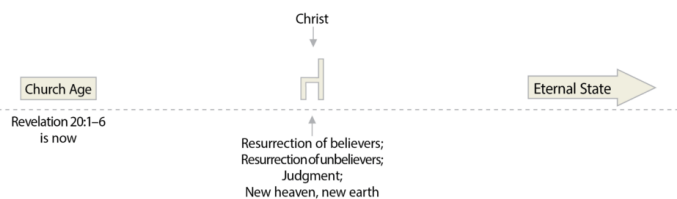


A-millennialism

The millennium metaphorically describes the New Covenant period where the Gospel will advance. Christ will suddenly and visibly return. There will be a Resurrection, Judgement, and then the Eternal State.

Amillennialism
(No future millennium)



Periods of Popularity: Early Church–Reformation; Since 1900s

Famous Supporters: Clement; Polycarp; Ignatius; Didache; Augustine; Aquinas; Luther/Calvin; T.T. Shields; C.S. Lewis; R.C. Sproul; Packer

Critics would: gloss over important questions like signs and employs too metaphorical an approach.

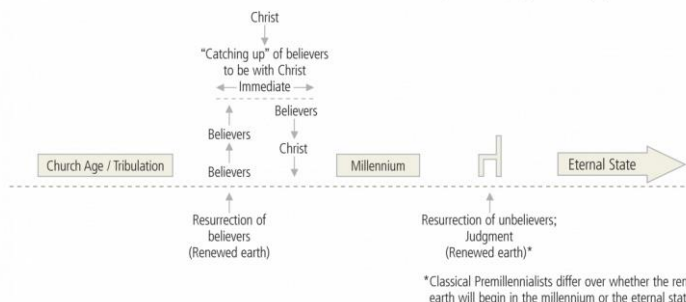
Supporters would: point out it understands the metaphorical nature of prophecy; reads history according to the covenants, aligns with key verses like one Resurrection (e.g. Jn 5:28–29), maintains a simple reading of texts and is support in history.

Classic Pre-millennialism

Christians endure a period of tribulation after which Christ resurrects/raptures His people to immediately return with Him to reign for 1000 years. After this comes the resurrection of unbelievers, the Judgement and the Eternal State.

Classical Premillennialism

(Christ comes before the millennium but after the tribulation; the chair, in this and following illustrations, represents the judgment seat of Christ)



*Classical Premillennialists differ over whether the renewed earth will begin in the millennium or the eternal state.

Periods of Popularity: Early Church; since late 1800s

Famous Supporters: (many in the early church were post-tribulation); Papias; Justin Martr; Irenaus; John Gill; Charles Spurgeon; Al Mohler; D.A. Carson

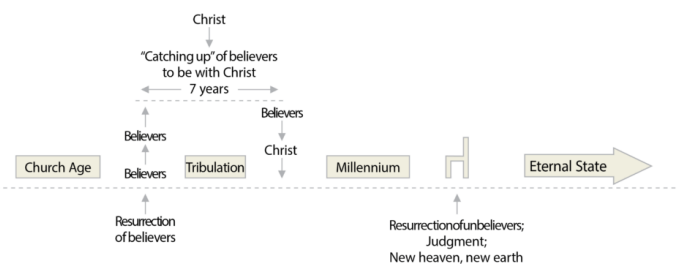
Critics would: it hinges too much on 1 passage (Rev 20); that it would be odd for believers and unbelievers to co-exist in the Millennium.

Supporters would: argue it takes into account OT passages about a “middle” period that fit with Rev 20 and also the binding of Satan, and also tribulational passages. History is also of some support.

Pre-Tribulational Pre-millennialism

Sometimes known as Dispensationalism. It is most akin to classic pre-millennialism. It differs in that believers are caught up to heaven at Christ’s hidden return (rapture) (vs. returning to the earth) and includes a 7 year period in which there is a great tribulation and the ingathering of Israel. After the Tribulation Christ visibly returns with His saints, and rules for 1000 years. The follows the Resurrection of unbelievers, Judgement and Eternal State.

Pretribulational Premillennialism
(Christ comes before the millennium and before the tribulation)



Periods of Popularity: since 1830s

Famous Supporters: J.N. Darby; C.I. Scoffield; .L. Moody; L.S. Chafer; C. Swindoll; J. MacArthur

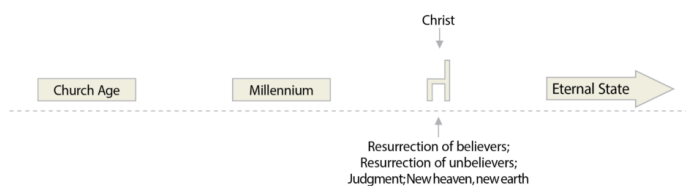
Critics would: say it is too strictly literal, complicated and isn’t well supported by Church history. It tends to neglect living today and fails to see OT promises fulfilled in Christ

Supporters would: say God’s future plan is important and we need to pay attention to every last detail.

Post-millennialism

Either figuratively or literally Christ will come to reign on the earth by the Spirit for 1000 years as society is so transformed by the Gospel that the world is visibly Christian. Following this there would be a general Resurrection, Judgement and the eternal state.

Postmillennialism
(Christ comes after the millennium)



Periods of Popularity: Reformation–late 1800s; today

Famous Supporters: Whitefield and Wesley, Jonathan Edwards; William Carey; Warfield; Doug Wilson

Critics would: point out that the world is also growing more evil and we shouldn’t confuse growth with triumphal ascendancy. Few passages would support the latter. It also is difficult to fit in passages on the Tribulation.

Supporters would: say it maintains the hope found in the New Testament (evidenced by the growth of Christianity), especially the Great Commission and Parable of the mustard seed and leaven.