

The Millennium: Christ's Future Reign on Earth (Pt. 2)

Revelation 20:1-10

- I. Before the Millennium: Christ's Binding of Satan (1-3)
- II. During the Millennium: Christ's Reign with His Saints (4-6)

Helpful Resources on the Millennium

An Overview

- *Biblical Doctrines* (MacArthur & Mayhue)

A Detailed Critique & Defense

- *Amillennialism and the Age to Come: A Premillennial Critique*
(Matt Waymeyer)

The Best Summary of CBC's Position

- *The Case for Progressive Dispensationalism* (Robert Saucy)

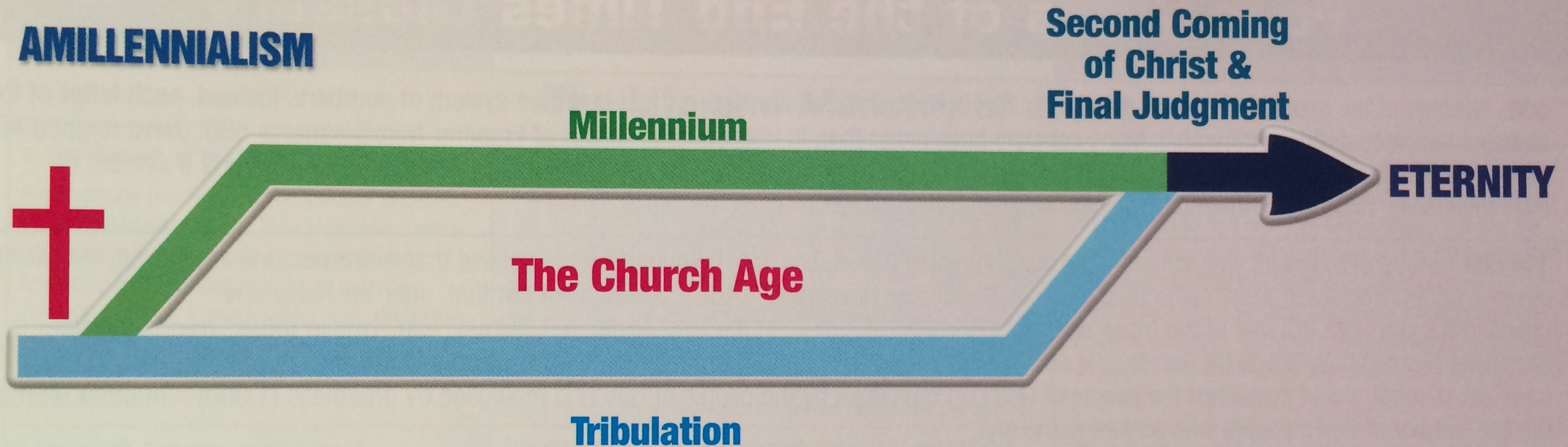
I. Amillennialism

A. A Definition

There is no future millennium (a-) but the millennial promises, including Rev. 20, refer instead to the spiritual reign of Christ during the church age, from Pentecost until the Second Coming.

B. A Timeline

B. An Amillennial Timeline



I. Amillennialism

C. The Arguments – Pro & Con

1. P – “In the NT, there are only two ages, “this age” and “the age to come,” which leaves no room for another 1000 years (Mt. 12:32; Mk. 10:30; Lk. 18:30; 20:34-35; Eph. 1:21).”
 - C – The expression “the age to come” still allows for a 1000-year Millennium at its beginning.

I. Amillennialism

C. The Arguments – Pro & Con

2. P – “Rev. 20:1–6 is not a new event that fits between the Second Coming and the Great White Throne Judgment as it appears, but it repeats or recapitulates an earlier event in 12:7–11.”
 - C – Rev. 20:1-6 and 12:7-11 cannot be the same event.
 - C – The recapitulation view ignores the contextual clues that chs. 19-22 happen in chronological order.
 - C – There’s no evidence that Rev. 20:1-10 precedes the Second Coming in Rev. 19, which this position requires.
 - C – It’s difficult to argue that Satan is currently bound (Rev. 20:1-3), which this position requires.

