

## The Millennium

### 3 Major Views

#### 1. Amillennialism

- Denies a literal, earthly millennium. Teaches that the Kingdom of God is entirely spiritual, inaugurated at Christ's resurrection and presently experienced in the Church.
- Interprets OT prophecies of Israel's restoration and kingdom blessings as being spiritually fulfilled in Christ and His people.
- Historically associated with much of the Reformed tradition.

This view struggles to account for the specific geographical, national, and political details found in passages such as Isaiah 2, Isaiah 11, Zechariah 14, and Revelation 20.

#### 2. Postmillennialism

- Holds that the kingdom of God will be established gradually as the gospel advances throughout the world, resulting in a prolonged period of righteousness and peace before Christ returns. Christ then returns after this "golden age."
- In modern times, this view has been revived in some reconstructionist and theonomic movements, which seek to reapply Old Testament civil laws to contemporary culture and government.

This view raises an obvious and sobering question: Does the world appear to be moving toward universal righteousness and peace? Scripture and history strongly suggest otherwise.

#### 3. Premillennialism (The Biblical Position We Hold)

- Affirms that Christ will return before the millennium and then establish a literal, earthly kingdom lasting 1,000 years.
- This kingdom fulfils God's covenant promises to Israel and brings justice, peace, and righteousness to the nations.
- Premillennialists understand Isaiah 2 and Revelation 20 to describe the same future, literal reign of Christ on earth following His 2nd Coming.

### The Biblical Basis for the Millennium

The term "millennium" comes from the Latin 'mille annum,' meaning "a thousand years." Revelation 20 refers to the thousand years of Christ's reign six times. While the word itself appears explicitly only in Revelation 20, the

concept of a future, earthly reign of the Messiah is woven throughout Scripture. Scripture consistently teaches a future, earthly reign of the Messiah:

- o From Jerusalem (Isa 2:2-4; Zech 14:9).
- o Over the nations (Ps 2:6-9),
- o In peace and righteousness (Isa 11:1-10).

### Life BPC's Position

Life Church holds to a premillennial interpretation, affirming:

- A literal distinction between Israel and the Church.
- A literal future kingdom centered in Jerusalem.
- The literal fulfillment of OT promises made to Israel.

Life BPC Constitution, Article 4.2.7: *"We believe in the personal, visible and premillennial return of our Lord and Saviour Jesus Christ to judge this world and bring peace to the nations."*

### God Is Not Finished with Israel

Isaiah repeatedly affirms that God's covenant purposes for Israel remain intact.

- Israel is redeemed and chosen (Isa 43:1).
- She is engraven on God's palms (Isa 49:16).
- God's covenant promises are unchanging & certain (Isa 55:10-12).

This aligns perfectly with Paul's declaration: *"And so all Israel shall be saved"* (Rom 11:26). This statement cannot refer to the Church, for the Church is already saved. Paul is speaking of a future national restoration of Israel, following a time of discipline and tribulation.

### Israel and the Church: Not the Same

For faithful interpretation, it is vital not to replace Israel with the NT Church.

- The Church is never mentioned in the OT.
- The Church was a mystery, revealed only in the NT (Eph 3:3-6).
- The Davidic Kingdom was promised to Israel - not to the Church.

All prophecies related to Christ's first coming were fulfilled literally; therefore, there is no biblical reason to interpret the prophecies of His second coming and kingdom in any other way.

J.C. Ryle: *"I believe that the Jews shall ultimately be gathered again as a separate nation, restored to their own land, and converted to the faith of Christ, after going through great tribulation."*