

**“Eschatology”**  
**(Part 46: Postmillennialism and Amillennialism)**

**I. Postmillennialism and Amillennialism.**

**E. Objections to Postmillennialism.**

1. Theological objections:

a. “The greatest problem with postmillennialism is the fact that the Bible just does not teach it” (T. Ice).

(i) Ice reacts from his own Dispensational view, as well as particular views of Postmillennialism.

(ii) As to the fact the Bible does teach it:

(a) Christ is ruling now: “*These are* in accordance with the working of the strength of His might which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly *places*, far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. And He put all things in subjection under His feet, and gave Him as head over all things to the church, which is His body, the fullness of Him who fills all in all” (Eph. 1:19-23; cf. Acts 2:34-36).

(b) He will reign until all His enemies are defeated: “For He must reign until He has put all His enemies under His feet” (1 Cor. 15:25; cf. Heb. 10:12-13; Rev. 20:4).

(c) He will return to defeat His last enemy – death – at the resurrection: “Then *comes* the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. . . . The last enemy that will be abolished is death” (1 Cor. 15:24, 26).

(d) At that time, His reign (Mediatorial) will end, not begin.

b. Postmillennialism confuses Israel and the church (T. Ice).

(i) The Bible predicts a glorious future for Israel on earth, not the church.

(ii) Consider:

(a) The church is the Israel of God, “And those who will walk by this rule, peace and mercy be upon them, and upon the Israel of God” (Gal. 6:16).

(b) The Bible predicts a glorious future for the world, because of God’s plan for the church.

(1) There is a glorious future predicted for the world: “There will no longer be heard in her the voice of weeping and the sound of crying. No longer will there be in it an infant *who lives but a few* days, or an old man who does not live out his days; for the youth will die at the age of one hundred and the one who does not reach the age of one hundred will be *thought* accursed” (Isa. 65:19-20; cf. vv. 17-25).

(2) The church will not be removed from the world until Christ comes again, at which time there will be a final judgment and disposition of all men: “For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord” (1 Thes. 4:16-17).

(3) At that time, the world will be renovated (Rom. 8:19-24).

c. “Christ’s kingdom is not inaugurated at His first coming, but His second” (T. Ice).

- (i) “Postmillennialism fails to account for the fact that if there is going to be a fulfillment of millennial conditions predicted in the Bible, it is going to be only as a result of a revolutionary intervention of Jesus Christ at His second coming in order to introduce new factors which are discontinuous with the present age” (T. Ice).
  - (ii) Answer: We’ve already seen that His reign begins with His first coming and ends with His second, so this kingdom can’t be the result of His Second Coming (see above 1.a). It must be, and is, the result of His first coming.
- d. Postmillennialism fails to understand the earthly imagery of the OT as figurative (Hanko).
  - (i) “It speaks of the kingdom of Christ in earthly terms, in spite of the fact that the Lord Himself emphatically states: ‘The kingdom of God cometh not with observation: neither shall they say, Lo, here! Or, lo there! For, behold the kingdom of God is within you’ (Luke 17:20, 21)” (Hanko).
  - (ii) All prophetic language is not figurative, and even that which is has a literal fulfillment: “The seven good cows are seven years; and the seven good ears are seven years; the dreams are one and the same” (Gen. 41:26).
  - (iii) There are blessings in some passages that can’t be interpreted as figurative of the present age, nor as figurative or literal in the Eternal State, “There will no longer be heard in her the voice of weeping and the sound of crying. No longer will there be in it an infant *who lives but a few days*, or an old man who does not live out his days; for the youth will die at the age of one hundred and the one who does not reach the age of one hundred will be *thought* accursed” (Isa. 65:19-20; cf. vv. 17-25).
  - (iv) It is not a political kingdom, but a spiritual kingdom that influences every facet of life, including politics.
- e. Doesn’t the Bible warn us of tribulation?
  - (i) “Indeed, all who desire to live godly in Christ Jesus will be persecuted” (2 Tim. 3:12). “These things I have spoken to you, so that in Me you may have peace In the world you have tribulation, but take courage; I have overcome the world” (John 16:33).
  - (ii) While the world is predominantly in darkness – such as in Christ’s day, continuing to ours – we will suffer persecution.
  - (iii) But when the kingdom comes with power, such persecution will cease: “The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem. Now it will come about that in the last days the mountain of the house of the LORD will be established as the chief of the mountains, and will be raised above the hills; and all the nations will stream to it. And many peoples will come and say, ‘Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; that He may teach us concerning His ways and that we may walk in His paths.’ For the law will go forth from Zion and the word of the LORD from Jerusalem. And He will judge between the nations, and will render decisions for many peoples; and they will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, and never again will they learn war” (Isa. 2:1-4; cf. Micah 4:1-5).
- f. How can righteousness be prevalent on the earth if there will be a final cataclysmic persecution against the church just before Christ returns?
  - (i) Isn’t Satan’s release and persecution contrary to Postmillennialism?
  - (ii) Answer: we’ve already seen how a releasing of Satan just prior to Christ’s return would have the effect of justifying Christ’s judgment and giving the saints another reason to praise Him throughout eternity.