I. Amillennialism

C. The Arguments – Pro & Con

3. P – “Rev. 20:1-6 does not say the saints will reign on the earth; instead, they’re reigning from heaven now.”
 - C – There’s no proof the church is reigning now—on earth or from heaven; instead, Scripture teaches believers will reign on the earth in the future.
 - a. Christ promised believers who died faithful they would reign in the future on earth (Rev. 2:26-27; 3:21; 5:10).
 - b. The context points to the 1000 years being on earth.

I. Amillennialism

C. The Arguments – Pro & Con

4. P – “1 Cor. 15:20-28 teaches that Jesus’ Second Coming will usher in the end.”
 - C – 1 Cor. 15:20-28 supports the idea of a millennium.
5. P – “Since the church has replaced Israel, the literal millennial promises to Israel in the OT will now only be fulfilled spiritually to the church.”
 - C – There’s no biblical warrant for “replacement theology,” the idea that the church has completely replaced Israel in the promises of God.

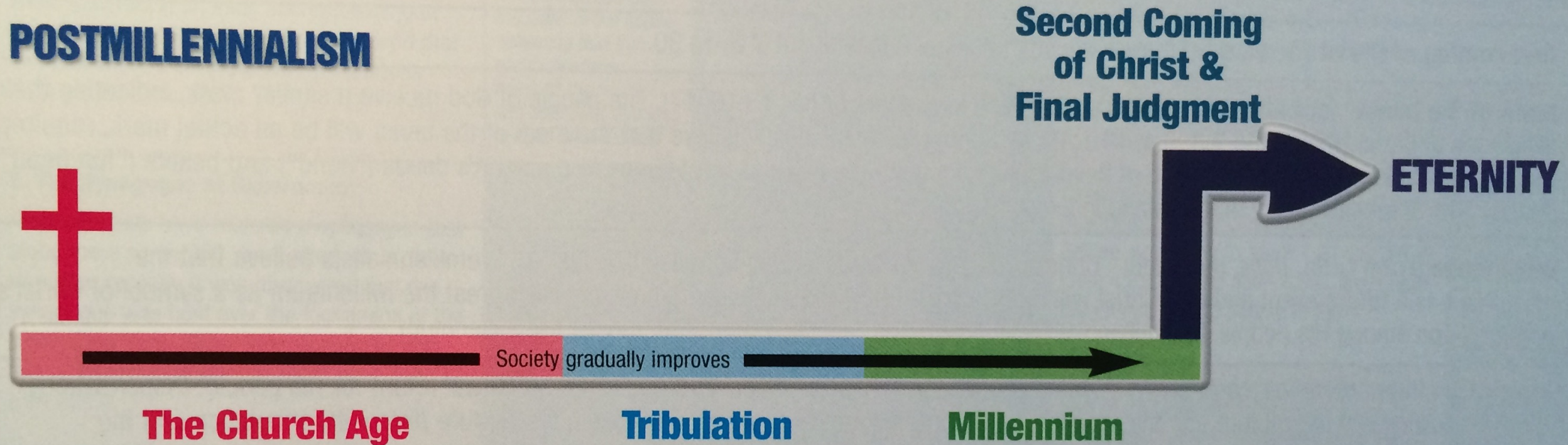
II. Postmillennialism

A. A Definition

Christ will return in the Second Coming after (post-) the millennium, which will be a golden age in which the prophecies of universal righteousness, worship, and peace will be fulfilled through the preaching and acceptance of the gospel.

