

AMILLENNIALISM

I. Definition. Theol. viewpoint which on basis of spiritualizing hermeneutic denies the concept of a 1000 yr millennium. 2 forms--(1) Kliefoth and Warfield-M is ^{1st} ^{2nd} ^{3rd} ^{4th} ^{5th} ^{6th} ^{7th} ^{8th} ^{9th} ^{10th} ^{11th} ^{12th} ^{13th} ^{14th} ^{15th} ^{16th} ^{17th} ^{18th} ^{19th} ^{20th} ^{21st} ^{22nd} ^{23rd} ^{24th} ^{25th} ^{26th} ^{27th} ^{28th} ^{29th} ^{30th} ^{31st} ^{32nd} ^{33rd} ^{34th} ^{35th} ^{36th} ^{37th} ^{38th} ^{39th} ^{40th} ^{41st} ^{42nd} ^{43rd} ^{44th} ^{45th} ^{46th} ^{47th} ^{48th} ^{49th} ^{50th} ^{51st} ^{52nd} ^{53rd} ^{54th} ^{55th} ^{56th} ^{57th} ^{58th} ^{59th} ^{60th} ^{61st} ^{62nd} ^{63rd} ^{64th} ^{65th} ^{66th} ^{67th} ^{68th} ^{69th} ^{70th} ^{71st} ^{72nd} ^{73rd} ^{74th} ^{75th} ^{76th} ^{77th} ^{78th} ^{79th} ^{80th} ^{81st} ^{82nd} ^{83rd} ^{84th} ^{85th} ^{86th} ^{87th} ^{88th} ^{89th} ^{90th} ^{91st} ^{92nd} ^{93rd} ^{94th} ^{95th} ^{96th} ^{97th} ^{98th} ^{99th} ^{100th} ^{101st} ^{102nd} ^{103rd} ^{104th} ^{105th} ^{106th} ^{107th} 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I. Definition.

"...that view of last things which holds that the Kingdom of God is now being extended in the world thru the preaching of the Gospel and the saving work of the HS in the hearts of individuals, that the world eventually is to be Christianized, and that the return of X is to occur at the close of a long period of righteousness and peace commonly called the "Millennium" ...the second coming of X will be followed immediately by the general resurrection, the general judgment, and the introduction of heaven and hell in their fullness. M is during present disp, ch age.

II. Characteristics of the M.

1. Indefinitely long period of time, "perhaps much longer than a literal 1000 yrs."
2. Not everyone will be a Xn.
3. Sin will be reduced to negligible proportions. Xn principles will be the rule, not exception.
4. Gt Comm requires that most of world be effectually saved; otherwise commission not effective.
5. Basic facts of life will be same as now. Marriage, procreation.

III. Scriptural Support

1. Millennial passages we apply to Davidic kgdom are used of M in this age.
Ps 86:9; 22:27; 47; 72; Isa 2; Dan 2 "fill whole earth" Jer 31:34.
2. World passages must be fully fulfilled. 1 Jn 2:2; Jn 3:16; 1 Jn 4:14; Acts 15:17.
Matt 28. Prem "emasculates the gospel of X and withers it into pitiful impotency" 29.
3. Others like Matt 13, leaven. Rev 7:9-10

IV. Evidences that World is Growing Better

1. Pre-X cf to post X. Women, social conditions.
2. Generosity of US foreign aid and Xn giving.
3. Widespread publication of the Bible.
4. Radio.
5. Xn schools.
6. Est local churches.

V. Satan and M.

1. Bound in sense that at all times he is under God's control.
2. Bound at beg of M acc to Rev. 20. But we aren't in it yet, only laying foundations for it.
3. "It may well be, however, that just before the end God does permit a limited manifestation of evil, that it may be seen anew and more clearly what an awful thing sin is and how deserving of punishment." 69.

I. The Man

Anglican scholar trained at Oxford. Engaged in several controversies. Ag RC's. Attempted to get concessions for nonconformists so they would join Ch of Eng. Refuted Calvinism. Principal work was Paraphrase and Commentary on NT 2 vols. Begun 1688 and pub 1703. Title pg of Vol 2 1700. Work used thruout 18 and 19th cent and popularized postmil. Held: world converted, Jews restored to Holy Land, pope and Turks defeated, world would then enjoy peace for 1000 yrs.

II. Joachim of Fiore (c.1135-1202)

Mystic philosopher, lived in Italy, monk. Founded in 1192 order of San Giovanni in Fiore. 3 major works. OT culminated with 1st advent, NT with 2nd. History is trinitarian. 1st age of Father was under OT law. 2nd of Son was grace and covered NT disp and would last for 42 generations of 30 yrs each or till 1260. Then 3rd of HS which would be characterized by rise of rel orders that would convert world.

III. Whitby's writing on subj.

"A Treatise of the True Millennium: Shewing that it is not a Reign of Persons Raised from the Dead, but of the Church Flourishing Gloriously for a Thousand Years After the Conversion of the Jews, and the Flowing in of all Nations to them thus Converted to the Christian Faith."

Preface says (remember all other NT books have commentary on them) ..."Calvin was wise because he did not write upon the Revelations. I confess I do it not for want of wisdom; that is, because I neither have sufficient Reading, nor Judgment, to discern the true Intendment of the Prophecies contained in that Book. But yet conceiving that I have either found out the true Sense of Those Words Chap. 20.4. which usually are alleged as the Foundation of the Supposed Millennium, or Resurrection of the Martyrs to reign with Christ on Earth a thousand years, or at the least have said what is sufficient to shew that it is not necessary to understand them in a proper sense; I have comprised my Sentiments of that Controversie in the ensuing Treatise: which I submit to the Judgment of the Reader."

