

Four Views of the Millennium

There are basically **two views** of the Millennium: Premil and Postmil. Premil believes that Jesus will return bodily before the Millennium (Premillennial) and Postmil believes He will return after the Millennium (Postmillennial). Those two basic overarching viewpoints can then be divided according to the following four views:

Dispensational Premillennialism	Historical Premillennialism	Amillennialism	Postmillennialism
<p>The Kingdom: Jesus' kingdom was rejected by the Jews at His first coming so He postponed establishing His kingdom until His second coming. It will be a Israeli domination of the world, with the complete salvation of a future generation of Jews, with a physical presence of Jesus in Jerusalem and jointly ruled by resurrected, glorified saints.</p>	<p>The Kingdom is present since Pentecost through the Spirit but will not be physically realized until the Second Coming of Christ.</p>	<p>The Kingdom of God is a spiritual reality that all Christians partake in and that is seen presently on earth by faith, is literally seen in heaven by the glorified believers, and will be completed at the Second Coming of Christ and consummation.</p>	<p>The Kingdom of God is a spiritual entity experienced on earth through the affect of the Gospel as Christ reigns at the Father's right hand, and will be consummated at the Second Coming of Christ. The manifestation of the Kingdom is the goal and responsibility of Christ through the Church.</p>
<p>The Church and Israel are two distinct identities with two individual redemptive plans.</p>	<p>The Church is the fulfillment of Israel. Physical Israel has no distinctive redemptive plan.</p>	<p>The Church is the eschatological fulfillment of Israel, the visible manifestation today of the kingdom foretold by OT prophecy (along with John the Baptist and Jesus).</p>	<p>The Church is the eschatological continuation of the true spiritual Israel, the visible manifestation today of the kingdom foretold by OT prophecy (along with John the Baptist and Jesus).</p>
<p>The Great Tribulation: stems from a futurist view of Revelation; a seven-year period (the 70th week of Dan 9:25-27) containing the reign of the Anti-Christ just prior to the millennium; restoration of Jews to Israel, conversion of the remnant of Israel, temple rebuilt, priesthood, sacrifices restored.</p>	<p>The Tribulation: stems from a futurist view of Revelation; is a time of apostasy and suffering just before the millennium, ended by the battle of Armageddon and destruction of the Anti-Christ; many Jews converted at this time.</p>	<p>The Tribulation: stems from either a preterist or idealist view of Revelation.</p>	<p>The Tribulation: stems from either a preterist, historicist, or idealist view of Revelation.</p>
<p>The Rapture: the church (living and dead) is secretly raptured to meet the Lord in the air either at the beginning (pre-trib) or middle of the seven years of tribulation (mid-trib); tribulation saints and O.T. dead will be raised at the end of the tribulation to reign in the Millennium.</p>	<p>The Rapture: living and dead saints to meet the Lord in the clouds during His second coming immediately preceding the Millennium.</p>	<p>The Rapture: living and dead saints to meet the Lord in the air during the His second coming at the end of the Millennium.</p>	<p>The Rapture: living and dead saints to meet the Lord in the air during His second coming at the end of the Millennium.</p>

<p>The Millennium: Christ will return at the end of the tribulation to institute a 1000 year rule from a holy city (the New Jerusalem); those who come to believe in Christ during the tribulation (including the 144,000 Jews) and survive will go on to populate the earth during this time; those who were raptured or raised previous to the tribulation period will reign with Christ over the millennial population.</p>	<p>The Millennium: Christ institutes a 1000 year reign on earth; there will be a re-establishment of the Temple and sacrifices will be offered as a remembrance of Christ's sacrifice.</p>	<p>The Millennium: The millennial age occupies the entire period of time between the first and second coming Christ and is one of both the triumph of the spiritual kingdom of God and the corresponding rise of evil in opposition. The "1000" number is a reference to the "fullness of this kingdom period."</p> <p>The kingdom is in an "already/not yet" sense = Christ already reigns over all and is already victorious over Satan, but that spiritual reality is gradually being realized as the Great Commission is fulfilled. When Christ returns all things will be fulfilled.</p> <p>During the Millennium Satan is "bound" in his authority to "deceive the nations" (Rev 20:3) except for a short season (Rev 20:7-8) just prior to the Second Coming of Christ.</p> <p>Unlike Postmil, Amil does not believe that there will be a visible Christianization of the nations necessarily. The visible manifestation of the Millennium will only be seen in and through the Church.</p>	<p>The Millennium is an era (not a literal 1000 years) during which Christ will reign over the earth, not from an earthly throne, but through the gradual increase of the Gospel and its power to change lives; this period will be realized by a gradual fulfillment of the Great Commission as the nations are disciplined.</p> <p>The Kingdom is in an "already/becoming" sense = Christ already reigns over all and is already victorious over Satan, but that spiritual reality is gradually being realized as the Great Commission is fulfilled. When Christ returns all things will be fulfilled.</p> <p>During the Millennium Satan is "bound" in his authority to "deceive the nations" (Rev 20:3) except for a short season (Rev 20:7-8) just prior to the Second Coming of Christ.</p> <p>The Abrahamic Covenant is fulfilled in Christ and thus the Body of Christ, the Church, during this age. (Gal 3:16)</p> <p>Some believe at some point there will possibly be a large scale repentance among ethnic Jews and a literal 1000 years of a Christianized world will be enjoyed.</p>
<p>The End: Satan, bound during Christ's earthly reign, will be loosed to deceive the nations, gather an army of the deceived, and take up to battle against the Lord; the battle will end in the judgment of the wicked and Satan, followed by entrance into the eternal state of glory by the righteous.</p>	<p>The End: Satan loosed, the battle of Gog and Magog, Satan defeated; the wicked dead are raised, the great white throne judgement, followed by the eternal state.</p>	<p>The End: In most forms of amil, immediately before the return of Christ, Satan is unbound, there is a great apostasy, and a time of unprecedented satanically inspired evil. (Rev 20:7-8) This last satanic gasp and subsequent rebellious activity is destroyed by our Lord at his return.</p> <p>At the end of the millennial age, Christ returns in judgment of all men. The general resurrection occurs, final judgment takes place for all men and women, and a new heaven and earth are established.</p>	<p>The End: Postmil is an optimistic eschatology of the victory grace of God in subduing evil in the world. During this period Satan will be effectually bound by the triumph of grace.</p> <p>At the end of the millennial period, Satan will be released the period of great tribulation and the apostasy described in Revelation 20 occurs, culminating in Gog and Magog and the Battle of Armageddon.</p> <p>Christ then returns in judgment (the "great throne judgment"), the resurrection occurs, and there is the creation of a new heaven and earth.</p>

