

**The Postmillennial View and Questions and Answers about the Millennium**

**Postmillennial View:** Christ will return after (post) the millennium. There will be a long period of blessing and righteousness on earth before Christ returns. The millennium is a time of great gospel triumph and blessing when the nations of the earth (for the most part) turn to Christ, although there will still be unbelievers. The Word of God will be honored. Peace and Prosperity will prevail. The binding of Satan ushers in this period. A brief period of rebellion will conclude this period, brought to an end by the return of Christ in glory.

**Differing views among postmillennialists about:**

Whether the millennium is ushered in gradually or suddenly.

The time of the binding of Satan (at the cross or at some point in the church age).

The degree to which the millennium is different from the present age.

**Objections to Postmillennialism (from an Amillennial viewpoint)**

**1. When does Jesus Christ rule as King?**

Postmillennialists often see Christ's rule more as a future reality during the millennium rather than as a present reality.

But since his resurrection and ascension, Jesus **is reigning as king**. There is no biblical evidence of a **future distinct phase** of the reign of Christ before his return in glory.

Mt. 28:16-20; Phil. 2:9-11; Eph. 1:22-23; Col. 1:15-18; 1 Pet. 3:22

**2. What about the clear biblical teaching on the signs of the times?**

Especially in view in this objection are the signs that involve opposition to Christ and his kingdom, **tribulation, apostasy, and the spirit of the Antichrist**. These signs are regularly presented in Scripture as what the believer is to expect in this present age (before Christ's return).

Mt. 24:8-9; 1 Tim. 4:1; Heb. 6:6; 12:6; 2 Pet. 2:10; 2 Tim. 3:12; 1 Jn. 2:18, 22; 4:2-3; 2 Jn. 7

All of these and other passages teach us that the circumstances of the church are never to be that of complete blessedness and rest before Christ returns.

**3. Is a servant greater than his master? (John 15:20)**

One of the great themes of Scripture is that of the nature of the Christian life being one of cross-bearing and suffering. Believers are to expect the hostility and unbelief of the world, just as their Lord and Savior experienced.

Postmillennialism mutes this theme.

**4. What is the believer's hope for the future?**

The great hope held out in Scripture is always the return of Jesus Christ NOT a coming glorious millennium ushered in before Christ's return. (for example, 2 Thess. 1:1-10)

**Two Qualifiers concerning these objections:**

1. A postmillennial view does not directly conflict with the explicit teaching of the Reformation Confessions (except the Second Helvetic Confession).

2. The above objections do not portray a completely pessimistic view of the gospel's success in this age.

## **General questions for discussion:**

### **1. What does it mean to interpret the Bible “literally?”**

Answer: It is a good thing to interpret the Bible literally, if by that you mean interpreting the text according to the normal, plain or ordinary sense in which the writer would have written. This is commonly termed the “grammatical-historical” method of interpretation. This method includes interpreting different genres or kinds of literature in accordance with their normal usage and rules, whether they be prose, poetry, historical narrative, parables, or highly-symbolic “apocalyptic” literature.

It is NOT a good thing to interpret Scripture in an “absolute literal” manner or “literalistically,” meaning that even symbolic language must have a literal meaning. This approach is often a problem with dispensational interpretations of the Book of Revelation.

Example: Rev. 20 – What is literal? The pit? The key? The chain? The 1,000 years?

Note: This is also a very important distinction in understanding the differences between Reformed Theology and Dispensationalism in understanding the differing ways they interpret the fulfillment of Old Testament prophecies about Israel, Jerusalem, Zion, etc.

### **2. Does the binding of Satan in Rev. 20 describe the same event as the casting down of Satan to the earth in Rev. 12?**

Answer: Yes, these both describe the defeat of Satan with the coming of Christ and his death and resurrection. The key result from this casting down or binding is that Satan is no longer able to deceive the nations. The fulfillment of this massive change is what we have witnessed throughout the 2,000 years of the gospel going forth in the earth since Christ was exalted as Lord and King!

Other passages to consider:

Matt. 28:16-20 (great commission – “all authority” belongs to Jesus Christ.

Matt. 12:22-28 – Satan already being “bound” with the coming of the Kingdom through Jesus.

Luke 10:17-20 – “I saw Satan fall from heaven like lightening” – Jesus speaking in the prophetic past tense, describing the results of his coming (his ministry, miracles, cross, resurrection and ascension).

John 12:31-32 – “Now will the ruler of this world be cast out.” (describing the cross)

### **3. What is the distinction in view concerning the pre-tribulation, mid-tribulation, and post-tribulation rapture?**

**Pre-trib:** The rapture occurs before a 7-year period of tribulation.

**Mid-trib:** The rapture occurs after 3 ½ years of tribulation but before the great tribulation.

**Post-trib:** The rapture and Christ’s glorious coming are one event after all tribulation.

### **4. Does the Bible teach that we are to be pessimistic or optimistic about the cause of Christ and the state of his people as we look to the future leading up to his return?**

Answer: The biblical paradox of the parallel growth of good and evil during this present age.

The gospel going out to all the nations – Matt. 24:14

The fullness of the Gentiles and the salvation of Israel – Rom. 11

The increase in evil as people reject the light of the gospel – 2 Tim. 3:1-13

The parable of the wheat and tares – Matt. 13