

# STUDIES IN BIBLICAL THEOLOGY

## Volume II *Eschatology*

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Format revised by Rev. Richard W. Rutherford, M.C.M., M.Div. Revisions were to: (a) Scale the 8.5 x 11 format to 7 x 8.5. (b) To divide Volume Two into four sections: Christology, Soteriology, Ecclesiology, and Eschatology. (c) To create consistency in margins, indentations and outline numbering. All content concerning theological study is unchanged.

## PREFACE

The following study was compiled as a result of the need for a class-room handbook in Biblical Theology. It was compiled by Stanton W. Richardson, M A. while teaching at the St. Paul Bible College.

Dr. Richardson recognized the fact that many good works had been written on Christian Doctrine. Yet, some were not suited for Bible College use because of their complexity and depth. Still others did not seem to come up to the level demanded by Bible College students.

Dr. Richardson also recognized the impossibility of covering such material thoroughly and completely within the given time restraints. However, this text should serve as a guide in the various studies in Biblical Theology and that the guidance will always be directed to the Holy Scriptures.

Dr. Richardson noted that these studies did not necessarily constitute the official statement or theology of the then St. Paul Bible College. They were merely compiled by him for class-room use.

The American Standard Version of the Bible was the original reference throughout these Studies. It was Dr. Richardson's desire that The New American Standard Version replace the ASV in these studies.

It was Dr. Richardson's prayer that "every student who uses these Studies will always endeavor to permit the Word of God to be the final authority, and that the convictions of this writer will not be adopted unless such adoption comes as the result of a study of the Word of God for himself."

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## I. GENERAL DEFINITION.

**A. Eschatology is the Biblical doctrine of the Last Things.** Every system of theology has its Eschatology, and even though they all might be concerned with the last things they would not necessarily give the same interpretation to the various Scriptures and events.

**B. Our study will include the various forms of eschatological thinking namely, A-millennialism, Post-millennialism, and Pre-millennialism.** All of these forms of thinking are based upon the time of the return of Christ as related to the millennium. As will be seen later not all hold to a literal millennium (1000 years), nor do all regard certain prophecies in their literal context.

II. GENERAL STATEMENT: A general statement regarding these three forms of teaching is necessary before going into detail concerning each of them.

### A. A-millennialism: -

1. A doctrine which rejects the idea of any period of one thousand literal years either before or after the return of Christ.
2. The thousand years may stand for an indefinite period of time or it may not refer to any time period at all.

### B. Post-millennialism: -

1. The doctrine that the second coming of Jesus Christ is post -- or after the millennium.
2. The millennium, or one thousand years, will be an era of universal peace and righteousness to be followed by the coming of Jesus Christ.

### C. Pre-millennialism: -

1. The doctrine that the second coming of Christ precedes the millennium.
2. This one thousand year period will be a literal period of peace and prosperity on earth with Christ reigning and ruling over all people.

**D. To gain a more detailed study of each of these doctrines we will begin with A-millennialism, proceed to Post-millennialism, and finally Pre-millennialism.**

### III. A-MILLENNIALISM

#### A. Meaning of the word.

1. The usage of the term “a-millennialism” is itself somewhat of a misnomer.
  - a. The word literally means “no millennium.” Thus it would seem to indicate that advocates of a-millennialism do not believe in the thousand year period of Revelation 20.
  - b. In fact they do believe in the thousand year period but not in a literal sense.
2. The word “millennium” suggests an “indefinite period of time” to some.
  - a. To others, the thousand years is not a period of time at all, but “*simply describes in terms of completeness or ecumenicity that blessed state of the saints in heaven.*” (Allis, Prophecy and the Church, p.5).
3. More will be said later under the next heading.

#### B. Forms of teaching.

1. There are mainly two schools of thinking concerning A-millennialism. Namely the Augustinian and a more recent view first propounded by Theodore Kliefoth, a German scholar.
2. These two views are given as follows.
  - a. The Augustinian view of Millennialism. Oswald T. Allis, mentioned above, states that Augustine’s (354-430) name is the one to be historically connected with the beginnings of opposition to millenarianism. He sums up Augustine’s teaching as follows:
    - (1) He (Augustine) taught that the millennium is to be interpreted spiritually as fulfilled in the Christian church.
      - (a) He held that the binding of Satan took place during the earthly ministry of our Lord (Luke 10:18).
      - (b) That the first resurrection is the new birth of the believer (John 5:25), and that the millennium must correspond therefore, to the inter-adventual period or Church age.
      - (c) This involved the interpreting of Revelation 20:1-6 as a “recapitulation” of the preceding chapters instead of describing a new age following chronologically on the events set forth in chapter XIX. Living in the first half of the first millennium of the Church’s history,

(d) Augustine naturally took the 1000 years of Revelation literally; and he expected the second advent to take place at the end of that period. But since he somewhat inconsistently identified the millennium with what then remained the sixth chiliad of human history, he believed that this period might end about 650 A.D. with a great outburst of evil, the revolt of Gog, which would be followed by the coming of Christ in judgment. (op.cit., p.3).

(2) The above view has been adopted by more recent advocates of a-millennialism with the exception, of course, that the thousand year period was not to be interpreted literally as meaning exactly 1000 years, but covers the entire inter-adventual period from the first coming of Christ until His second coming.

b. Kliefoth's view of millennialism.

(1) Theodore Kliefoth (1874) said that from the beginning of the church, two unwarranted and baseless views had been held:

(a) The millennial or chiliastic.

(b) And that view which places the period of the thousand years in the present dispensation, meaning of course the Augustinian view in all its forms.

(2) In opposition to these views, Kliefoth insisted that the recapitulation theory is false.

(a) Revelation 20 gives a vision of what immediately precedes the consummation.

(b) Being convinced that no where else in the New Testament is there any reference to, or any provision for, a millennial reign before the advent, Kliefoth declares that that reign cannot be a period of time at all, but "simply describes in terms of completeness or ecumenicity that blessed state of the saints in heaven." This is the a-millennial view in the strictest sense of the word according to Allis. (op. cit., p.5).

c. Observations concerning views on millennialism.

(1) Thus, from a historical standpoint there are in reality two forms of a-millennialism – Augustinian and the view just described as Kliefoth's. Allis says that this distinction should be made when speaking of a-millennialism in order to avoid confusion and contradiction.

(2) This same writer concludes that all a-millennialists, whether they hold with Augustine or Kijefoth, are in “a position to maintain that the coming of the Lord is “imminent”; and some of them take that pessimistic view of the future of the church on earth -- that the love of many will grow cold, and that evil men will grow worse and worse -- which is characteristic of the pre-millennial view.” (op.cit., p.5).

(3) Allis lists the following men besides himself as holding to the a-millennial position: Louis Berkhof, R. R. Byrum, Th. Graebner, Floyd Hamilton, B. Heagle, Abraham Kuyper, Gresham Machen, Villiam Masselink, William Milligan, J. C. Rankin, T. P. Stafford, Milton S. Terry, Geerhardus Vos, and Martin Wyngaarden. (op.cit., p. 286,287).

### **C. Spiritualization of Scripture.**

#### **1. Meaning of the term.**

a. By Biblical spiritualization of Scripture, Wyngaarden means “the interpretation that the Holy Spirit gives to the various items,” i.e., of the theocratic kingdom of the Old Testament.

(1) Such interpretation, he posits, requires the search of the Scriptures for not only the literal meaning of these items, but also for “the special import, or broader meaning, or richer implication that the Spirit gives them.”

(2) Thus, the contention is made that by such interpretation, the Scriptures are not merely allegorized (as that would be the work of man), but they are given the meaning that the Holy Spirit intended they should have.

b. Furthermore, continues Wyngaarden: “This spiritual interpretation or spiritualization may have direct Biblical evidence, or not. If it has, it may naturally be regarded as a Biblical spiritualization. If it lacks explicit, Biblical evidence, but rests on sound logic, it may be considered as an inferential spiritualization.” (Wyngaarden, The Future of the Kingdom in Prophecy and Fulfillment, pp. 84-86).

c. It is noted that such spiritualization is particularly connected with the typical Old Testament kingdom with a view toward realizing the fulfillment in the “antitypical New Testament kingdom, as identified with the church, both here, and in eternity, hereafter.” (ibid).

