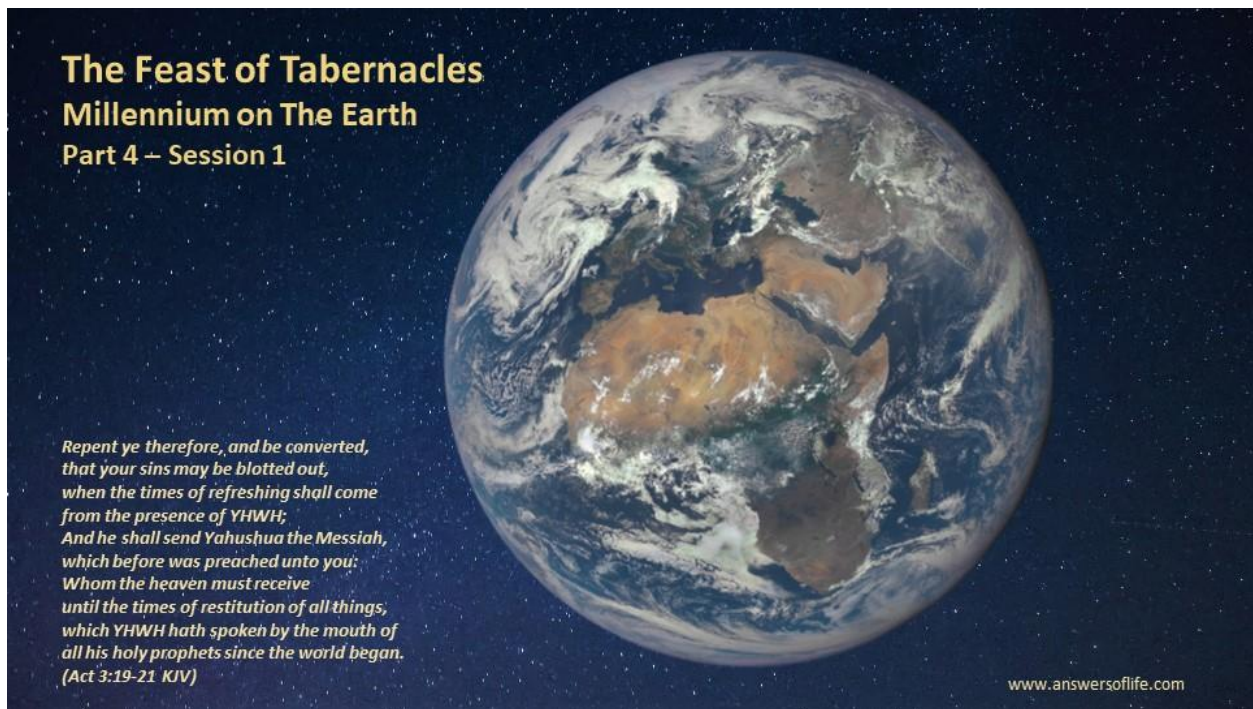


**The Feast of Tabernacles
Millennium on The Earth
Part Four Session One**

Transcribed and edited from video

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*Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of YHWH; And he shall send Yahushua, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which YHWH hath spoken by the mouth of all his holy prophets since the world began.
(Act 3:19-21 KJV)*



The restitution of all things, that will be the subject of the Feast of Tabernacles and the Millennium on this earth. The restitution of all things spoken of by the holy prophets, we look forward to the time of the restitution of all things. This presentation is going to be about just that, the Millennium on the earth.

We are going to look into a new topic in the presentation list for the Feast of Tabernacles. In past years I have recorded these three parts that you see on the agenda on the next page. The background, history, and instructions were in one of the early presentations. We looked at the Historical Feasts of Tabernacles and a few years ago we looked at David's throne and how it will be restored. Also during this time of the year when we get to the Eighth Day, there is a series

of presentations titled 'A New Beginning'. Of course as is our practice, we like to look into the background, history and instructions of these Holy Days. That is exactly what Part One was about in this group as well. Then we went on to look at Yahushua and the Feast of Tabernacles and the Eighth Day that occurred in what was likely 29 CE and we looked at the scriptures and the Feast of Tabernacles in John chapters 7 through 9. We looked into Yahushua's attendance at that particular time.

We went on to look at several timelines that show the events that lead into the Millennium and another timeline of the events during the Millennium and also timeline of Shemini Atzeret, the actual Eighth Day itself going on into eternity.

That is where we have been over the last few years, some of these recordings I have updated and redone as the years have passed by. We are probably in our ninth or tenth year of making videos for people to look at to understand what the Feast of Tabernacles is about. This year I am actually going to record a new series on the Feast of Tabernacles. This is not a remake of previous but new material and called Part Four, the Millennium on the earth.

