia (ed.), *Millennial dreams in Action: Studies in revolutionary religious movements* (New York: Schocken Books, 1970).
- Tinder, Glenn, 'Eschatology and politics,' *Review of Politics* 27 (1965), 311–33.
- Tiryakian, Edward A., 'Modernity as an eschatological setting: A new vista for the study of religions,' *History of Religions* 25:4 (1986), 378–86.
- Tollinger, W.V., 'Moorehead, William Gallogly (1836–1914),' in D.G. Hart (ed.), *Dictionary of the Presbyterian and Reformed tradition in America* (Downers Grove, Illinois: IVP, 1999), 164.
- Toon, Peter, *The emergence of hyper-Calvinism in English non-conformity* (London: The Olive Tree, 1967).
- Toon, Peter (ed.), *Puritans, the millennium and the future of Israel: Puritan eschatology 1600 to 1660* (Cambridge: James Clarke, 1970).
- Torrance, T.F., 'The eschatology of the reformation,' *Eschatology: Scottish Journal of Theology Occasional Papers* 2 (1953), 36–62.
- Toulouse, Mark G., 'Pat Robertson: Apocalyptic theology and American foreign policy,' *Journal of Church and State* 31:1 (1989), 73–99.
- Tregelles, S.P., *The hope of Christ's second coming* (1864; second edition, London: Samuel Bagster and Sons, 1886).

- Treloar, Geoff, *The disruption of Evangelicalism: The age of Mott, Machen and McPherson*, A History of Evangelicalism (Leicester: IVP, forthcoming).
- 'Tributes to Christ and the Bible by brainy men not known as active Christians,' in *The fundamentals: A testimony to the truth*, ed. 'Two Christian Laymen,' 12 vols (Chicago: Testimony Publishing Company, 1910–1915), 2: 120–6.
- Trumbull, Charles G., *The life story of C.I. Scofield* (New York: Oxford University Press, 1920).
- Tuveson, Ernest Lee, *Redeemer nation: The idea of America's millennial role* (Chicago: University of Chicago Press, 1968).
- Tuveson, Ernest Lee, *Millennium and utopia: A study in the background of the idea of progress* (Berkeley: University of California Press, 1949).
- Urban, Hugh B., 'America, Left Behind: Bush, the neoconservatives, and evangelical Christian fiction,' *Journal of Religion & Society* 8 (2006), 1–15.
- Urban, Hugh B., 'Religion and secrecy in the Bush administration: The gentleman, the prince and the simulacrum,' *Esoterica* 7 (2005), 1–36.
- Ussher, James, *The whole works of James Ussher*, ed. C.R. Erlington and J.R. Todd, 17 vols (Dublin: Hodges and Smith, 1847–64).
- Valenze, Deborah M., 'Prophecy and popular literature in eighteenth-century England,' *Journal of Ecclesiastical History* 29:1 (1978), 78–82.
- Van Asselt, W.J., 'Chiliasm and Reformed eschatology in the seventeenth and eighteenth centuries,' in A. van Egmond and D. van Keulen (eds), *Christian hope in Context*, Studies in Reformed Theology 4 (Zoetermeer: Meinema, 2001), 11–29.
- Van Asselt, W.J., 'Structural elements in the eschatology of Johannes Cocceius,' *Calvin Theological Journal* 34 (1999), 76–104.
- Wagar, W. Warren, *Terminal visions: The literature of last things* (Bloomington, IN: Indiana University Press, 1982).
- Wagner, Donald E., *Anxious for Armageddon: A call to partnership for middle eastern and western Christians* (Scottsdale, PA: Herald Press, 1995).
- Wagner, Frederick Norman, 'A theological and historical assessment of the Jesus people phenomenon' (unpublished PhD thesis, Fuller Theological Seminary, 1971).
- Wallis, John, 'Celling the end times: The contours of contemporary rapture films,' *Journal of Religion and Popular Culture* 19 (2008).
- Wallis, John, and Kenneth G.C. Newport (eds), *The end all around us: Apocalyptic texts and popular culture* (London: Equinox, 2008).
- Walters, Robert, 'Robertson's Holy Crusade,' *Frederick Post*, Frederick, Maryland, July 28, 1986.
- Walvoord, John F., *Armageddon, oil, and the middle east crisis: What the Bible says about the future of the middle east and the end of western civilization*, revised edition (Grand Rapids: Zondervan, 1991).
- Walvoord, John F., *The return of the Lord* (1955; Grand Rapids: Zondervan, 1980).
- Ward, W.R., *Early Evangelicalism: A global intellectual history, 1670–1789* (Cambridge: Cambridge University Press, 2006).
- Warfield, B.B., 'The millennium and the apocalypse,' in *The Works of Benjamin B. Warfield*, 10 vols (New York: Oxford University Press, 1932), 2: 643–64.
- Watt, David Harrington, *Transforming faith: Explorations of twentieth-century American Evangelicalism* (New Brunswick, NJ: Rutgers University Press, 1991).