## 2. Basis for Spiritualization.

a. The “Biblical evidence” mentioned by Wyngaarden has reference to the “latency” of spiritualization in the Old Testament and an evident spiritualization in the New Testament of the permanent elements connected with the typical kingdom that recur in the “Kingdom of the Son” (Col. 1:13).” In other words, if any element connected with the kingdom in the Old Testament seems to have some hidden spiritualized meaning, and that same element is found in the New Testament with a manifestly spiritualized meaning, then it is assumed that there is a Biblical basis for spiritualizing that particular element in the whole scheme of the kingdom.

b. For example, Wyngaarden says:

(1) That in Isaiah 49:14 and 51:13 there is a latent spiritualization of Zion. In the first reference, we read, “*But Zion saith, Jehovah hath forsaken me,*” and in the next, “*For Jehovah hath comforted Zion . . .*”

(2) In the New Testament there is evident spiritualization of Zion in Hebrews 12:22. “But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels.”

(3) Thus, it is assumed that because of the latent spiritualization of Zion in Isaiah and the evident spiritualization in Hebrews, Zion can be spiritualized in all of its connections with the kingdom. (Wyngaarden, op.cit., pp. 88-89).

## 3. Application of the Method.

(1) The a-millennial position therefore can be properly viewed only as the spiritualizing method of interpretation is applied to those elements of the kingdom of Jesus Christ.

(a) This kingdom, according to the results reached from the application of such a method, was established when our Lord was here on earth.

(b) It exists now in the hearts of believers, and will come in full substantial reality upon the new earth when Christ returns, and abides forever.

(2) In order to reach such conclusions, the prophecies of the Old Testament need to be studied in the light of their alleged fulfillment, which took place during and immediately after the days in which the Messiah lived upon earth.

(a) The a-millennialists have been careful to list the outstanding prophecies that concern the kingdom together with an explanation as to how these prophecies were fulfilled in the New Testament.



(b) To support such fulfillments, the prophecies to the nation Israel in the Old Testament are made to apply to the Church of the New Testament.

1] The uniting of both the Jew and Gentile in the Christian church is but the fulfillment of the kingdom prophecies made by the prophets in the Old Testament.

2] Allis, who best explains this particular element in a-millennialism summarizes his position as follows:

*"We conclude, therefore, that the Christian church does not interrupt the literal fulfillment to Israel of the Old Testament kingdom prophecies. Far otherwise, it constitutes the fulfillment of these prophecies to both Jew and Gentile in that gospel dispensation which the prophets but saw afar off and the full and glorious meaning of which was in the fulness of time made known by the Lord 'unto his holy apostles and prophets in the Spirit,' especially to the apostle Paul." (Allis, op.cit., p. 166).*

#### **D. Eschatological scheme of events.**

##### **1. Summary of Old Testament Prophecies.**

a. Promises to Israel fulfilled in New Testament Church. The picture given us by the a-millenarian indicates that the Old Testament prophecies made to Israel are now being fulfilled to the church of the New Testament.

b. Throne of David established. The first advent of Christ together with his death, burial, resurrection, and exaltation constituted the establishment of the throne of David over the kingdom.

c. Christ now reigning in Heaven. The place from whence he reigns is heaven, which according to the spiritualizing method, constitutes the place promised to David and his people centuries before, wherein they should dwell safely ( 2 Sam 7:10).

d. The Heavenly Jerusalem. Jerusalem, being "representative of God's people in heaven," has now taken on a heavenly aspect, and one need look no longer for a restored Jerusalem on earth, and all who become members of the church on earth come to that spiritual Zion mentioned in Hebrews 12:22. Hence, the king at last reigns over Zion (The church triumphant above).

e. Israel resting from her enemies. The nations which before were enemies to Israel and to their God now come to a place of peace with Israel by becoming members of the church, the “true Israel.” The acceptance of the gospel by the nations fulfills the prophecies made by the prophets that Israel would one day rest from her enemies.

f. Presence of God in the Church. The picture given by Ezekiel of the temple “is a figurative representation and type of the gracious presence of the Lord in his church.”

g. Blessing of Gospel to all Nations. The river of life flowing out in two directions from the temple is typical of the blessing that the gospel should bring to all nations, giving life and peace.

## 2. Summary of New Testament Prophecies.

### a. Relation between Prophecies of Old and New Testaments.

(1) To understand properly the a-millennial position, one must realize that no distinction is made between the Old Testament people of God (Israel) and the New Testament Christian Church.

(2) In the New Testament the a-millennialists allege that the church takes on a world wide scope and permits both Jew and Gentile to merge into one great unit.

(a) Having once merged into this one ecumenical unit, they become members of the New Testament Christian Church in which “*there is no distinction between Jew and Greek.*” (Rom. 10:12).

(b) Thus from this picture, the Old Testament presents a national church, while the New Testament presents an ecumenical church, the former looking forward to Calvary and the latter looking back to Calvary.

### b. The Millennium.

(1) A-millennarians proceed to show from the parables that the kingdom began with the first advent of Christ and will be consummated with the second advent, leaving no room in the series of events for what the pre-millennialists term a “millennium.”

(2) The parable of the wheat and tares is most commonly used by them to show that the kingdom came with the preaching of the Word in the world and is culminated with the harvest.

(3) Following the harvest, of course, is the judgment, which they assert is a time when all the dead are judged, righteous and unrighteous alike.

(4) In support of this “general judgment” theory, such passages as John 5:24-29 and Acts 23:15 are used, which are “supported” with one Old Testament passage, Daniel 12:2. (Hamilton, The Basis of Millennial Faith, pp.118,119).

c. The Problem of Revelation 20.

(1) The twentieth chapter of the Revelation is not to be equated with any prophecies of the kingdom in the Old Testament, according to the a-millennial position. Allis says that the pre-millennialists are definitely wrong in assuming that Revelation 20:1-6 is to be identified with the future kingdom foretold by the Old Testament prophets.

(2) In support of his contention, Allis goes on to show that the Old Testament prophets prophesied of an eternal kingdom and not one limited to a mere thousand years. Such passages as Daniel 2:44; 7:18; Jeremiah 31:22-40; and Isaiah 65:17 are cited to show “that the kingdom which God will establish ‘shall stand forever.’” (Allis, op.cit., p.237-238).

d. The events of Revelation 20.

(1) The First Resurrection (Rev. 20:5). RECAPITULATION THEORY.

(a) Augustine’s view of the first resurrection (Rev. 20:5) continues to be the position of all those a-millennialists who hold to the “recapitulation theory,” i.e., that all of the events mentioned in Revelation 20 cover the entire expanse of time from the First Advent through the Second Advent, overlapping into eternity. He contended that the resurrection mentioned here was not literal, but spiritual -- that of dead souls from the death of sin to the life of righteousness.

(b) THE NEW BIRTH IS THE SAME AS THE FIRST RESURRECTION. In other words, the resurrection mentioned here is equivalent to the new birth of the believer which is crowned by his being taken to heaven to be with Christ in His reign during the inter-adventual period. This eternal life which is the present possession of the believer, and is not interrupted by the death of the body, is the first resurrection and participation in it is the millennial reign (Hamilton, op.cit., pp. 117,118).

(c) General Resurrection. Furthermore, a-millennialists allege that the Scriptures elsewhere teach that there will be only one resurrection – a resurrection of the “*just and unjust.*” (Acts 25:15) (See also John 5:24-29). Daniel

12:1-2 is cited by Hamilton as being indicative of a general resurrection.

1] Daniel 12:1,2: *“And at that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt.”*

2] Hamilton says that the time of trouble referred to coincides with the Great Tribulation. “At that time, the time of deliverance of those written in the book (clearly the book of life), is the time when many of the dead are raised from the ‘dust of the earth.’” (op.cit., p.118).

a] It might be stated here that Hamilton is representative of a-millennialists who hold to a general resurrection, but that it will follow the Great Tribulation there is diversity of opinion.

b] Many a-millennialists, such as Allis, hold that the mention of a “Great Tribulation, does not necessarily refer to a specific period immediately preceding the Second Advent, but that it may refer to the persecution or affliction that began with the “destruction of Jerusalem in Jeremiah’s day, has been incomparably long; it still continues; and the end is not yet.” Allis thus makes the word “great” to mean “long (great in length).” (op.cit., p.209).