## 2. Practical objections:

- a. The world doesn't seem to be getting better, but worse.
  - (i) "In New Testament times, civilization enjoyed the great Pax Romana – two centuries when the Mediterranean world was at peace. This has never been repeated. Our lifetime has seen two worldwide wars and an unending series of lesser wars – in Korea, Vietnam, the Near East, Ireland, Lebanon. We have witnessed the rise of Nazism with its slaughter of six million Jews, the rise and fall of fascism, the rise and stabilization of Communist governments. The world today is literally an armed camp" (George Eldon Ladd, quoted in Mathison, *Postmillennialism*, 202).
  - (ii) Answer:
    - (a) Postmillennialism is based on a promise that could be fulfilled overnight.
    - (b) The fact that we haven't seen it yet doesn't prove we won't any more than the fact the Second Coming hasn't happened proves that it won't.
    - (c) It's debatable whether things have not become better (Mathison).
- b. The Postmillennial view contradicts the imminent return of Christ.
  - (i) Aren't we told in Scripture to keep watching and be ready at all times?
  - (ii) Answer:
    - (a) That watchfulness, as we've seen, was tied to Christ's judgment on Jerusalem and not to the Second Coming.
    - (b) There is a sense in which we should always be ready for Christ's return for us at our death.

## 3. Biblical objections:

- a. Dan. 9:26: "Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined."
  - (i) Will there be wars to the end of the world? Then how can Christ's kingdom bring universal peace and righteousness?
  - (ii) This passage refers to the destruction of the Temple in 70 AD and to the war that will bring about its end.
- b. Parable of the Wheat and Tares (Matt. 13:24-30).
  - (i) This parable reminds us that there will be both wheat and tares to the end of the world.
  - (ii) Answer:
    - (a) True, but the field is still a wheat field belonging to the Lord.
    - (b) Most will not be converted – there will be more tares than wheat.
    - (c) Most will be wicked, but their wickedness will be restrained, as evidenced by what happens when Satan is released (Rev. 20:7-9).
- c. Olivet Discourse (Matt. 24:4-34).
  - (i) Jesus appears to be speaking of difficult times prior to His coming.
  - (ii) Answer:
    - (a) There will be difficult times when Satan is released.

- (b) But these warning had to do with God's judgment on Israel in 70 AD.
- d. Luke 18:6-8: "And the Lord said, 'Hear what the unrighteous judge said; now, will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them? I tell you that He will bring about justice for them quickly. However, when the Son of Man comes, will He find faith on the earth?'"
- (i) It appears that when Jesus returns, there will be few who believe.
  - (ii) Answer: This again refers to the few who would be faithfully watching for His coming in judgment in 70 AD. There will also be comparatively few at His Second Coming.
- e. 2 Thes. 2:1-4: "Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering together to Him, that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come. Let no one in any way deceive you, for it will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God."
- (i) This appears to be referring to the Lord's Second Coming and the less than ideal circumstances that will accompany His coming.
  - (ii) Answer:
    - (a) Again, Satan's release will precede Christ's return, bringing less than ideal circumstances for the church.
    - (b) But this passage refers to 70 AD and the revealing of the beast (Nero).
- f. 2 Tim. 3:1-5: "But realize this, that in the last days difficult times will come. For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, holding to a form of godliness, although they have denied its power; avoid such men as these."
- (i) Will there be peace and righteousness before Christ's return or increased wickedness?
  - (ii) The last days refers to the final days of Israel's economy, just prior to 70 AD:
    - (a) "But Peter, taking his stand with the eleven, raised his voice and declared to them: 'Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words. For these men are not drunk, as you suppose, for it is only the third hour of the day; but this is what was spoken of through the prophet Joel: "And it shall be in the last days," God says, "That I will pour forth of My Spirit on all mankind"' (Acts 2:14-17).
    - (b) "Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have appeared; from this we know that it is the last hour" (1 John 2:18).
- g. The book of Revelation:
- (i) If Revelation refers to the church age, it negates the idea of a golden age.
  - (ii) Answer: Revelation has to do with 70 AD and is not referring to the church age as a whole.