Agenda

- Feast of Tabernacles
 - Part 1 - Background, history, instructions
 - Part 2 - Historical Feasts of Tabernacles
 - Part 3 - David's throne restored
 - **Part 4 - Millennium on the Earth**
 - Session 1 – Millennium eschatology
 - * Amillennialism, premillennialism, postmillennialism
 - Session 2 – Analysis of eschatological alternatives
 - * Was kingdom of YHWH restored in 30 CE?
 - * Did church replace Israel?
 - * Is the Kingdom of YHWH an allegory?
 - * Is the second coming literal or figurative?
 - Session 3 – Millennial reign of Yahushua
 - * Post apostolic traditions – Papias, Barnabas, Justin Martyr
 - * Government structure, environment
 - * Animal nature, kingdom blessings
 - Session 4 – Millennium in Prophecy
 - * Isa 61, Isa 62, Zec 14
 - * Holiness permeates society
- The 8th Day – A New Beginning
 - Part 1 - Background, history, instructions
 - Part 2 - Yahushua - FOT and 8th day in 29 CE
 - Part 3 – Timeline - pre-millennium events, transition to early millennium
 - Part 4 – Timeline - millennium and post millennium events
 - Part 5 – Timeline – Shemini Atzeret, eternity

I previously have written the script to this several years ago but never had the time to develop it into a full presentation so it never really has been recorded or presented before. This year, I was going to record the script that I had and thought it to be one session. As I started to detail it, all of a sudden there was a second, a third, and fourth session that developed so the total of

all of the agenda includes these four different sessions. We will look at the Millennium on the earth, but the first session that we are going to go into is looking at the Millennium eschatology.

There are three major views of the Millennium as I have studied into it, and most recently over the last few months. There is something called amillennialism, premillennialism and postmillennialism. You may have heard these terms but perhaps don't know what they mean, and I wasn't clear on what they meant until recently. In any case, this first session is going to be about the three different eschatology's.

Session Two is going to be an analysis of these eschatological alternatives that we are going to study into this time. We are going to ask some questions about what we learned from what will be this presentation. We are also going to ask if the kingdom of Yahushua was restored in 30 CE.

Another question that comes up when we look into this is if the church replaced Israel? There is a lot of commentary and a lot of belief systems that would have you think that the church of the New Testament replaced all of the blessings that Israel had and was integrated into the New Church. We are going to take a look at that and see what the root structure actually is of the New Testament church. It's interesting that we are going to find that it is going to be a part of an olive tree and you will probably already know what that leads to.

In any case that is one question we will detail and another one is if the kingdom of YHWH an allegory or is it literal? The same question about his second coming; is Yahushua's second coming going to be literal or figurative. That will be Session Two and when we get to Session Three we are going to look at the millennial reign of Yahushua.

We will start Session Three with some of the early post apostolic traditions of perhaps some people that you have heard of, some early church leaders. One of them is Papias and another is Barnabas, likely the Barnabas that accompanied Paul, and we will talk about that when we get there. Justin Martyr is among some other notable figures. We are going to see what they had to say and what they wrote about the Millennium itself in the first couple of centuries CE.

Once we finish that section, we will talk about what the government structure in the Millennium going to be like, and what do the scriptures tell us? What about the social and living environment? We'll take a look at that as well. Certainly the people that have studied the Millennium know Isaiah 65 that talks about the nature the nature of animals being changed as well as a whole variety of kingdom blessings that YHWH will provide through Yahushua.

In Session Four we will look at some of the specific prophecies about the Millennium in really three chapters of the Tanakh. One is Isaiah 61 and 62, and Zechariah 14. Zechariah 14 has an

interesting conclusion because it talks about the 'holiness' during the millennial period. We are going to look into detail what this 'holiness' is about and how it permeates the society and how significant it is. It is probably the one biggest new area that I have learned from about the Millennium as I have studied this over the last few months in preparation for the Fourth Session series.

With that, what we will now focus on Session One. In Session One we will look at the eschatology alternatives of the Millennium. The terms amillennialism, premillennialism or postmillennialism are terms you may have heard and know what they mean. There are different belief systems about the Millennium and how it will be presented, is it going to be literal? Is it going to be figurative, symbolic or metaphorical? We will see as we go through this session what the differences are and we will look at a summary when we get to the end.

I have a few observations about what we just went through, and the material we have been focusing on.

Millennial Foundation Basis of Interpretation

What about our basic foundation and interpretation about the Millennium? Where does that actually come from? As I looked into this, I think most people get their foundation of the Millennium from a couple of chapters, yes the Millennium is talked about in some number of places prophetically, but it is talked about in Revelation 19 and 20 very specifically. Depending upon your belief system you would have an interpretation whether it is literal, symbolic or figurative of what these scriptures say. We are going to start with that and read some sections from Revelation 19 and 20 and use that as our foundation to work from.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for YHWH Elohim omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. (Rev 19:6-8 RNKJV)

When you read this first couple of verses, what goes through your mind? What is your interpretation, and what preconditioning do you have? Is this something that you see as literal going to happen? Or do you see it as more being in the hearts of men and it's allegorical in nature? There is a wide variation of how people see this but let's go on, continuing in Revelation 19.