(2) Binding of Satan (Rev. 20:1-3).

(a) Augustine originally taught that the time of the commencement of the first resurrection was to be dated from Christ’s first coming and ministry, and that coextensive with it was the binding of Satan.

1] Upon the basis of Jesus’ own words, *“Now is the judgment of this world: now shall the prince of this world be cast out,”* (John 12:31) a-millennialists contend that the binding of Satan, mentioned in Revelation 20, is here referred to.

2] Furthermore, Hamilton contends that the actual event of the binding of Satan is referred to in Matthew 12:24-29, in that Jesus infers that he has already bound the strong man (Satan), or else he could not have cast out demons. (Hamilton, op.cit., p. 129).

(b) The actual means of the binding consisted in:

1] His resisting all temptations in the wilderness and,

2] All through His life by His bearing the penalty due to

His people, and thus setting them free in principle from the bondage of Satan;

3] By His rising from the dead and breaking the power of death itself. In so doing, Christ opened a way of salvation to the Gentiles who dwelt in the power of darkness, and made it impossible for Satan to deceive them any longer.

(c) Thus the phrase in Revelation 20:3, “*that he should deceive the nations no longer,*” is coextensive with Christ’s opening the door to the nations and making it impossible for Satan to hinder any longer the gospel or deceive them. (ibid.).

(3) Events Coextensive with the Second Coming of Christ (Rev. 20:7-15).

(a) It is possible that the casual reader may be deceived by the a-millennial and pre-millennial teachings on the second coming of Christ.

1] He might well obtain the idea that there is no difference of opinion between the two groups, as both teach that Christ is coming again.

a] Both teach that His coming is imminent.

b] Both teach that His coming will be preceded by or coextensive with a cataclysmic meeting of the forces of evil and the Lord Jesus Christ.

c] Both teach that Christ will be triumphant in such a meeting.

2] There is a difference however in the teachings of the two schools, the difference lying in the chronological arrangement of events pertinent to the actual coming of the Christ.

(b) The a-millennialists (Augustinian) teach that the events in Revelation 20:7-15 happen at the second coming of Christ.

1] The coming is coextensive with the battle against Gog and Magog (vs. 8), and is identical with the description given of Christ’s coming in Revelation 19:11-18.

2] Gog and Magog are defeated (vs. 9).

3] The devil is cast into the lake of fire (vs. 10).

4] The great white throne appears (vs. 11).

5] The resurrection is coincident with the great white throne scene (vss. 12,13).

6] The books are opened as well as the book of life, and the dead are judged out of the books.

7] All of those whose names were not found written in the book of life were cast into the lake of fire (vs.15), which is the second death (vs.14).

#### **E. Summary and Conclusion.**

1. The picture thus presented depicts the church of the present age, continuing in such a fashion until the Second Advent.

a. Such an event, predicted by the prophets of the Old Testament, will be preceded by a period of terrible tribulation.

b. During this period, which comes, “*at the close of the present age,*” (Hamilton, *op.cit.*, p.36), the Man of Sin, or the Antichrist, will manifest himself and institute a great persecution against the Christian Church, thus fulfilling the prophecies of the prophet Daniel.

c. Such a period of tribulation will be climaxed by the battle of Armageddon and the Second Coming of Jesus Christ.

2. Following this tribulation period Christ and His church return to earth for the Great White Throne Judgment, when all the dead will be judged, and after the judgment, the eternal kingdom of God is established in the new heaven and on the new earth, for the old heaven and the old earth are passed away.

a. The chief characteristics of the new heaven and the new earth will be the absence of sin and evil, the eternal manifestation of the presence of the Triune God before the eyes of the Redeemed, and the perfection of the glorious new earth.

b. This will continue through all eternity (*ibid.*, p.37).

3. It is obvious in this summary that Israel as a nation does not have a future.

a. All that God promised to them regarding a future restoration as a people in their land is completely absent in the a-millenarian doctrine.

b. The cherished hope of all the Old Testament people of God, as well as the hopes of the orthodox Jew today, -- that they would one day return to their land to be ruled over by their Messiah -- are forever abolished by the spiritualizing method.

c. The future of Israel becomes the future of the Church. And the Church, having its citizenship in heaven, goes on, not to Canaan, but “*unto the city of the living God, the heavenly Jerusalem.*” (Heb. 12:22).

#### **F. Significant Books on A-millennialism.**

1. Allis, Oswald T.; Prophecy and the Church; Presbyterian & Reformed Publishing Company; 1945
2. Berkof, Louis; Systematic Theology; Eerdmans, Grand Rapids; 1946
3. Fairbairn, Patrick; Prophecy; New York: Carlton & Porter; 1866
4. Fairbairn, Patrick; The Typology of Scripture, 2 vols; Philadelphia: James S. Claxton; 1865
5. Hamilton, Floyd E.; The Basis of Millennial Faith; Eerdmans, Grand Rapids, 1948
6. Masselink, William; Why Thousand Years; Eerdmans, Grand Rapids, 1930
7. Murray, George L.; Millennial Studies; Baker Book House, Grand Rapids, 1948
8. Vos, Geerhardus, The Pauline Eschatology; Princeton, New Jersey; 1930.
9. Wyngaarden, Martin; The Future of the Kingdom in Prophecy and Fulfillment; Zondervan; 1934

#### IV. POST-MILLENNIALISM

##### **A. Post-millennialism in the eighteenth and nineteenth centuries gained its start with Arian D. Whitby (1638-1726).**

1. He propagated what was then referred to as a “new hypothesis.”
2. Instead of placing the beginning of the millennium in the past, he located it in the future, pushing the return of Christ ahead for at least a thousand years.

##### **B. Meaning of the term.**

1. As noted already, post-millennialism is the doctrine that the second coming of Christ is post - or after the millennium.
2. The millennium will be an era of universal peace and righteousness to be followed by the coming of Jesus Christ.

##### **C. Method of Scripture Interpretation.**

1. Post-millennialists hold to the spiritualizing of the text the same as a-millennialists. This would include the spiritualizing of the Old Testament prophecies concerning Israel and the kingdom so as to be fulfilled in the New Testament Church.
2. The bases for spiritualizing follow on the same order as that of a-millennialism.

##### **D. Eschatological scheme of events.**

1. The Nature of the Millennium.
  - a. The millennium will be an era of universal peace and righteousness.
  - b. This is taught in Micah 4:3, *“and they shall beat their swords into pruning hooks, nations shall not lift up sword against nations, neither shall they learn war any more.”*
  - c. The millennium will be a time of universal reception of the Gospel. (Isaiah 11:9; 25:9; 66:23).
  - d. The millennium will be an era of unusual realization of the Kingdom of God.
  - e. Inasmuch as post-millennialists believe that the kingdom of God is a state of society in which the will of God is done in the hearts of believers, the millennium will simply be the fulfillment of such a kingdom. The kingdom will



grow until all of the world is practically Christianized.

2. The Binding of Satan.

a. The prevalence of the gospel will serve to bind Satan.

b. The initial binding of Satan took place during the life of our Lord as he indicated in Matt. 12:28,29 and John 16:11.

3. The Conversion of the Jews. Post-millennialists believe that the Jews will be converted either at the beginning of or during this millennium. Romans 11:26,27; Zech. 12:10.

4. The Great Tribulation. At the very end of this period there will be a reactionary outbreak of wickedness known as the period of the Great Tribulation. Matt. 24:14,21; 1 Tim. 4:1-3; Rev. 20:7-9.

5. The Second Coming of Christ, the Resurrection, Judgment, and Final Consummation.

a. Post-millennialists teach that at the close of this 1000 year period, Christ will return.

b. At His coming there will be a general resurrection. This is the time when the whole Church is "*made alive*" as mentioned in 1 Cor. 15:22-24.

c. At this time Christ will deliver up the Kingdom, the wicked will be judged (Matt. 16:27; Matt. 25:31,32; Rev. 20:11-15).

d. The present earth will be dissolved by fire, giving way to a new heaven and earth wherein dwelleth righteousness. See 2 Peter 3:10; Rev. 20:11; Rev. 21:1.

