

Overall Class Objective: To intensify our pursuit of a God-centered, Gospel-based life through a deeper understanding of the character and work of God the Father, God the Son and God the Holy Spirit.

Class Overview

1. Explore the current apathy within the Christian church regarding the return of Jesus and the future.
2. Identify the common beliefs held by Bible-believing people regarding the second coming of Christ.
3. **Delineate the four major views of the millennium.**
4. **Compare and contrast the four views of the millennium.**
5. Describe the taking up of the church relative to the various views of the millennium.
6. Determine a biblical rationale for deepening our positive anticipation of Jesus' return.

Review

Common beliefs held by Bible-believing people regarding the second coming of Christ.

1. Christ will suddenly, visibly, physically return to the earth.
2. All people who have ever lived will be physically resurrected.
3. A final judgment of unbelievers will result in their eternal separation from God.
4. All believers will be rewarded and will dwell eternally with Christ in a new heavens and new earth.
5. Satan will be defeated, judged and punished forever.

Why it is important to study eschatology with a spirit of humility.

- a) “. . . it is important to realize that the interpretation of the details of prophetic passages regarding future events is often a complex and difficult task involving many variable factors. Therefore the degree of certainty that attaches to our conclusions in this area will be less than with many other doctrines. Even though I will argue for one position . . . I also think it important for evangelicals to recognize that this area of study is complex and to extend a large measure of grace to others who hold different views regarding the millennium and the tribulation period.” *Wayne Grudem*
- b) The primary and most explicit text referring to the millennium is Revelation 20:1-10
 - i) Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. ² And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, ³ and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while.

⁴ Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. ⁵ The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. ⁶ Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years.

⁷ And when the thousand years are ended, Satan will be released from his prison ⁸ and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea. ⁹ And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven and consumed them, ¹⁰ and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever. Revelation 20:1-10

- c) Three of the four views regarding the return of Jesus see the promises given to Israel as fulfilled in the church. The following Scriptures are cited in support of that view:
- i) . . . and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. Romans 9:7, 8
 - ii) Know then that it is those of faith who are the sons of Abraham. . . . There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise. Gal. 3:7, 28, 29
 - iii) Now you, brothers, like Isaac, are children of promise. Galatians 4:28
 - iv) But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy. 1 Peter 2:9, 10

3) Delineate the four major views of the millennium.

- a) The four major views of end-time events are generally framed according to the time of the millennium in relation to the return of Jesus to the earth.
 - i) Dispensational premillennialism
 - ii) Historic premillennialism
 - iii) Postmillennialism
 - iv) Amillennialism

Notes

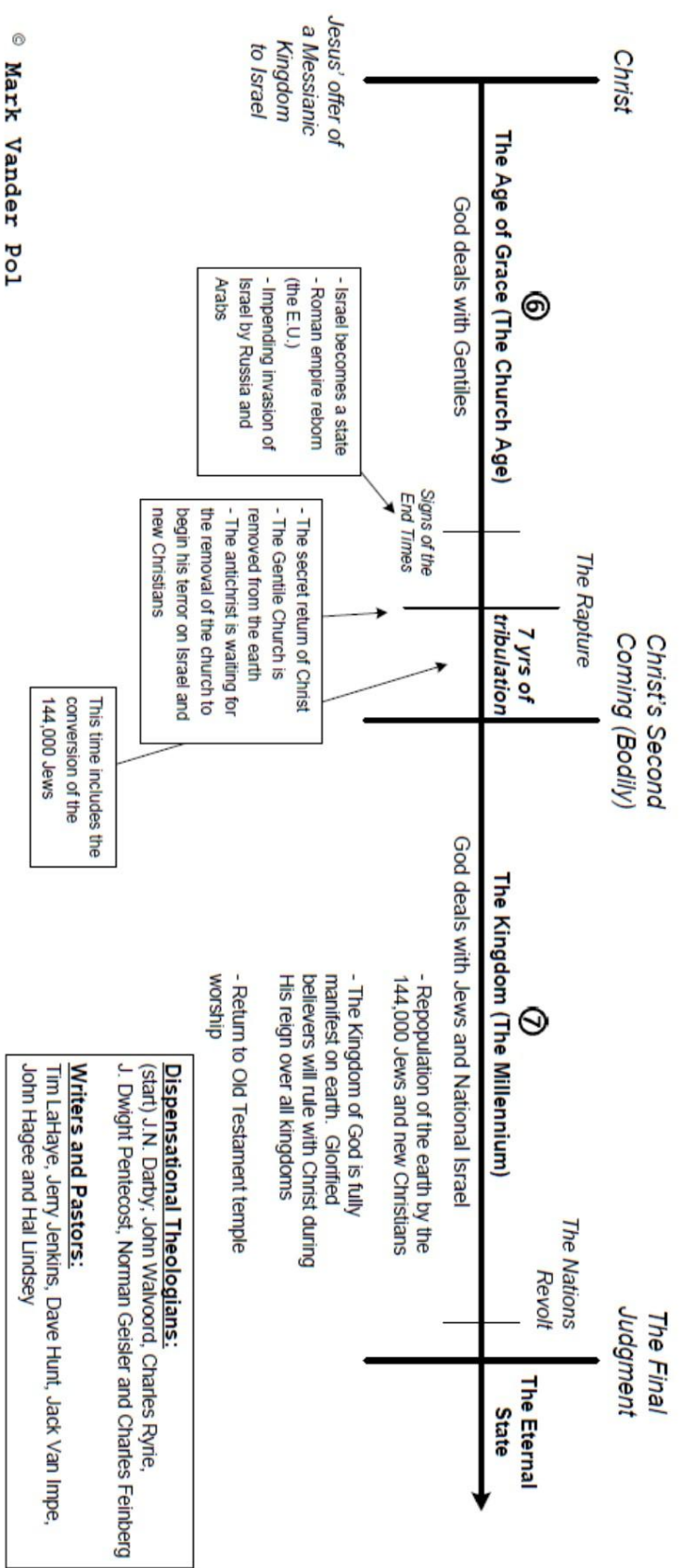
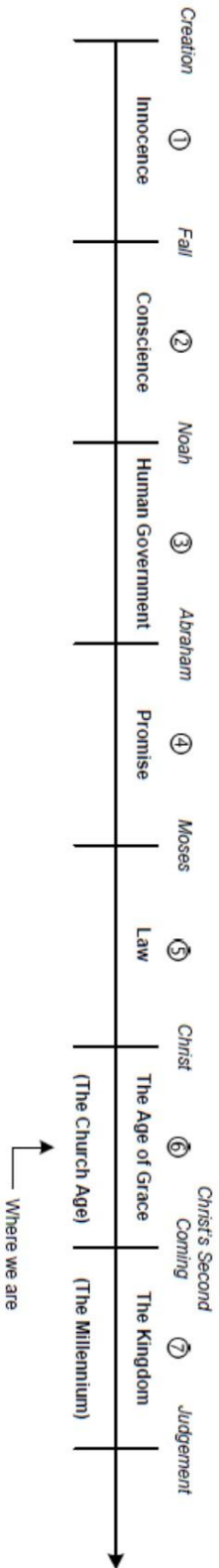
3. Delineate the four major views of the millennium.