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of YHWH. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of El-Shaddai. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND MASTER OF MASTERS. Rev 19:11-16 RNKJV)

With Revelation 19 under our reading belt, what are your thoughts as a result of reading just this much? Is this Yahushua that is being talked about literally coming back to the earth? Is he coming back with a sharp sword or is there going to be armies from heaven following him on white horses clothed in fine linen white and clean? Let's continue and go to Revelation 20:

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yahushua, and for the word of YHWH, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Messiah a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of YHWH and of Messiah, and shall reign with him a thousand years. (Rev 20:4-6 RNKJV)

There is a companion scripture that goes along with this which is in Revelation Chapter 5 and it talks about reigning on the earth. I want to include that as part of this because the Book of Revelation is presented in vision, so the timeline of things may not be linear but Revelation 5 gives us a little more understanding of what is transpiring.

And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they ^{24 elders} sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed ^{G59=} go to market, purchase, buy, from G58=to gather us ^{24 elders} to YHWH by thy blood out of every kindred, and tongue, and people, and nation; And hast made us ^{24 elders} unto our Elohim kings and priests: and we ^{24 elders} shall reign on the earth. (Rev 5:8-10 RNKJV)

There is an interesting distinction in some of the translations of this, “*And hast made us unto our Elohim*”. Some translations have it as “*made unto them unto our Elohim kings and priests*”. I have thought of “us” as the twenty four elders, but I certainly understand that the ‘us’ could be ‘them’ and if it’s ‘them’ it would be the saints that are being talked about. In any case, there is going to be a reign on this earth. That is what this scripture tells us, so how do we put all of this together?

Millennial Foundation

Basis of Interpretation

- Interpretive imagery of Revelation
 - Literal of figurative
 - Earthly theocracy vs. divine kingdom from heaven enabled by the life-changing power of the gospel
- Relationship between Revelation 19 and 20
 - Chronological ^{progressive} or capitulation ^{repeat/paraphrase}
- Theological view
 - Relationship between Israel and the Church
 - The nature of prophesy
 - Order of eschatological events
- References
 - Views of the Millennium - The Gospel Coalition
<https://www.thegospelcoalition.org/essay/views-of-the-millennium/>
 - Millennial Views I Evidence Unseen
<https://www.evidenceunseen.com/theologh/eschatology/millennial-views/>
 - Millennial Series (walvoord.com)
<https://walvoord.com/book/export/html/328>

Perhaps a lot of people have heard of some, or all of these scriptures in one setting and heard an explanation of them and have not thought too much about it because their pastor or elder or their leader was credible so they just believe what he said. Well there is certainly a wide variation of understanding in just these few scriptures that I have shown you.

The first item is the interpretive imagery of Revelation. There are two broad perspectives and they are quite different. One is literal perspective and one is figurative or symbolic perspective. Another way to look at this is: Is Yahushua coming back with a literal earthly theocracy? Or is there going to be allegorically or symbolically a divine kingdom from heaven that is enabled as a

result of the gospel message being preached? We see several really broad alternatives depending upon a person's basic understanding.

There is another question to consider, and that is the relationship of Revelation 19 and 20. Is Revelation 20 a chronological or progressive extension of Revelation 19? Or is Revelation 20 considered a recapitulation of Revelation 19? The difference being Revelation 19 being somewhat chronological in the chapter break? Or is Revelation 20 fundamentally a repeat or a paraphrase of what you already knew in Revelation 19? These are the broad basis of interpretation that people have when we look into this particular topic.

There is one more area that should be mentioned and that is a person's belief system and theological view. That starts to enter into the question about the relationship between Israel and 'the Church'. As I have studied this, 'the Church' terminology is somewhat wanting. 'The Church' is really the assembly of believers in the New Testament. It is labeled 'the Church', but unfortunately the word 'Church' makes some people think of a structure or building rather than a called out group or assembly of believers.

Is there a relationship between Israel and the Church? Did the Church assume the blessings of Israel or are they separate entities with their own salvational plans? What is the nature of prophecy on how a person views this in other places and how is prophecy viewed? Again, is it literal versus figurative? That usually results in an understanding depending upon the hermeneutics that a particular person has of some set series of end-time events. End-time events are called eschatological, so if something is eschatological it is talking about the end-time events before the return of Yahushua. So you see there is quite a broad brush of alternatives, and come to find out, there are quite a few people in about any of these perspectives. What we are going to do is look at these three main categories that I have already outlined.