**E. Conclusions concerning Post-millennialism.**

1. Results from this doctrine have been good and bad.

a. The favorable part was the new interest in missions, yet with the loss of that purifying zeal that the hope of the imminent coming of Christ would have given them, the interest soon subsided insofar as the getting of the gospel to the ends of the world was concerned.

b. It was left to the pre-millennial group to undertake the preaching of Christ to the heathen in the foreign field.

c. With the incoming of modernism and apostasy post-millennialism is fast dying out.

2. Leaders among the post-millennialists are: David Brown of Aberdeen, Dr. August Hopkins Strong, Dr. James H. Snowden, Dr. Edgar Y Mullins, Dr. Charles Hodge, A .A Hodge, and Dr. Benjamin Breckinridge Warfield -- the

latter sometimes being classified with the a-millennialists.

## V. PRE-MILLENNIALISM.

### A. **Meaning of pre-millennialism.**

1. Pre-millennialists believe that the time of Jesus' coming is pre-millennial or before the millennium. The term millennium comes from the Latin mille (a thousand) and annus (year), and means a thousand years. The word is not found in the Scriptures, but the term "*a thousand years,*" occurs six times in Rev. 20:2-7.

2. The Creek term chiliasm, frequently occurring in theological literature, denotes the doctrine that Christ will come and set up an earthly kingdom for a thousand years. The fact of such a kingdom is firmly established in the Old Testament but the book of the Revelation gives us the duration of it.

### B. **Forms of Pre-millennialism.**

#### 1. Historic Pre-millennialism.

a. Most of the book of Revelation has taken place already in history. Revelation is a "*symbolic presentation of the entire course of history from end of 1st Century to end of time*". Tenney, Interpreting Revelation, p. 137.

2. Historic Pre-millennialists include such men as Bengel, Alford, Elliott, W. J. Erdman, S. D. Gordon, A. B. Simpson, Newton, Saphir, Trench, West, Delitzsch, DeWeette, Godet, Hoffman, Lange, Van Oosterzee, and Theodore Zahn.

#### 2. Pre-Tribulation Pre-millennialism.

a. Most prominent in recent times is the group of pre-millennialists who trace their history to John Nelson Darby of the Plymouth Brethren and his followers.

b. Their classification is such because they believe that Jesus Christ will return for his saints immediately preceding a period of Great Tribulation on earth. This period of tribulation will be in fulfillment of Daniel's seventieth week, or a period of seven years. Following this seven year span Jesus Christ will return with His saints and set up His kingdom on earth.

c. Prominent among pre-tribulation Pre-millennialists are John N. Darby, William Kelly, W. Trotter, C. H. Mackintosh, of the nineteenth century. More recently W. E. Blackstone, F. W. Grant, James M. Gray, Arno C. Gaebelein,

Ford C. Ottman, C. I. Scofield, Lewis Sperry Chafer, Rene Pache, J. F. Strombeck, John F. Walvoord, Harry A. Ironside, Gerald B. Stanton, Charles L. Feinberg and Dwight Pentecost.

3. Mid-Tribulation Rapture Pre-millennialism.

a. Those who hold to this view affirm essentially the same position as the pre-tribulations with the exception that the interval of time between the Lord's coming for His saints and His coming with them is shortened. Instead of placing the Rapture in Revelation 4 (as do pre-tribulationists), mid-tribulationists place the rapture between the second and third woe in the Revelation.

b. Norman S. Harrison, Minneapolis, Minnesota, has been the main exponent of this teaching. The doctrine is expounded in his book, The End - Re-Thinking the Revelation.

4. Post-Tribulation Pre-millennialism.

a. Those who hold to this view believe that the Rapture of the Church and the Revelation of Jesus Christ at His coming to be one and the same event. The second coming of Christ at the end of the Tribulation Period will be a day of judgment for the Beast, the False Prophet, the armies of the nations, and a day of glory for the Church and repentant Israel.

b. This coming is referred to in the Scriptures by various expressions: parousia or presence, the day of Christ, the day of our Lord Jesus Christ, the day of the Lord, the coming, the revelation, the ephiphany or the appearing and the coming of the Son of man. (Ludwigson, op.cit., p. 119).

c. Recent writers on the subject are Alexander Fraser, James R. Graham, Norman S. Mcpherson, George H. Fromow, Henry W. Frost, George E. Ladd, Leon Morris, Harold J. Ockenga, J. Barton Payne, George L. Rose, S. P. Tregelles, and Aimcander Reese.

**C. Method of Interpretation.**

1. Grammatical, historical and literal method. Pre-millennialists hold to a grammatical, historical and literal interpretation of Scripture. The Old Testament prophecies concerning the restoration of Israel and future glory of Israel and the establishment of a Messianic kingdom on earth are to be literally fulfilled.

2. Basis for the method.

a. After summarizing the results of the examination of the spiritualizing method of interpretation, it is evident that such a method does not give a true picture of the kingdom of God as a unit, nor does it give a true

explanation of the elements in it. The spiritualizing method not only breaks down on many points of issue, but it definitely does not apply accepted hermeneutical principles to Bible prophecy.

b. Instead of the method producing the results claimed by its advocates, it falls short in nearly every instance to give as “spiritualized” a picture that the literal method accomplishes.

c. Pre-millennialists recognize types and figures in the Old Testament, but this does not mean that everything in the Old Testament is typical thus necessitating the spiritualization of the New Testament. Furthermore, even though the Old Testament (as a whole) was preliminary and preparatory to the New Testament, it does not hold that each and every institution, person, nation and event must be typical of something in the New Testament.

(1) Cognizance is taken of the fact that Biblical interpretation has suffered much because many men (pre-millennialists included) have tried to see a type in practically everything, and in many cases where legitimate types are found, the true meaning of them has been colored by “pressing” the figure for details not intended in the type.

(2) Hence, Allis’ contention is true that we must recognize the preparatory character of the Old Testament dispensation, but this fact should not form a basis for spiritualization or necessarily limit a literal interpretation of the Scripture.

d. Thus one reaches the conclusion that the literal method of interpretation must be applied to the books of the Bible, not only to the strictly historical books but to the prophetic books as well.

(1) It is posited too that the literal method of interpretation will give a proper approach and perspective to the kingdom promised to Israel, and that the results produced by such a method will be consistent with the remainder of Scripture.

(2) The substantiation of these and other claims is seen in the following five arguments which are presented in conclusion. They will serve to demonstrate that the spiritualizing method is not only unscriptural but unnecessary, and that the literal method forms a sound basis for interpretation for all the elements of the kingdom.

(a) If Bethlehem -- prophesied to be the birth place of Christ (Micah 5:2) -- was a literal Bethlehem at the time of fulfillment (Matt 2:2) as well as in the time of the prophecy, then we maintain that it is not necessary to

spiritualize the prophecies concerning other cities of the kingdom.

(b) If Jerusalem -- prophesied to be the city of royal entry (Zech 9:9) -- was a literal Jerusalem at the time of fulfillment (Matt 21:1-11) as well as in the time of the prophecy, then it is maintained that the prophecies of Jerusalem's future need not be spiritualized to make Jerusalem a heavenly city with a spiritualized character.

(c) If Judea -- (in the Holy Land) -- prophesied to bring forth a ruler in Israel (Micah 5:2) -- was a literal land and country at the time of fulfillment (Matt. 2:1) as well as in the time of the prophecy, then we do not need to spiritualize those prophecies that concern the land.' in the kingdom to mean the inheritance of the saints.

(d) If Israel -- prophesied to bring forth one who would be a light unto the Gentiles (Is. 49:6) -- is a literal Israel at the time of fulfillment (Luke 2:32) as well as in the time of the prophecy, then we do not need to spiritualize other Old Testament prophecies to make them symbolical of the church -- the "true Israel".

(e) If the twelve tribes of Israel -- prophesied to have a part in the future kingdom (Ezek. 48:22-29) -- were considered literal tribes in the days of Jesus (Matt. 19:28) as well as in the days of John (Rev. 7:U-8), then we do not need to spiritualize those other prophecies that pertain to the twelve tribes and their relation to the kingdom.