4. Compare and contrast the four views of the millennium.

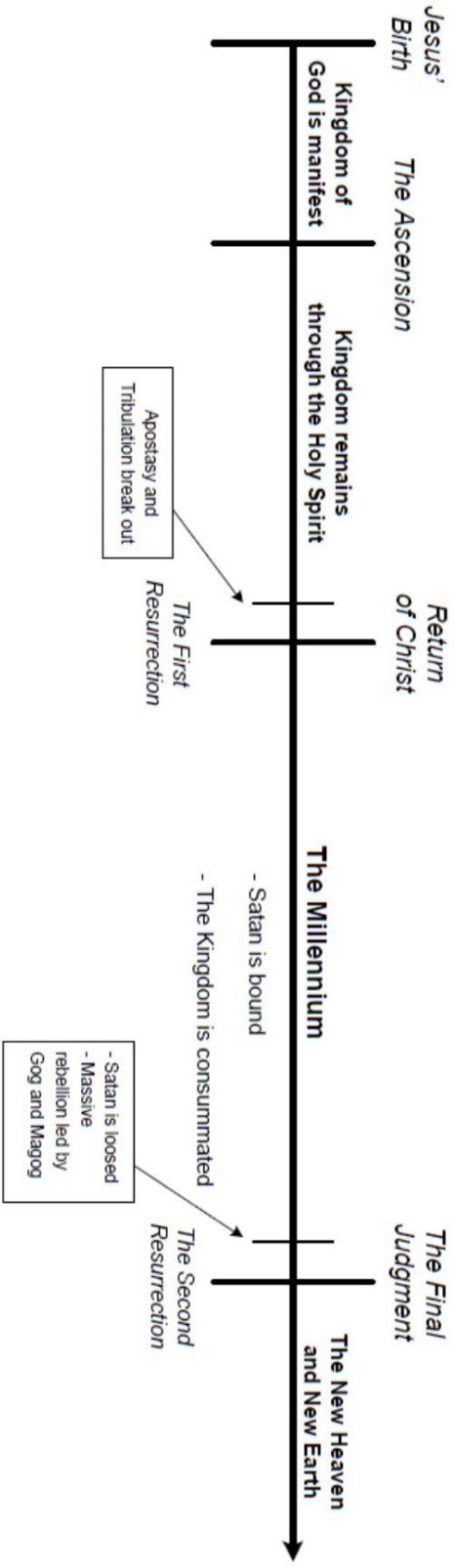
See charts for further details.

Dispensationalism

Overview - The Seven Dispensations



Historic Premillennialism



© Mark Vander Pol

Historic Premillennial Theologians:
 George Eldon Ladd, John W. Montgomery, J. Barton Payne,
 R. Laird Harris, Henry Alford, Theodore Zahn, James Boice

© Mark Vander Pol

Charles Hodge, A.A. Hodge, B.B. Warfield,
 John Jefferson Davis

Amillennialism