- Watt, David Harrington, 'The private hopes of American fundamentalists and evangelicals, 1925–1975,' *Religion and American Culture* 1:2 (1991), 155–75.
- Weber, Eugene, *Apocalypses: Prophecies, cults, and millennial beliefs through the ages* (Cambridge, MA: Harvard University Press, 1999).
- Weber, Timothy, *On the road to armageddon: How evangelicals became Israel's best friend* (Grand Rapids, MI: Baker, 2005).
- Weber, Timothy, 'Premillennialism and the branches of evangelicalism,' in Donald W. Dayton and Robert K. Johnston (eds), *The variety of American Evangelicalism* (Downers Grove, IL: InterVarsity Press, 1991), 5–21.
- Weber, Timothy, *Living in the shadow of the second coming: American premillennialism, 1875–1982* (Grand Rapids, MI: Academie Books, 1983).
- Weigert, Andrew J., 'Christian eschatological identities and the nuclear context,' *Journal for the Scientific Study of Religion* 27 (1988), 175–91.
- Weir, John, *The Ulster awakening: Its origin, progress, and fruit: With notes of a tour of personal observation and inquiry* (London, 1860).
- Wells, David F., *No place for truth, or Whatever happened to evangelical theology?* (Grand Rapids, MI: Eerdmans, 1993).
- Werly, John M., 'Premillennialism and the paranoid style,' *American Studies* 18 (1977), 39–55.
- Wessinger, Catherine (ed.), *Millennialism, persecution, and violence: Historical cases* (Syracuse: Syracuse University Press, 2000).
- Whalen, Robert K., "'Christians love the Jews!' The development of American philo-Semitism, 1790–1860,' *Religion and American Culture* 6:2 (1996), 225–59.
- Whalen, Robert K., 'Millenarianism and millennialism in America, 1790–1880' (unpublished PhD thesis, State University of New York, Stony Brook, 1972).
- Wilcox, William Clyde, *God's warriors: The Christian right in twentieth-century America* (Baltimore: Johns Hopkins University Press, 1992).
- Wilkinson, Paul, *For Zion's sake: Christian Zionism and the role of John Nelson Darby, Studies in Evangelical History and Thought* (Milton Keynes: Paternoster, 2007).
- Wilks, Michael (ed.), *Prophecy and eschatology: Studies in church history, Subsidia 10* (Oxford: Blackwell, 1994).
- Williams, Ann (ed.), *Prophecy and millenarianism: Essays in honour of Marjorie Reeves* (Harlow: Longman, 1980).
- Williams, Stephen, 'Thirty years of hope: A generation of writing on eschatology,' in K.E. Brower and M.W. Elliot (eds), *The reader must understand: Eschatology in Bible and theology* (Leicester, 1997), 243–62.
- Williamson, Arthur H., *Apocalypse then: Prophecy and the making of the modern world* (Santa Barbara, CA: Praeger, 2008).
- Wills, Gregory A., *Democratic religion: Freedom, authority, and church discipline in the Baptist South, 1785–1900* (Oxford: Oxford University Press, 1997).
- Wilmington, H.L., *The king is coming* (Wheaton, IL: Tyndale House, 1973).
- Wilson, Bryan R., *Magic and the millennium: A sociological study of religious movements of protest among tribal and third-world peoples* (London: Harper and Row, 1973).
- Wilson, Dwight, *Armageddon now! The premillenarian response to Russia and Israel since 1917* (1977; Tyler, TX: Institute for Christian Economics, 1991).
- Wilt, C., 'Erdman, William Jacob (1834–1923),' in D.G. Hart (ed.), *Dictionary of the Presbyterian and Reformed tradition in America* (Downers Grove, Illinois: IVP, 1999), 92.