#### **D. Eschatological Scheme of Events.**

##### **1. The Second Coming of Christ.**

a. All who believe that the Bible is the Word of God believe also in the second coming of Christ; but there is a vast difference of opinion as to what is meant by the Lord's return. It is necessary, therefore, to examine this question in the light of the Scriptures. Many today oppose the truth we are considering because they have never gone to the trouble to examine the evidence for themselves. Since the Scriptures have so much to say upon this subject it will not be hard to set forth the nature of Christ's coming.

b. The Fact of His Coming. No attempt is made to be exhaustive<sup>3</sup> but the evidence here presented ought to convince every honest inquirer.

(1) Jesus declared that He would return personally (John 14:3; 21:20-23), unexpectedly (Matt. 24:32-51; 25:1-13; Mark 13:33-36), suddenly (Matt.24:25-28), in the glory of His Father with His angels (Matt. 16:27; 19:28;

25:31-46), and triumphantly (Luke 19:11-27).

(2) The “*men in white*” testified at Christ’s ascension that He would come personally, bodily, visibly, and suddenly (Acts 1:11).

(3) The testimony of the epistles is very extensive, and we shall adduce only a part of it. Peter testifies that He will come personally (Acts 3:19-21; 2 Pet 3:3-4), and unexpectedly (2 Pet. 3:8-10).

(4) Paul testifies that He will come personally (1 Thess. 4:16-17; Phil 3:20-21), suddenly (1 Cor. 15:51-52), in glory and accompanied by the angels (Tit. 2:13; 2 Thess 1:7-10).

(5) The Epistle to the Hebrews testifies that He will come personally (9:28) and speedily (10:37).

(6) James testifies that He will, come personally, (5:7-8).

(7) John testifies that He will come personally (1 John 2:28; 3:2-3), suddenly (Rev 22:12), and publicly (Rev. 1:7).

(8) Jude cites Enoch to show that He will come publicly (v. 14-15).

c. Conditions Prior to Second Coming.

(1) The conditions that are predicted as existing just prior to His return come far from showing that the world will be converted before His return.

(2) The Scriptures indicate the exact opposite. They tell us that it shall be as it was in the days of Noah and of Lot, when the Son of Man returns (Luke 17:26-37).

(a) Jesus asks, “*When the Son of Man cometh, shall He find faith*” (Greek, the faith) “*on the earth?*” (Luke 18:8).

(b) Paul says that in the latter times:

1] Some shall depart from the faith, giving heed to seducing spirits and doctrines of demons (1 Tim 4:1-3).

2] And that “*in the last days grievous times shall come*” (2 Tim. 3:1).

3] He declares that Christ’s coming will be unexpected (1 Thess 5:2-3),

4] And that it will be a coming for judgment upon the ungodly (2 Thess 1:7-10); 2:1-12).

(c) James speaks of unbearable financial conditions in the last days (5:1-8).

(d) And Peter describes the men of that time as mocking at the thought of the Lord’s return (2 Pet. 3:3-4).

## 2. Problems of Interpretation.

a. The subject of the Second Coming of Christ has been widely discussed and controverted during the past generation. The questions do not so much revolve around the literal coming of Christ as much as to the time of His coming, more particularly, the time of the Rapture as related to the Tribulation Period. Interpretation has fallen into two general areas of Pre-millennialism, namely:

(1) Dispensational, which affirms that Christ will rapture the church before the Tribulation Period and then return with His church after the Tribulation Period to set up His kingdom on earth.

(2) And post-tribulational which affirms that Christ will return at the close of the Tribulation Period.

b. Our study of biblical eschatology cannot avoid the controversy entirely, yet it is not our purpose to debate the issue.

(1) We have observed from fairly wide research that the positions taken on both sides have been reactionary and unrelenting.

(2) Anyone who comes to the truth of the Lord's second coming for the first time is perplexed by the seemingly contradictory descriptions of it.

(a) He reads that Christ will come for His own (1 Thess 4:14-17).

(b) And that He will come visibly to men in general (Rev. 1:7).

(c) He reads that He will come to judge the works of believers (Matt. 25:14-30 cf. 2 Cor. 5:10).

(d) And that he will come to judge men in general (2 Thess 2:12, Matt 25:31-46).

(e) He reads of an out-resurrection of saved ones (1 Cor. 15:50-51; 1 Thess 4:14-17) at the time of His coming and He also reads of a conflict with anti-Christ and his forces at the time of His coming.

(3) Thus, it is very possible to have difficulty in finding an interpretation that will give a satisfactory answer to every problem.

c. For our study we will endeavor to present as clearly as possible the events that are coextensive with the second coming of Christ. By coextensive we mean happening in conjunction with, at the same time, whether it be regarded as instantaneous or a short period of time.

3. Events coextensive with the Second Coming of Christ. Events (1) thru (4) take place at the time when Christ comes for His saints (the Rapture) according to Pre-tribulation Pre-millennialists, and (5) thru (11) take place at the time when Christ comes with His saints (the Revelation). Post-tribulation Pre-millennialists say that all these events take place at the same time.

(1) The dead in Christ will be raised.

(a) When the Lord shall descend from heaven, the dead in Christ shall be raised (1 Thess. 4:16).

(b) Jesus is "*the resurrection and the life;*" he that believes on Him, "*though he die, yet shall he live; and whosoever liveth and believeth on Him shall never die*" (John 11:25,26).

(c) "*This corruptible must put on incorruption and this mortal must put on immortality.*" (1 Cor. 15:53).

(d) These Scriptures indicate what will take place in the believers at His coming; the dead will be made alive and the living have their lives made immortal.

(2) The ones living and believing in Christ will be changed.

(a) After telling us that "*the dead in Christ shall rise first*" when our Lord will descend into the air, Paul adds: "*Then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air.*" (1 Thess 4:16-17).

(b) But inasmuch as "*flesh and blood cannot inherit the kingdom of God,*" (1 Cor. 15:50) we are informed that the bodies of the living will be changed. "*Behold, I tell you a mystery: We all shall not sleep [better, shall not all sleep, as in A.V.], but we shall all be changed, in a moment in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*" (1 Cor. 15:51-52).

(c) The exact nature of the change spoken of is nowhere revealed, but the possibility of being caught up without dying is illustrated in the translation of Enoch (Gen. 5:24; Heb. 11:5) and of Elijah (2 Kgs. 2:11-18).

(3) To Judge Works of Believers and to Bestow Rewards.

(a) The believer will not be judged with regard to his sins (John 5:24).

(b) But when Christ returns the believer will be judged as to the use he has made of the talents (Matt. 25:14-30), the pounds (Luke 19:11-27), and the opportunities (Matt. 20:1-16) that have been entrusted to him.



(c) In other words, the Lord has given His people an opportunity to lay up treasures in heaven, now that they are saved (Matt 6:20), and so to have “*an abundant entrance into the everlasting Kingdom.*” (2 Pet. 1:11).

(d) It is with regard to “works” that the believer will be judged when Christ returns.

1] “*For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.*” (2 Cor 5:10).

2] “*For we shall all stand before the judgment-seat of God . . . So then each one of us shall give account of himself to God.*” (Rom. 14:10-12).

(4) To Prepare for the Marriage Supper.

(a) John heard the voice of a great multitude saying, “*Let us rejoice and be glad, and give honor to him: for the marriage of the Lamb is come . . .*” (Rev. 19:7).

(b) The context may indicate that this marriage is at a time coextensive with Christ’s inauguration as king in the kingdom (19:6). The saints are pictured as being bidden to the marriage “*supper*” (19:9) which might well be the supper referred to by Jesus as He ate the Last Supper with His disciples (Matt.26:29).

(5) To Reveal Himself and His Own.

(a) References: Zech 14:2-3, 5; Joel 3:11; Matt. 16:27; 24:29-31; 25:31-32; Col. 3:4; 1 Thess. 3:13; Jude 14-15; 1 John 3:2.

(b) Christ has been hidden from the gaze of the natural eye for nineteen centuries. He was among men once, and His own beheld Him. (John 1:14; 1 John 1:1-4); but He is now in the tabernacle above, ministering as High Priest in the Holy of Holies. But He will come again (Heb. 9:24-28), attended by a heavenly retinue of angels and by the hosts of redeemed men. “*Every eye shall see Him,*” (Rev. 1:7) and not only Israel (Zech 12:10); but His own will also be made manifest at that time (Col. 3:4). It will be a glorious revelation of Christ with His people. The saints, too will be glorious, for they shall be like Him when He comes (1 John 3:2).