A. Whitby's post compared to amil and ch fathers.

Thesis: M of ancients differed from what was being taught in his day (amil)

1. Ancients held that temple, Jerus should be new built.
2. Just were then to rise, not martyrs only.
3. JC would reign on earth.
4. Bel would fare deliciously and enjoy corporal delights.
5. They should get children.

B. Rel to Jews

Thesis: M is reign of converted Jews and of Gentiles "flowing in to them."

1. All spiritual blessings are conveyed from Jews to other nations.
2. There will be a glorious conversion of Jews to Xn faith.
3. This conversion effected by full influence of HS on them.
4. Passages speak of m, res, new heavens and earth belonging to Jewish nation.

C. Rel to Rev. 20:4

Res is of souls and = res of church, so ch will live in spiritually revitalized state for 1000 yrs before bodily res (2nd res). Matt 19:28 palngenesia is not M but new birth. No physical res of saints and martyrs to reign with X 1000 yrs.

IV. Observations

1. He seems to be fighting both amil and prem.
2. Jewish oriented.

V. A.H.Strong, 1014. X comes at beg of M to reign in spiritual way, saints reign "even tho this muddy vesture of decay compasses them about, and the time of their complete glorification has not yet come." Then 2nd coming. This reconciles premill and postmill "without sacrificing any of the truth in either of them."

*Manilla Kill is amil.
Jay Adams*

V. Snowden's Concept of the M. (James H. The Coming of the Lord, 1919).

1. M is entire inter-advent age. M is kgdom of God now.
2. Only diff from amil is that world is getting better.
3. Events of Rev 20 either (1) already past or (2) heavenly bliss.

VI. Critique

1. Easily lends itself to evolutionary improvement or humanism.
2. Lack of uniformity in interpreting key passages.
3. Failure to correspond to all of current events. Only take progress side.

Amillennialism + Premill.

I Hermeneutics -

A.

1. Literal & fig.
2. Int. lit or fig whichever gives true meaning. Theol. determine
3. Fig. int. OK bec. (1) fig. of speech
(2) message is spiritual.
(3) O.T. prelin. & NT

Premill

1. Lit - or Plain. fig.
2. Consistent int. & Theol. ge.
3. (1) Lit. meaning to fig.
(2) Sp. message in plain
(3) NT Must not contradict

II Abrahamic Covenant

A.

1. Literal
2. Conditional - doesn't need fulfilling ^{← implied} circumcision
3. Fulfilled in ch. (land promise)
4. " " 11:29 4:21

P.

1. Literal
2. Unconditional
3. Fulfilled in M. by -
4. Nile & border of Ery 44

III Eph 3

A.

1. vs - some rev. of ch in OT.
2. No mention of CM 1:25
3. Ch. revealed = ch. existing in OT

P.

- causal Eph 1:4, Jn 14:33
1. vs adj or declaration as
"with help" "but" or "in"
 2. Clear in Col.
 3. Even if revealed ≠ existence.
& truly prove this.
1 Cor 12:12 Rom 12 - priv occ.

IV Daniel 9

1. v24 - 70 wks indefinite The literal!
2. 24 - all at 1st com
3. Beg. at 537 Eze 1
4. Pmin = 7. hrs 26
5. 1 vs - in med. follows X
6. Hc 27 is X

1. 70 wks def.
2. 1st & 2nd advents
3. Beg. 444 Nov 2
4. Same
5. Gap
6. Hc is man of sin

Premill based on Cov. & lit int.

V Gal 6:16

v24

and esp.

Millennial Views

	Amillennialism	Postmillennialism	Premillennialism
Is there an actual Millennium?	No	Yes	Yes
Where ?	In the church or In heaven if at all	On this earth	On this renovated earth
When ?		Sometime before second coming	After second coming
How long ?		1000 years more or less	1000 Years
When began to be taught?	Origen (185 - 254) Augustine (354-430)	Daniel Whitby (1638-1726)	By early church fathers
Major characteristic		World will be Christianized	Christ will personally rule
Some proponents	Warfield, Sproul	Strong, Hodge, Theonomists	Darby, Alford, Chafer

1. Where in The Bible does it say there will be a ^{period} trial after baptism.
Where does it say resurre after the trial.

2. Where in The Bible does it say Christ-x will be on the earth after baptism.

3. How can you stretch 70th week of Dan. for 2000 yrs.

JFW Rev 6-18 all in last 3 1/2 yrs.

Nowhere is word trial used of entire 7 yrs.

Point Jeffrey sees 4th week, Rev 17, Rev 11-12 in 1st half

Ms. Dan worth & Day week begins at middle.

Rev of manifest in not sign of conv.

how will trial be trial only 3 1/2 yrs.

Antioch - all in last half except possibly Rev 11 - 2 witnesses.

Magrew - day of trial in trial.

Friedman - Rev 11 - 1st half

Jan 9:24 The people & Authority
(Brownell - practice vs per 70th wk
Man-hunters of Ch in 9:24 &
in significant.

Topic 5 & 5:1 ag. possible - darkness

Rev. 6:1 goes comparing to Empire.

We don't extend 70th 2000 yrs.

Don't lean on article.

Rev 3:10 he of testing (the not trial).

Day of trial.

Dist. of program

in US Is.

When did law

begin?

Imp. of 70 weeks.

Disp.

Sequence in 1st 2nd 4th Rev.