- Withrow, Brandon G., 'A future of hope: Jonathan Edwards and millennial expectations,' *Trinity Journal* 22 (2001), 75–98.
- Wojcik, Daniel, 'Embracing doomsday: Faith, fatalism, and apocalyptic beliefs in the nuclear age,' *Western Folklore* 55:4 (1996), 297–330.
- Wolffe, John, *The expansion of Evangelicalism: The age of Wilberforce, More, Chalmers and Finney*, A History of Evangelicalism (Leicester: IVP, 2007).
- Worthen, Molly, 'The Chalcedon problem: Rousas John Rushdoony and the origins of Christian Reconstructionism,' *Church History* (2008), 399–437.
- Zakai, Avihu, *Exile and kingdom: History and apocalypse in the puritan migration to America* (Cambridge: Cambridge University Press, 1992).
- Zakai, Avihu, 'Reformation, history and eschatology in English Protestantism,' *History and Theory* 26:3 (1987), 300–18.
- Zamora, Lois Parkinsons (ed.), *The apocalyptic vision in America: Interdisciplinary essays on myth and culture* (Bowling Green, OH: Bowling Green University Popular Press, 1982).
- Zamora, Lois Parkinsons (ed.), *Writing the apocalypse: Historical vision in contemporary U.S. and Latin American fiction* (Cambridge: Cambridge University Press, 1989).
- Zens, Jon, *Dispensationalism: A Reformed inquiry into its leading figures and features* (Phillipsburg, NJ: P&R, 1978).

# Index

- Agier, Pierre-Jean 83–4  
Allis, Oswald T. 105  
Alsted, Johann Heinrich 42, 47  
Ames, William 47  
amillennialism xi, 12, 34, 48–9, 53,  
119, 121, 125  
*see also* Augustine  
Anabaptism 20, 28, 34, 36  
Anglicanism 8  
*see also* names of individual  
*Anglicans*; Church of England;  
Church of Ireland  
Antichrist xi, xiv, 3, 15, 23, 24, 25,  
26, 41, 45–6  
*see also* papacy  
apocalyptic, genre xi  
Apostles' Creed 2  
Aquinas, Thomas 24  
Arabs 2, 88  
Archer, John 48  
Armada, Spanish 34–5  
Augsburg Confession (1530) 16,  
28  
Augustine 2–3, 23–4, 27, 28, 31, 42,  
47  
*see also* amillennialism  
Australia 103, 105  
Avignon Society 73  
  
Bahá'í Faith 75–6  
Bale, John 27, 127  
Balfour, Arthur James 93, 103  
Balfour Declaration (1917) 93,  
103  
Banner of Truth Trust 105, 117,  
118  
Baptists 54, 56, 81, 94, 96, 97, 98,  
99, 119, 126  
*see also* names of individual  
Baptists  
Bateman, Mary 74  
Bavinck, Herman 17, 117–18  
Baxter, Richard 51–2, 70  
  
Bebbington, David W. 4–10, 53, 58,  
70, 130  
*see also* evangelicalism  
Beecher, Lyman 88  
Beet, Joseph Agar 98  
Bellarmine, Robert 42  
Berkhof, Louis 17  
Berkouwer, G.C. 17, 118  
Beza, Theodore 29–30, 47  
Bible, Geneva (1560) 27–8, 29–32,  
33, 128, 131  
Bible, King James (Authorized)  
(1611) 33  
Bible Institute of Los Angeles  
(‘BIOLA’) 104–5  
Bible Presbyterian Church 116  
Biederwolf, William Edward 100  
Blackstone, William E. 95  
Blaising, Craig xii, 13, 117  
Blake, William 75  
Bock, Darrell xii, 13, 117  
Bockelson, Jan 21–2  
Boehme, Jacob 56  
Boice, James Montgomery 115  
Bonar, Andrew A. 85–9, 90, 92  
Bonar, Horatius 89  
Boston 57  
Boyce, James P. 94  
Boyer, Paul S. 123–4  
à Brakel, Wilhelmus 57  
Brethren of the Free Spirit 24  
Brethren, Plymouth 9, 75, 77, 84,  
97, 105  
*see also* names of individual Brethren  
Brightman, Thomas 11, 39, 40, 42,  
43, 47, 49, 57  
British-Israelites 73  
*see also* historicism; national  
election  
Broadus, John 95  
Brothers, Richard 73, 74  
Brown, David 88, 89–90  
Bullinger, E.W. 85, 98