(6) Battle of Armageddon (Rev. 16:15-16; 19:17-18)

(a) (Rev. 19:19-21; 2 Thess 2:8). As the years of unprecedented tribulation, predicted in Dan. 12:1; Isa 26:20-21; 24:16-21; Jer. 30:4-7; Ezek 20:33-38; Matt 24:21,29; Luke 21:34-36, draw to a close, the spirits emanating from the dragon, the beast, and the false prophet go forth and gather together to battle, the kings of the earth (Rev. 16:12-16).

(b) Ostensibly they gather to capture Jerusalem and the Jews in Palestine (Zech. 12:1-9; 13:8-14:2); but just at the moment when victory seems assured, Christ descends from heaven with His armies (Rev. 19:11-16).

(c) Then these hordes turn to fight the Son of God, but the conflict is short and the outcome certain.

(d) The leaders are taken and cast into the lake of fire (Ps 2:3-9; 2 Thess 2:8; Rev. 19:19-20), and their armies are slain with the sword that proceeds out of Christ's mouth (Rev. 19:21; 2 Thess 1:7-10).

(e) Thus the political opposition to Christ and His kingdom will be broken and the way be prepared for the inauguration of a new regime.

(7) To Bind Satan (Rev. 20:1-2; Rom. 16:20).

(a) The binding is for the definite period of the thousand years. While some expositors hold that we must interpret this statement simply to mean a long, indefinite period, we see no reason why the Holy Spirit would not have used an indefinite term if He wanted to represent the time as indefinite.

(b) See also notes under "Character of the Millennium".

(8) To Save Israel. (Rom 11:25-26)

(a) This is a strange doctrine to some people. They hold that Israel has been set aside for all time.

(b) But Paul declares that God has not "*cast off His people,*" that even "*at this present time there is a remnant according to the election of grace,*" and that after "*the fulness of the Gentiles be come in,*" "*all Israel shall be saved.*" (Rom. 11:1, 5:25-26).

(c) The Scriptures show that when Christ returns, He will first deliver Israel from its earthly enemies (Zech. 14:1-4; Jer. 30:7). But He will not stop with this deliverance! He will regather all Israel, reuniting the house of Israel and the house of Judah (Jer. 31:35-37; 33:14-22; Isa 11:1-14; Ezek 37:18-25); and, further, He will save them and make a new covenant with them (Zech. 12:10-13:6; Isa 66:8; Jer 31:31-34; Heb. 8:8-12).

(9) To Judge the Nations (2 Thess. 1:7-10; Matt. 25:31-46; Joel 3.11-17; Acts 17:31).

(a) We have seen that He will judge the beast, the false prophet, and their armies at His return; but Kings, and captains, and armies do not constitute the whole people.

(b) After Christ has dealt with these in the battle of Armageddon, He will have all nations gathered before Him for judgment.

(10) To Deliver and Bless Creation.

(a) Jesus spoke of a future “*regeneration*,” a regeneration that is to take place when the “*Son of man shall sit on the throne of His glory.*” (Matt. 19:28)

(b) Matthew also states that this would take place at a time when the apostles would sit upon thrones and judge the twelve tribes of Israel. This is the deliverance. The entire 11th chapter of Isaiah likewise identifies this glorious future with the presence of the Son of Jesse among them.

(c) See also notes under “Character of the Millennium.”

(11) “Kingdom set up and Saints Enthroned.” (Rev. 20:4)

(a) Fully remembering that the term “kingdom” is often used of the spiritual reign of God in men’s hearts, we yet find many references that speak of a future and earthly kingdom.

1] The former “*cometh not with observation;*” (Luke 17:20) but the latter does.

2] In Dan. 2:44-45 we are told, that in “*the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed.*”

a] That is, He will set up his kingdom when the ten kings have each received their kingdom with the beast “*for one hour.*” (Rev. 17:12 ff.).

b] Dan. 7:15-27 shows that these ten kings are followed by the kingdom that is “given to the people of the saints of the Most High” (see v.27).

3] In other words, suddenly, in the days of those kings, this “stone,” Christ, will strike the image upon its feet and consume all these kingdoms (Dan 2:34-44).

(b) When Christ returns, He will set up His kingdom (Luke 19:15-19).

1] He will receive the kingdom at His Father’s hands and set it up in the end ( Dan 7:13,14). Then and then only will the kingdom of this world become the kingdom of our God and His Christ (Rev. 11:15).

2] Many Scriptures allude to this truth. The city of Jerusalem will become the capital of the renewed earth (Isa. 2:2-4; Micah 4:1-3).

a] All the nations will be obliged to come up to worship at Jerusalem at the feast of tabernacles (Zech. 14:16-19).

b] Peace and righteousness will characterize the reign of Christ (Isa. 9:6,7).

c] No “United Nations” will ever be able to accomplish what is definitely the work of the Prince of Peace.

#### 4. The Distinction between receiving the Kingdom and inaugurating it.

a. Under the figure of the nobleman, Christ is represented as going into the “far country, to receive for Himself a kingdom, and to return” (Luke 19:12).

(1) Like Archaelaeus, on the death of his father Herod, had to go to Rome to have the kingdom confirmed to him before he could actually rule as king.

(2) So Christ had to return to heaven to receive the kingdom from the Father (Dan 7:13,14).

b. The kingdom was pledged to Him by the angel Gabriel (Luke 1:32-33); but it must not be overlooked that the Word says, “*the Lord God shall give unto him the throne of his father David.*”

c. For this purpose He had to go back to heaven. But neither Archaelaeus nor the nobleman established their throne in the “*far country;*” both returned to the scene from which they had departed, and there set up their kingdom.

d. Jesus is not now seated upon David’s throne, but upon His Father’s throne (Rev. 3:21). The time will come when He shall sit upon His own throne (Matt 19:28; 25:31). After He has thus come in glory, He will say to those on His right hand, “*Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*” (Matt 25:34).

#### 5. The Character of the Millennium.

a. It is difficult in a few words to set forth the teaching of the Scriptures on this point. When once we adopt the view that the Bible means what it says, and that it should be interpreted literally, we find ourselves overwhelmed with material concerning the future. We shall, therefore, not attempt an exhaustive discussion of this subject, but merely gather together the main ideas under seven appropriate heads.

b. As regards Christ.

(1) Christ personally will be present on earth and sit on the throne of His father David.

(2) He will reign over all the earth (Jer. 23:5-6; Zech. 14:9; Isa. 11:3-4; 2:3-4; Ps. 72:6-11).

(3) Two things will characterize His kingdom:

(a) Universal peace (Isa 2:4; Ps 72:7).

(b) And universal righteousness (Isa 11:4,5; Jer. 23:5,6).

(4) Righteousness will be maintained in the earth by the speedy judgment of sin (Zech 14:17-19). Truly, He will rule with a rod of iron (Ps. 2:8,9, Rev. 2:27; 19:15).

(5) Satan being removed from this earth, there will be comparative freedom from temptation.

c. As regards the Apostle's Rulership in the Kingdom.

(1) The promise to the apostles of rulership over the twelve tribes of Israel. "*And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel.*" (Matt. 19:28)

(a) Surely, this cannot be spiritualized! When was this ever fulfilled in a spiritual sense?

(b) Instead, this promise is here clearly linked with the Lord's sitting upon His own throne. Matt. 25:31 indicates that this will occur when He comes back in His glory.

(c) Perhaps this is what is meant in Isa 1:26, which reads as follows: "*And I will restore thy judges as at the first, and thy counselors as at the beginning: afterward thou shalt be called The city of righteousness, a faithful town.*"

(2) At any rate, the prophecy in Matthew is to be fulfilled "*in the regeneration.*"

c. As regards the Believer's rulership in the Kingdom.

(1) The promise to believers is that they shall reign with Christ.

(2) Not only will the twelve apostles reign with Christ when He comes, but to all believers it is said, "*If we endure, we shall also reign with Him.*" (2 Tim 2:12).

