

85. Views on the Millennium (continued)

Dispensational Premillennialism	
Statement of View	Adherents of this school are represented by those who generally hold to the concept of two-stages in the coming of Christ. He will come <i>for</i> his church (Rapture) and then <i>with</i> his church (revelation). The two events are separated by a seven-year Tribulation. There is a consistent distinction between Israel and the church throughout history.
Proponents	J. N. Darby, C. I. Scofield, Lewis Sperry Chafer, John Walvoord, Charles Feinberg, Herman Hoyt, Harry Ironside, Alva McClain, Eric Sauer, Charles Ryrie
Arguments For	Arguments Against
This view maintains a consistent hermeneutic that allows Israel to fulfill promises given to them and the church to fulfill its promise. (66-68)	Israel fulfilled its land promises once in the conquest (Josh. 21:43, 45). Its purpose of bringing forth the Messiah has also been fulfilled. (101)
The "coming to life" (Rev. 20:4-5) being designated as the first resurrection supports this view. This resurrection precedes the millennial reign. (37-38)	This resurrection is not a bodily-resurrection because only one bodily resurrection occurs (John 5:28-29; Acts 24:15). This is a spiritual resurrection. (56-58; 168)
Scriptures reveal both a universal and a mediatorial kingdom which are two aspects of God's rule. The mediatorial kingdom is the Millennium, in which Christ will reign on earth. (72-73ff; 91)	God's rule over the creation has always been through a mediator. Thus his mediatorial rule cannot be restricted to the Millennium. (93)
A literal reading of Revelation 19-20 leads to a dispensational premillennial view. Other views must spiritualize the events.	Much of Revelation must be understood symbolically because of its apocalyptic nature.
The Abrahamic covenant will be completely fulfilled in Israel (Gen. 12:1-3). Its outworking is seen in the Palestinian, Davidic, and new covenants. The church shares the blessings of the new covenant, but does not fulfill its promises (Gal. 3:16).	The promises made to Old Testament Israel were always conditional, based on Israel's obedience and faithfulness. The new covenant is for the church, not for Israel. (100)
The concept of a literal earthly kingdom is an outgrowth of the overall kingdom teachings in both Old and New Testaments. (42-43)	The New Testament, which is the sole authority for the church, replaced the Old Testament and its promises. (97)
The Millennium is possible and necessary because not all of the promises given to Israel have been fulfilled. (Enns, 390)	Israel's disobedience negated their promises, which were based on their faithfulness (Jer. 18:9-10). (98)
The Old Testament describes the kingdom as a literal on-earth reign of Messiah over the whole world. (79-84)	The New Testament shows that Christ established a kingdom at his first coming and is now reigning over the whole world. (102)