- de Burgh, William 82  
 Bush, George W. 110, 123–4
- Calvin, John 25–6, 31, 35, 47, 108  
 Cambridge, University of 33–5, 39, 42, 56  
 Camisards 54, 79  
 Canada 1, 58  
 Carey, William 63  
 Carlyle, Thomas 79, 92  
 Carter, Jimmy 110, 115  
 Catholic Apostolic Church 71–2, 75, 78  
   *see also* Irving, Edward  
 Cerinthus 22  
 Chader, C.A. 99  
 Chafer, L.S. xii, 104  
 Charles I, King of England, Scotland and Ireland 49, 58  
 Charles, R.H. 101  
 Chartists 76  
 Chicago, University of 100  
 Chilton, David 120  
 Christian Reconstruction xi, 18, 120  
 Christian Right 116  
*Christianity Today* 108  
 Church of England 28, 46, 54, 56, 72, 84–5, 119  
   *see also* Anglicanism; Forty-two Articles of the Church of England (1552); Thirty-nine Articles of the Church of England (1563)  
 Church of Ireland 45, 77, 82, 83  
   *see also* Anglicanism; Irish Articles (1615)  
 Church of Scotland 78  
 Civil War, American (1861–65) 90, 92, 94–5  
 Clouse, R.G. 48  
 Clinton, Bill 110  
 Cocceius, Johannes 11, 49, 57  
 Cold War 106, 122, 123–4  
 Coleridge, S.T. 77  
 Communism 113, 121–2  
 confessions of faith xi, 91, 111, 130  
   *see also* the names of individual confessions of faith  
 Congregationalism 54, 128  
   *see also* names of individual Congregationalists  
 Constantine, Emperor 31–2  
 Constantinople 87  
 Cooper, R.B. 77  
 Cotton, John 47, 49  
 Cumming, John 80, 81, 87–8, 93–4  
 Cyril of Jerusalem 23
- Dagg, John L. 95  
 Dallas Theological Seminary 104, 106, 107, 116  
 Daly, Robert 83  
 Danby, Francis 72  
 Darby, J.N. xiv, 13, 83–4, 97, 99, 109, 129  
 Darwin, Charles 76, 96  
 Dennet, Edward 97–8  
 DeMar, Gary 120  
 Dionysius of Alexandria 23  
 dispensationalism xii, 18, 83–91, 92, 102, 116, 125, 128–9  
   *see also* Darby, J.N.; futurism; premillennialism  
 Dixon, A.C. 102  
 Dobbs, Francis 73  
 Dublin, University of 13, 40, 43–4, 83, 101  
 Dwight, Timothy 57
- Edinburgh, University of 86  
 Edwards, Jonathan 5, 18, 54–5, 57, 58–62, 67, 68, 129  
 Enoch 21  
 Elias 34, 45  
 Elijah 21  
 Elizabeth I, Queen of England and Ireland 30  
 Elliott, E.B. 80–1, 94  
 Enlightenment 53, 58, 71, 127  
 Erasmus of Rotterdam 25–6, 28  
 Erdman, W.J. 96, 97  
 eschatology xii, 11  
 European Community 107  
 Eusebius of Caesarea 23, 24  
 Evangelical Alliance (UK) 126  
 Evangelical Missionary Association 108