(3) In 1 Cor. 6:2-3, Paul bluntly asks: “*Know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels?*”

(4) In Rev. 5:11 we read: “*And madest them to be unto our God a kingdom and priests; and they reign upon the earth.*” The promise relates to a time as yet future. It would be difficult to show that the saints reign with Christ in any sense today. In Rev. 20:4,6 this reign is said to last for a thousand years.

d. As regards Israel.

(1) Most of the teaching concerning this period affects Israel, especially insofar as the Old Testament is concerned.

(2) We note that Israel is to be regathered (Ezek 37:1-4; Isa 11:10-13; Jer. 16:14,15; 23:5-8; 30:6-11; Matt 24:20-33).

(a) The return of the Jews to Palestine at the present time is merely a forerunner of the ultimate re-gathering.

(b) We have seen that a good many Israelites will be brought out of the land of their sojourn, but because of a rebellious spirit will not be permitted to enter the land (Ezek 20:33-38).

(3) Then we learn that Israel is to repent and be converted (Zech 12:10-13:3; Isa. 66:8; Jer. 31:31-37; Ezek 36:24-29; 37:1-14; Rom. 11:25-26).

(4) Finally they will receive Him Who came to be their Savior long ago, and their receiving by the Lord will be “*life from the dead.*” (Rom. 11:15)

e. As regards the Nations.

(1) Following the judgment of the nations, the sheep will enter the kingdom (Matt. 25:34~40). They will form the nucleus of the kingdom together with restored and converted Israel.

(2) But it is evident that multitudes will be born during that age (Zech. 8:4-6; Jer. 30:22; Isa. 65:20; Micah 4:1-5), and these will need to be evangelized. Israel will be the evangelists to these Gentiles (Acts 15:16,17; Isa. 66:19; Zech 8:13, 20-23).

(3) Finally we note that the Gentiles will go up to worship at Jerusalem, especially at the annual feast of Tabernacles (Isa 2:2-4; Zech. 14:16-19). Then we will have a united people of God and a united worship.

f. As regards Satan.

(1) At the beginning of this period Satan will be bound and cast into the abyss for a thousand years. (Rev. 20:1-3).

(2) We can scarcely realize what a change that will bring into human life.

(a) Of course, man will still have a carnal nature, and all manner of mischief can spring from this source alone.

(b) But undoubtedly when Satan is removed to the abyss, the inciting to sin will be greatly reduced.

(c) The difference will be especially noticeable, because of the freedom he has exercised during the Tribulation period just preceding.

1] The demons indicated in the day of Christ, that they knew that they were destined for the abyss (Matt. 8:29; Luke 8:31).

2] No doubt Satan, too, knew that he is to be thrust into this place.

(3) Some think that the angel who binds Satan is Christ; others think that some other angel will perform this work. We need not think of a material chain; it is sufficient to see in the language an assurance that he will be made powerless and be removed from the earth.

g. As regards Nature.

(1) This is the time when Jesus calls, "the regeneration." (Matt. 19:28)

(2) It is creation's rebirth. Creation is now groaning and travailing in pain, but it will be delivered from the bondage of corruption when Christ returns (Rom. 8:19-22).

(3) Great topographical changes will take place (Zech. 14:4-5,8-10; Isa 35:1-2; 55:13).

(4) The nature of ferocious animals will be changed (Isa. 11:5-9; 65:25; Ezek. 34:25; Isa. 35:9).

(5) Rain and soil-fertility will be restored (Joel 2:22-27; Isa 35:2,6-7; Ezek 34:26-27); crop failure will occur only for those who fail to come to worship at Jerusalem (Zech 14:17-19).

(6) Human life will be prolonged, but there will be deaths during that period (Isa. 65:20). Sickness will decrease of sin, but it will not be entirely removed.

(7) How difficult it would be to spiritualize all these predictions! Surely, they have a literal fulfillment. It is not human philosophy, but divine revelation that throws light on the future.

h. As regards Conditions in General.

- (1) The Scriptures represent this period as one of great joy and happiness.
- (2) Physical healing will be granted to many (Isa 35:5-6).
- (3) The ransomed of Jehovah will return and come with singing unto Zion; and everlasting joy will be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away (Isa. 35:10; 51:11).
- (4) It will also be a time of great material prosperity and security (Micah 4:2-5). This passage refers to Gentile conditions, not Jewish.
- (5) It will be a time when *“the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.”* (Isa. 11:9)
- (6) No doubt, prisons and penitentiaries will give place to schools and houses of worship.
- (7) Friendly relations will exist, not only between individuals, but also between nations, and men will no longer learn war (Isa 2:4).
- (8) Man’s headship in creation, lost through the fall of our first parents, regained through the death of Christ, will be restored (Gen 1:28; Heb. 2:5-10).

6. The Final State.

- a. It is evident that the Millennium is not the final state, for the very word “millennium” indicates its temporary character.
- b. The Scriptures teach that at the close of the thousand years Satan will be loosed for a little time (Rev. 20:3,7-10).
- (1) The first reference says that he “must” be loosed; this is a logical necessity, not an absolute one.
- (2) Some purpose of the divine plan calls for it.
- (a) Perhaps it is to show the insincerity of many who have submitted to Christ during the Millennium.
- (b) Perhaps also to prove that a thousand years in the abyss have not served to change Satan.
- (3) We may be glad that it is only for a short time.
- (4) During this interim Satan will gather together the nations, Gog and Magog, the number of whom is as the sand of the sea.
- (a) Under his leadership these armies will proceed to compass the camp of the saints about, and the beloved city.



(b) The “camp of the saints,” may refer to the heavenly saints who have reigned with Christ during the Millennium, and the “beloved city” is, no doubt, the earthly Jerusalem.

(c) But the contest is short and the issue decisive.

1] Fire falls down out of heaven and devours those armies.

2] Thus their physical existence comes to an end; but they must yet appear before the Great White Throne for judgment with the rest of the lost.

(d) At this time Satan is judged and consigned to his final place of punishment, the lake of fire.

c. Great White Throne Judgment (Rev. 20:11-15).

(1) The next thing mentioned is the judgment before the Great White Throne (Rev. 20:11-15; 21:8).

(2) It appears that this judgment will take place somewhere in the skies, for we are told that “*the earth and the heaven fled away; and there was found no place for them.*” (v.11)

(a) The language leads us to suppose that the appearance of the Throne with the One sitting upon it, is the cause of this.

(b) Seemingly this judgment deals only with the unsaved; at any rate no mention of any saved is made.

(3) Bases of Judgment. Two things may be said as to the basis of this judgment:

(a) First, those will be judged “*out of the things written in the books.*” (Rev 20:12).

1] The “*books*” are, no doubt, the books of the Bible, especially the word Christ as revealed in those books. Jesus said: “*He that rejoiceth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day.*” (John 12:48).

2] Paul says God will judge men in that day according to His Gospel (Rom. 2:16).

3] But besides the “books” we read of “*another book,*” and this book is defined as “*the book of life.*” (Rev. 20:12) This is, no doubt, the book of divine grace, in which the names of the heirs of grace are recorded (Luke 10:20; Rev. 3:5; 13:8; 17:8; 20:12,15; 21:27).

(b) In the second place, they will be judged according to their works.

1] The believer will be rewarded according to his works; but the unbeliever will be judged according to them.

2] Seiss says: "There is just gradation in the sorrows of the lost as well as in the rewards of the righteous. If there is anything in any case to modify the guilt of sinners, or in any measure to palliate their deficiencies and crimes, the plain intimation is that every just allowance shall be made . . . But the mildest hell is nevertheless hell, and quite too intolerable for any sane being to be content to make experiment of it." (op.cit., III p.361).

3] Ignorance of the Lord's will does not excuse anyone, but it will ameliorate the punishment (Luke 12:47-48).

(4) The Lake of Fire, or the Second Death.

(a) We are told that all those whose names are not found written in the book of life, will be cast into the lake of fire (Rev. 20:15). The lake of fire is said to be the second death (Rev. 21:8).

(b) Will future punishment be eternal?

1] Even though man would question eternal death, there is the clear and awful revelation of the Word of God. Between the rich man and Lazarus there is a great gulf fixed, so that passage from the one realm to the other is impossible (Luke 16:26).