B. A Timeline

B. A Postmillennial Timeline



II. Postmillennialism

C. The Arguments – Pro & Con

1. P – “The OT includes prophecies of a time of worldwide peace and prosperity (e.g., Ps. 72; Is. 11; 65:17-25).”
 - C – These texts also support a literal 1000-year reign, so they clearly don’t demand a postmillennial view.
2. P – “The Great Commission predicts the transformation of the nations (Mt. 28:18-20).”
 - C – This passage commands and therefore predicts that the gospel will go to the nations and disciples made but does not promise most will become Christians, or the world Christianized.

II. Postmillennialism

C. The Arguments – Pro & Con

3. P – “Jesus’ parables of the mustard seed and leaven predict the worldwide spread of the gospel (Mt. 13:31-33).”
 - C – These parables promise the spread of the gospel but not its universal acceptance.
4. C – There’s no evidence that Rev. 20:1-10 precedes the Second Coming (19), which their position requires.
5. C – It’s difficult to argue that Satan is currently bound (Rev. 20:1-3), which their position requires.

III. Premillennialism

A. A Definition

At the end of a future, 7-year Tribulation, Christ will return in the Second Coming before (pre-) He establishes a literal 1000-year reign on this earth renewed.

B. A Timeline

B. A Premillennial Timeline

DISPENSATIONAL PREMILLENNIALISM

Second Coming
of Christ

Final
Judgment

ETERNITY

Rapture



Society grows increasingly evil



God's Work
with Israel

God's Work with
the Church

Great Tribulation

Millennium

III. Premillennialism

C. The Arguments – Con

1. "It's not the primary view of church history."
2. "It's inconceivable that glorified and non-glorified humanity could co-exist together."
3. "Only one passage in the Bible—Rev. 20:1-6—teaches Premillennialism."

III. Premillennialism

C. The Arguments – Pro

1. Premillennialism was the earliest and predominant view of the early church.

Louis Berkhof

An Amillennial Theologian

“The view of Irenaeus [bishop of Lyons in the 2nd century] ... best reflects that of the early Christian centuries.... The sufferings and persecutions of the pious will greatly increase, until finally the incarnation of all wickedness appears in the person of the Antichrist. After he has completed his destructive work and has boldly seated himself in the temple of God, Christ will appear in heavenly glory and triumph over all His enemies. This will be accompanied by the physical resurrection of the saints and establishment of the Kingdom of God on earth ... lasting a thousand years.... Jerusalem will be rebuilt; the earth will yield its fruit in rich abundance; and peace and righteousness will prevail. At the end of the thousand years the final judgment will ensue, and a new creation will appear, in which the redeemed will live forever in the presence of God. In general outline, this ... is typical of the eschatological views of the early Christian centuries.”

III. Premillennialism

C. The Arguments – Pro

1. Premillennialism was the earliest and predominant view of the early church.
2. There's clear scriptural warrant for glorified and non-glorified humans co-existing—Jesus & His disciples (Jn. 21; Acts 1).
3. Many OT prophecies describe a kingdom greater than this age but not as great as the eternal state (e.g., Ps. 72:8-14; Is. 11; 24; 65:17-25; Zech. 14:1-19).
4. The binding of Satan for 1000 years must be future and therefore best fits a literal, future millennium (Rev. 20:1-3).

III. Premillennialism

C. The Arguments – Pro

5. The martyred saints coming to life in Rev. 20:4 best fits a literal, future millennium.
6. A normal, historical-grammatical interpretation of OT and NT prophecies leads to premillennialism.
7. The chronology of Rev. 20:1-6 only fits the premillennial view.

Five Reasons a Literal Millennium Matters...

1. The integrity of a consistent biblical hermeneutic.
2. The exaltation of Christ, on earth where He was rejected (Ps. 2).
3. The vindication of God's people, on earth where they were persecuted and killed (Rev. 6:9-11; 20:4).
4. The completion of the creation mandate, on earth where man failed (Gen. 1:26-28).
5. The vindication of God's faithfulness, on the earth in keeping with His promises.