- Evangelical Presbyterian Church (Ireland) 105
- Evangelical Theological Society 108
- evangelicalism 3–10, 110, 112  
*see also* Fundamentalism, Protestant; ‘neo-evangelicalism’
- evolution 2  
*see also* Darwin, Charles
- Faber, George Stanley 57, 72, 82
- Fairbairn, Patrick 81–2
- Falwell, Jerry 111, 113
- Fifth Epistle of Clement 20
- Fifth Monarchy Men 48, 66
- Finney, C.G. 88–9
- Fleming, Robert 77
- Forty-two Articles of the Church of England (1552) 16, 28  
*see also* Church of England
- Foxe, John 29–32, 47, 128
- France 54  
*see also* Camisards; French revolution (1789); Nantes, Edict of (1685)
- Franciscans 24
- Free Church of Scotland 89
- Free University of Amsterdam 118
- French revolution (1789) 54, 71, 73, 77, 128
- Frere, James Hatley 77–8, 82
- Froom, LeRoy 48
- Fukuyama, Francis 121–2, 123
- Fuller, Andrew 54
- Fuller Theological Seminary 108
- Fundamentalism, Protestant 92, 99, 101–9, 110
- Fundamentals, The* (1910–15) 92–3, 102
- futurism xii, 14–15, 65, 82–91, 128–9
- Geneva 28, 29, 32
- Gentry, Kenneth L. 120
- Gerstner, John H. 119
- Gettysburg Theological Seminary 95
- Gill, John 54–5, 62–7, 68, 72
- Gillespie, George 46
- Glorious Revolution (1688) 52, 58, 63
- Goodman, Christopher 32
- Goodwin, Thomas 35, 47
- Gnosticism 23
- Graham, Billy 106, 113
- Great Awakening 16, 53, 57, 63, 67  
*see also* revival
- Gregory I, Pope 25
- Grier, W.J. 105, 118
- Guinness, Os 112
- Gundry, Robert H. 116, 130
- Gundry, Stanley N. 117
- Guysel, John 61
- Hagee, John 121
- Halhed, Nathaniel Brassey 73
- Hall, Thomas 45
- Hamilton, James 118
- Harrison, J.F.C. 8, 17, 18, 56, 68
- Hart, D.G. 4, 5, 112, 124
- Haykin, Michael A.G. 6–8
- Hayne, Thomas 45, 47
- heaven 24
- Heidelberg 27, 42
- hell 24, 28, 98–9, 126
- Hendricksen, William 17, 118, 130
- Herborn 42
- Hindson, Ed 122–3
- historicism xii, 14–15, 26, 27, 31, 65, 67–70, 78, 79, 80–1, 82, 109, 127, 129
- Hodge, Charles 94
- Hoffmann, Melchior 20–2
- Hogg, C.F. 100
- Horner, Barry E. 121
- House, Wayne 117
- Hughes, Archibald 105
- Hungary 28, 42
- Hunt, Dave 121
- Huntingdon, Samuel P. 123
- idealism 14, 130
- intelligent design 2
- Ireland, 1798 rebellion 71
- Irenaeus 23
- Irish Articles (1615) 45  
*see also* Church of Ireland
- Ironside, H.A. 85
- Irving, Edward 75, 78–9, 80, 82, 85–6, 89, 128

- Islam 2, 3, 15, 39, 45, 66, 88, 124, 131
- Israel 105, 106, 107, 120, 129  
*see also* Jews, return to Promised Land; Six Day War
- Jacobitism 68
- James VI and I, King of Scotland, England and Ireland 32–3
- Jansenism 83–4
- Jehovah's Witnesses 76, 99, 102
- Jenkins, Jerry B. 121  
*see also* Left Behind series
- Jenkins, Philip 15–16
- Jerome 25
- Jesus People 113
- Jews, conversion of the 30, 31, 35, 39, 47, 57, 59, 65, 68–9, 88, 131
- Jews, rebuilding of Temple 56, 57
- Jews, return to Promised Land 38, 56, 57, 66, 68–9, 88  
*see also* Israel
- Joachim of Fiore 24, 25
- John Chrysostom 23
- John of Leiden 21
- de Jong, James 49
- Josephus 24, 56
- Judaism 2, 3, 15, 45  
*see also* Jews, conversion of the
- Jukes, Andrew 126
- Junius, Franciscus 27, 31, 32, 47
- Kac, Arthur W. 106
- Keach, Benjamin 52, 63
- Keith, Alexander 77, 86–7
- Kik, J. Marcellus 118
- Knox, Ronald 55
- Knollys, Hanserd 52
- Koelman, Jacobus 57
- Labrousse, Suzette 73
- Lactantias 23
- de Lacunza, Manuel 78–9
- Lacy, John 79
- Ladd, G.E. xiii, xiv, 13, 108, 116, 130
- LaHaye, Tim 121  
*see also* Left Behind series
- Lambert, Bernard 83–4
- Lambert, Francois 27
- Lambert, Lance 121
- Lang, G.H. 99
- Larkin, Clarence 98
- Last Judgement 26, 68
- Laud, William 41, 46
- Leade, Jane 56
- Left Behind series 1, 112, 122, 125, 131  
*see also* Jenkins, Jerry B.; LaHaye, Tim
- Leiden 27
- limbo 24
- Lindsey, Hal xii, 15, 111, 113, 114, 115, 117, 121, 129
- literalism 72, 87, 91
- Livingstone, John Henry 57
- Lloyd-Jones, Martyn 105
- Luther, Martin 25–6, 28
- Lutheranism 20, 21, 42, 95–6
- MacDonald, Gregory *see* Parry, Robin
- Machen, J. Gresham 104
- MacInnis, John Murdock 104–5
- Marsden, George 4, 5, 7, 8
- Mary I, Queen of England and Ireland 29
- Marx, Karl 76, 96
- Maton, Robert 47–8
- Matthys, Jan 21–2
- Mauro, Philip 99
- McCheyne, Robert Murray 79, 85–9
- McCosh, James 89
- McCrossan, T.K. 99
- McCulloch, William 62
- Mede, Joseph 42–4, 47, 49, 65, 67, 77, 82
- Meese, Ed 115
- Melancthon, Philip 28
- Mercer University 95
- Merlin 45
- Methodism 4, 8, 54, 56, 67–70, 95, 98  
*see also* Wesley, Charles; Wesley, John
- Meyer, F.B. 126
- Meyer, Louis 102
- millennialism xiii
- millennium xiii
- Miller, William 75, 79–80
- Millerites 71