2] In Gehenna "*their worm dieth not, and the fire is not quenched.*" (Mark 9:48) This seems to be a quotation from Isa. 66:24, and it implies that there will always be something for the worm to feed on and for the fire to consume. The smoke of the torment of the worshippers of the beast is said to go up "*for ever and ever.*" (Rev. 14:10-11).

3] Surely, they are not singled out from among earth's wicked to receive a severer punishment than the other equally wicked men!

a] The beast and the false prophet seem to be alive after 1,000 years of punishment in the lake of fire (Rev. 19:20; 20:10).

b] And the wicked are cast into this same lake of fire (Rev. 20:12-15; 21:8).

c] It would have been good for Judas not to have been born (Matt. 26:24). This could hardly be said of a man that would after centuries and millenniums be finally restored to eternal bliss.

d. The Kingdom Delivered up to God.

(1) It is apparently at this time that Christ will “*deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power.*” (1 Cor 15:24).

(2) Death is the last enemy that will be abolished; and so this seems to be the time when Christ will deliver up the kingdom of God (1 Cor. 15:26).

(3) There is no break between the Millennium and the eternal state.

(a) Satan’s hosts do not succeed in their attack; indeed, it is not even certain that they actually make an attack upon the camp of the saints and the beloved city. All they do is to come up against it, when fire falls from heaven and consumes them.

(b) The temporal phase of the kingdom having thus come to and end, Christ will turn it over to the Father. “*And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.*” (1 Cor. 15:28) This probably means that the Son, Who during the Millennium was supreme Ruler on earth, will again take His eternal place, and that Father, Son, and Holy Spirit, one God, will then be all in all. Thus the eternal state will be ushered in.

e. The New Heaven and New Earth (Rev. 21:1-2; Isa 65:17; 66:22; 2 Pet 3:10-13).

(1) But this does not mean “new” in the absolute sense; for “*the earth abideth for ever.*” (Eccl. 1:4; of. Ps 104:5; 119:90).

(2) Neither heaven nor earth will be annihilated. Seiss says: “In those passages which speak of the passing away of the earth and heavens (see Matt 5:18,24;34,35; Mark 13:30,31; Luke 16:17;21:33; 2 Pet. 3:10; Rev. 21:1). The original word is never one which signifies termination of existence, but to go or come to a person, place, or point; to pass,as a man through a path, or a ship through the sea; to pass from one place or condition to another, to arrive at, to go through; to go into,to come forward as if to speak or serve. As to time, it means going into the past, as events or a state of things once present, giving place to other events and another state of things. That it implies great changes when applied to the earth and heavens is very evident; but that it ever means annihilation, or the passing of things out of being, there is no clear instance either in the Scriptures or in classic Greek to prove. The main idea is transition,

not extinction” (Lectures on the Apocalypse, III p.371).

(3) As during the Millennium these will be “*regenerated*,” (Matt 19:28) so now they will be “*sanctified*.” (2 Pet. 3:10-13)

(a) Why should it be thought a strange thing that matter is to exist forever? If God desires it to continue, then all human opinion to the contrary does not count.

(b) We note that as righteousness “reigned” on earth during the Millennium, so it will “dwell” on the new earth (2 Pet 3:13). Some of the redeemed will, no doubt, be at home in the New Heavens; but even those who dwell on the New Earth will have contact with the New Heaven.

f. The New Jerusalem (Rev. 21:10-22:5). The final subject or prophecy is the New Jerusalem.

(1) Needless to say, the New Jerusalem must be distinguished from both the New Heaven and the New Earth, for it is represented as coming down out of heaven, and the kings of the earth are said to bring their glory into it (Rev. 21:2,24).

(2) Some hold that this city appears over the earth during the Millennium, and is the home of the saints who are already with Christ; but the mention of the appearing of the New Heaven and the New Earth in the preceding verse, makes it seem improbable that the writer is here going back to the beginning of the Millennium. We take it, therefore, that the New Jerusalem will appear only after the New Heavens and the New Earth have appeared. Note briefly the description of this city.

(a) Its Character.

1] There is abundant reason for holding that this is a literal city.

a] It has foundations, gates, walls, and streets.

b] It is a cube (Rev. 21:15,16). Seiss says0. “But the golden city for which the Church of the first-born is taught to look as its eternal home, is 1500 miles square; for 12,000 stadia make 1500 miles . . . Here would be streets over streets, and stories over stories, up, up, up, to the height of 1500 miles, and each street 1500 miles long.” (op.cit., III, p.409).

c] We read that its foundations are garnished with all manner of precious stone (Rev. 21:10-20). Twelve of these are named. It has twelve gates, bearing the names of the twelve tribes of Israel (Rev. 21:12-13); and

the twelve foundations bear the names of the twelve apostles (Rev. 21:14; cf. Eph. 2:20).

4] The wall is of jasper and the city is of pure gold (Rev. 21:18).

5] Every gate is a pearl (Rev. 21:21). We are told that the gates are never closed (Rev. 21:25); but that twelve angels stand before them (Rev. 21:12).

6] Its street is of pure gold ( Rev. 21:21).

7] There is in it the river of life and the tree of life (Rev. 22:1-2).

8] It has no need of sun or moon; “for the glory of God did lighten it, and the lamp thereof is the Lamb” (Rev. 21:23).

9] All things indicate that this is a literal city.

(b) Its Inhabitants.

1] The New Jerusalem is said to be the bride, the Lamb’s wife (Rev. 21:9-10; cf. John 14:2).

2] And yet it is evident that this is metonymy; for people live in it ( Rev. 21:27; 22:3-5).

a] Mystery Babylon had a city; so the true Church has a city.

b] Perhaps this is the city that Abraham looked for (Heb. 11:10; cf. vv 15,16); it is said the one that believers today seek ( Heb. 13:14).

3] The city has no need of a temple; “*for the Lord God the Almighty, and the Lamb, are the temple thereof.*” (Rev. 21:22)

4] While it would seem to be the home of the Church, it is clear that both the Father and the Son will dwell in it also. This may not be their constant abiding place, for heaven is that; but it will certainly be a place frequented by them, if we may use such language of those who are omnipresent.

(c) Its Blessedness.

1] The saved nations are said to walk in the light of it, or “*amidst the light of it.*” (Rev. 21:24).

a] Thus it would appear that the city will be suspended over the New Earth.

b] There is no night there; for the glory of God did lighten it, and the lamp thereof is the Lamb (Rev. 21:23-25).

2] We are also informed that the king of earth will bring their glory into it (Rev. 21:24-26).

a] This must mean their praise and worship.

b] Apparently they do not reside in the city, but make occasional visits to it.

c] We are told that there will be no more a curse; that the throne of God and of the Lamb will be there (Rev. 22:3; cf. 1 Cor. 15:24); that His servants will serve Him, having His name in their foreheads; that they will see His face; and that they will reign with Him for ever and ever (Rev. 22:3-5).

7. Summary of Events in Rev. 19:11-22:21.

a. The Coming of Christ with His saints (19:11-16).

b. The Battle of Armageddon (19:17-19).

c. The Beast and False Prophet cast into lake of fire (19:20-21).

d. The Binding of Satan (20:1-3).

e. The Enthronement of the Saints of the First Resurrection (20:4-6).

f. Reign of 1000 years with Christ (20:4-6).

g. The Loosing of Satan after 1000 years (20:7-9).

h. The Judgment of Satan (20:10).

i. The Second Resurrection and the Great White Throne Judgment (20:11-15)

j. The Final State of thin ~s as ushered in with a New Heaven and a New Earth (21:1-2).

k. The New Jerusalem (21:10-22:21).

## VI. READING LIST.

The following list of books is given together with a denominating of the author's view-point.

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- Fromow, George H.; Will the Church Pass Through the Tribulation?; London: Grace Advent Testimony; (Post Tribulational)
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- Morris, Leon; The Epistles of Paul to the Thessalonians.; Grand Rapids; Eerdmans; 1957; (Post-Tribulational)
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- Rose, George L.; Tribulation Till Translation.; Glendale, California; Rose Pub. Co.; 1943 (Post-Tribulation, anti-Darby).
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