<p>Observations:</p> <ol style="list-style-type: none"> 1. This view is highly popular today, mostly due to Hal Lindsey (The Late, Great Planet Earth) and Tim LaHaye and Jerry Jenkins (Left Behind series). 2. It is of recent origin, its distinctive elements first taught by John Nelson Darby (1830 A.D.) 3. It views the church as either an after-thought or an unrevealed mystery in the OT. 4. It teaches a number of resurrections; at least two for the righteous and one for the wicked 5. It claims that Rev 20:4 speaks of a physical resurrection claiming that there cannot be a spiritual resurrection in Rev 20:4 but a physical one in Rev 20:5. But they inconsistently affirm a physical death in Rev 20:5 and a spiritual death in Rev 20:6. 	<p>Observations:</p> <ol style="list-style-type: none"> 1. Not to be confused with DP. 2. Called "historical" because elements of this view were first espoused by Justin Martyr (165 A.D.) 3. It teaches two separate resurrections; the righteous are raised before the millennium, the wicked afterwards. 	<p>Observations:</p> <ol style="list-style-type: none"> 1. "Amillennialism" suggests a lack of belief in the millennium but that is far from the truth. The prefix "a" can mean "in" rather than the commoner "none". Since this view believes the millennium of Rev 20 is now the expanding kingdom of God's Israel through the church, this view is perhaps better termed Nunc-Millennialism; Inaugurated Millennialism; Ironic Postmillennialism; or Realized Millennialism. 2. It teaches just one resurrection, the righteous and wicked at the second coming of Christ. 3. Its interpretation of OT prophecy and the book of Revelation may be literal or symbolic, depending on the context. 4. Views of the resurrections and deaths in Rev 20:4-6 are consistent. Sees the parallel of a spiritual (v.4) and physical (v.5) resurrection and spiritual (v.5) and physical (v.6) death. 	<p>Observations:</p> <ol style="list-style-type: none"> 1. This view has been the most affirmed view throughout Church history. In the middle of the twentieth century it was attacked by theologians who were embracing the new hermeneutic of Dispensationalism. 2. This view is consistent with Reformed theology (Covenant Theology and Calvinism). 3. It teaches just one resurrection, the righteous and wicked at the same time. 4. Its interpretation of OT prophecy and the book of Revelation is not strictly literal but literary -- letting the context determine.
<p>Proponents: John Walvoord, Charles Ryrie, Louis Sperry Chafer, J. Dwight Pentecost, Norman Geisler, Charles Stanley, Chuck Smith, Chuck Missler, R. H. Boll</p>	<p>Proponents: George Eldon Ladd, Walter Martin, John Warwick Montgomery, Theodore Zahn, Barton W. Stone, Moses E. Lard, David Lipscomb, James A. Harding, T. W. Brents.</p>	<p>Proponents: Anthony Hoekema, William Hendrikson, Gregory K. Beale, Robert B. Strimple, Kim Riddlebarger, Dennis Johnson, Jay Adams, Sam Storms, Vern Poythress, Geerhardos Vos, Sam Waldron, Richard Pratt Jr., Meredith Kline, David Engelsma,</p>	<p>Proponents: Loraine Boettner, Ligon Duncan, R. C. Sproul, Greg L. Bahnsen, Kenneth L. Gentry Jr., David Chilton, Alexander Campbell, Tolbert Fanning, J. W. McGarvey, Robert Milligan, E. G. Sewell, Charles Hodge, A. A. Hodge, B. B. Warfield Athanasius, John Calvin, Jonathan Edwards, J. M. Kik, Augustus Strong, Keith Mathison, O. Palmer Robertson</p>