- Milne, Bruce A. 119  
 mission 54, 55, 70, 85, 91, 120  
 Moldavia 87  
 Moltmann, Jürgen 14  
 Montagu, Richard 41  
 Montanism 23  
 Moody Bible Institute 97, 105  
 Moorehead, W.G. 97, 102  
 More, Richard 43  
 Mormonism 74, 75  
 Mounce, Robert H. 116  
 Muggletonians 56  
 Muller, Richard A. 65  
 Münster 20–2, 28, 36  
 Murray, Iain H. 112, 118, 152n
- Nantes, Edict of (1685) 53–4  
 Napier, John 32–3, 37, 47  
 National Association of Christian Schools 108  
 National Association of Evangelicals 5, 108, 115  
 national election xiii, 1, 92, 93, 103  
 National Religious Broadcasters 108  
 National Sunday School Association 108  
 ‘neo-evangelicals’ 104, 108  
*see also* evangelicalism; Fundamentalism  
 Neustadt 27  
 New Jerusalem 21  
*New Scofield Bible* (1967) xii, 109, 114  
*see also Scofield reference Bible* (1909; second edition, 1917)  
 New Zealand 105  
 Newport, Kenneth 68  
 Newton, B.W. 9, 77, 84  
 Newton, Isaac 56, 58, 67, 128  
 Newton, Thomas 82  
 Niagara Bible Conference 97, 102  
 Nicaea, Council of 24  
 Noll, Mark A. 6, 112  
 Norman, Larry 113  
 Nostradamus 45  
 novels, prophecy 96
- Ogilvy, George 72  
 Oppenheimer, Robert 106  
 Orthodox churches 15
- Owen, John 128  
 Oxford, University of 13, 73  
 Oxford University Press 92
- papacy 3, 15, 24, 25, 41, 45  
 Papias 23  
 Pareus, David 28, 42, 47  
 Parry, Robin 126  
 Pastorini prophecies 74  
 Pember, G.H. 99  
 Pendleton, James M. 95  
 Pentecost, J. Dwight xii, 107  
 Perkins, William 33  
 Petrie, Alexander 47  
 Piscator, Johannes 41–2, 43  
 Poland 28, 87  
 Pontard, Pierre 73  
 postmillennialism xiv, 12, 33–4, 48–9, 53, 54–5, 58–62, 63, 71, 72, 90, 94, 117, 125, 126  
 premillennialism xiv, 12, 34, 48–9, 53, 54–5, 56, 63, 67–70, 72–91, 119, 125, 126, 129  
*see also* dispensationalism  
 Presbyterian Church of England 80  
 Presbyterianism 39, 88, 95, 96, 97, 104, 106, 115  
*see also names of individual Presbyterians and Presbyterian denominations*; Westminster Confession of Faith (1647)  
 Preston, John 35  
 preterism xiv, 14–15, 128  
 Priestly, Joseph 57  
 Princeton, university and seminary 89, 92, 94, 115  
 Prophetic Witness Movement 107  
 providentialism xiii, 2, 59  
 purgatory 24  
 Puritanism 4
- Quakers 56
- Ranters 56  
 rapture 84, 97  
*see also* dispensationalism  
 Reagan, Ronald 110, 114, 115  
 Reese, Alexander 99  
 Reeves, Marjory 24

- Reform Act (1832) 76  
 Republican Party 2  
 Restoration (1660) 52  
 Revelation, canonicity of 23, 25–8,  
 35–6  
 revival 4, 17, 18, 36, 54, 58, 63, 67,  
 68, 70, 85, 89, 113  
   *see also* Great Awakening  
 Revolutionary War, American  
 (1775–83) 53, 71  
 Riddlebarger, Kim 120–1  
 Rietkerk, Wim 116  
 Rimmer, Harry 104  
 Rippon, John 62–3, 67  
 Robertson, O. Palmer 120  
 Robertson, Pat 111  
 Roman Catholic Church 15, 21, 27,  
 39, 46, 59, 68, 74, 76, 79, 102, 131  
   *see also* papacy  
 Rothmann, Bernt 20–2  
 Rowlands, William J. 99  
 Rupert of Duetz 24  
 Russell, Charles Taze 76  
 Russell, J. Stuart 128  
 Russian revolution (1917) 93, 103  
 Rutgers University 57  
 Ryle, J.C. 85  
 Ryrie, Charles Caldwell 107
- Sale-Harrison, Leonard 103  
 Sandeen, Ernest R. xiii, 13  
 Satan 26  
 Schaeffer, Francis 116  
 Schmucker, Samuel 95  
 Scofield, Cyrus I. 101–2  
*Scofield reference Bible* (1909; second  
 edition, 1917) xii, 13, 92, 99,  
 101–2, 119, 129  
   *see also* *New Scofield Bible* (1967)  
 Scopes Trial (1925) 93  
 Scotland 28  
 Scroggie, W. Graham 100  
 Second Helvetic Confession  
 (1566) 16, 28  
 Second World War 104, 105–6  
 Seventh-Day Adventist Church  
 75–6, 80, 99  
 Shakers 74, 80  
 Shepherd, Norman 11
- Sibbes, Richard 35, 36  
 Six Day War 105, 113, 115  
 Sizer, Stephen 111  
 Society for Biblical Literature 11  
 Smith, James Elishama 75  
 Southcott, Joanna 8, 56, 74  
 Spurgeon, C.H. xiv, 13, 81, 96, 98  
 Stanley, Brian 6  
 Stein, Stephen 58, 61  
 Stewart, Kenneth J. 6–8  
 Stine, Milton H. 95–6  
 Stokes, Bob 116  
 Stott, John 126  
 Strasbourg 29  
 Sweden 99  
 Swedenborg, Emanuel 73
- Tatford, F.A. 107–8  
 Testament of the Twelve  
   Patriarchs 22  
 Thirty-nine Articles of the Church of  
 England (1563) 45  
   *see also* Church of England  
 Thompson, Don 114  
 Toft, Mary 56  
 Toplady, A.M. 54  
 Torrey, R.A. 102  
 Trans World Radio 116  
 Tregelles, S.P. 83–4  
 Treloar, Geoff 6  
 tribulation xiv, 84  
   *see also* dispensationalism  
 Trinity College Dublin *see* Dublin,  
   University of  
 Tuveson, Ernest L. xiii, 13  
 Twisse, William 44
- Ubertino de Casale 24  
 UK Atomic Energy Authority 107  
 United Nations 107  
 universalism 126  
 Ussher, James 11, 40–1, 43–4, 45–6,  
 47, 49, 128  
 USSR 107, 115  
   *see also* Communism; Reagan,  
   Ronald
- Van Impe, Jack 121  
 Vine, W.E. 100

- Vos, Geerhardus 131
- war on terror 2, 123
- Ward, John 'Zion' 75
- Walvoord, John F. 106–7, 108
- Ward, W.R. 6–7, 8, 15
- Warfield, B.B. 100
- Watt, James 115
- Watts, Isaac 18, 61
- Weinberger, Caspar 115
- Welles, Orson 114
- Wells, David F. 112
- Wesley, Charles 5, 54–5, 67–70, 71
- Wesley, John 5, 98
- West, Nathaniel 95, 96, 97
- Westminster Assembly 44, 91
- Westminster Confession of Faith  
(1647) 45, 48, 85
- Westminster Theological  
Seminary 11–12
- Wheaton College 6
- Whiston, William 56, 58
- Whitby, Daniel 54, 64
- Wilcock, Michael 119
- Wilkinson, Paul R. 121
- Wilson, Brian R. 14
- Wolffe, John 6
- World Relief Commission 108
- Wroe, John 75
- Wycliffe, John 25
- Yale College 57
- Zens, Jon 119
- Zionism 93, 95, 103, 120, 131
- Zwingli, Ulrich 25