Millennial Eschatology

Amillennialism

- AKA nuc-millennialism ^{(nook - Latin) now}, realized millennialism, amills
- Interpretation and exegeses - metaphorical interpretation of Rev 20:1-6 ^{2 views}
 1. Temporary bliss of souls in heaven before the general resurrection ^{connected to the immortal soul doctrine}

Soul goes to heaven at death awaiting the reunion with the body at the general resurrection
Yahushua reigns from heaven with his saints during the time between his two comings - applies to now
 2. Infinite bliss of the righteous after the general resurrection at end of the Millennium

- Book of Revelation refers to spiritual conflict between Heaven and Hell versus a physical conflict on Earth
- Entire gospel age is the millennium - includes now ^{nunc}
- Kingdom of YHWH - millennium began with Yahushua's resurrection ^{first coming} and has continued ever since

The first category is called amillennialism, and that is one of the three: amillennial, premillennial, or postmillennial. We will define what all of these are as we go but we are starting with amillennialism, also known as 'noonk millennialism'. The word 'noonk' is actually a Latin term and it means now. This belief system is about now; it is what is realized right now about the Millennium. Incidentally, these terms are abbreviated to amills, premills, or postmills so when I use that terminology I am associating it with the main category, so in this case, an amill is somebody that believes that there is an amillennialist or amillennialism is their belief system.

The first thing that I want to examine is the interpretation and exegeses of the scripture, particularly Revelation chapter 20. The amill has a metaphorical interpretation particularly of Revelation 20, and Revelation 20 if you recall what I just read, had to do with the first resurrection. It had to do with the resurrection of the Saints. Depending upon how a person sees that, he might have a broad variety of interpretations.

The amill category really has two major views of how this scripture in Revelation 20 should be interpreted. The first view the amill has is that there is a temporary bliss of souls in heaven before the general resurrection. What that means is, a person dies today and their soul goes to heaven. This is connected to the immortal soul doctrine so if a person is an amillennialist, they have a connection and understanding that your soul is immortal and goes to a heavenly state awaiting the body to be resurrected at the general resurrection. That is how this comes together.

Yahushua reigns from heaven with his Saints during the time between his two comings is part of this belief system category, and it applies to now, or noonk. A proof text scripture that is used for people that say they have this belief would be Luke chapter 1.

He shall be great, and shall be called the Son of the Highest: and YHWH Elohim shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. (Luk 1:32-33 RNKJV)

People see this as Yahushua came on the scene, he started his kingdom and there shall be no end of it, it just continued on from his birth, ministry, death and resurrection.

A second interpretive alternative to this infinite bliss of the righteous occurs after the general resurrection, at the end of the Millennium. In other words, in this second alternative, there are people that aren't connected to the immortal soul doctrine but they are still amillennial in all of their other characteristics. These are a couple of alternatives just to be aware of.

Some other of the foundational attributes of an amillennialist is that the Book of Revelation refers to a spiritual conflict between heaven and hell rather than a physical conflict on earth. And another characteristic is that the entire gospel age is the millennium and that includes now, the gospel age, so we have been living through the Millennium in our life and our parents and grandparents were also living through the millennial period. Sometimes the proof text in Matthew is used:

In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. (Mat 3:1-2 RNKJV)

Obviously taking this scripture literally and applying it allegorically, so that the "kingdom of heaven is at hand" meaning from now on.

As we go through the presentation series, you also see another category called the "Kingdom of YHWH" and we will delve into the belief system of how the kingdom of YHWH presents itself in all three of these major categories. If you are an amillennialist, you think the kingdom of YHWH is a millennium that began with Yahushua's resurrection. In other words, his first coming and it has continued ever since. Sometimes the proof text scripture for that is in Colossians:

And he is the head of the body, the assembly: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. (Col 1:18 RNKJV)

Millennial Eschatology

Amillennialism

- Israel and the church - church is eschatological fulfillment of Israel ^{replacement theology -} supersessionism
- Not a literal thousand years
- Thousand years is allegorical or symbolic - an indefinite period of time
- Partial preterism frequently a component of Amillennial hermeneutics
- At the end of the church age, Yahushua will return for the final judgment
- No future millennial reign

Another common area that we will examine is Israel and the Church, is there a difference in this amill perspective? The Church is the eschatological fulfillment of Israel, and what that boils down to is something called replacement theology or supersessionism; those are both nice fancy terms, meaning that the Church has superseded Israel and that all of the promises associated with Israel are now contained in what is known as the New Testament Church.

Another attribute is that the millennium is not really a literal thousand years so if you are an amill that is one of your perspectives. 2 Corinthians would be a proof text scripture.

*While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.
(2Co 4:18 RNKJV)*

If you talk to people that are amill or read their literature you will see some of these kinds of scriptural references, that's where I got them. The thousand years is allegorical of symbolic and it is an indefinite period of time according to the amill.

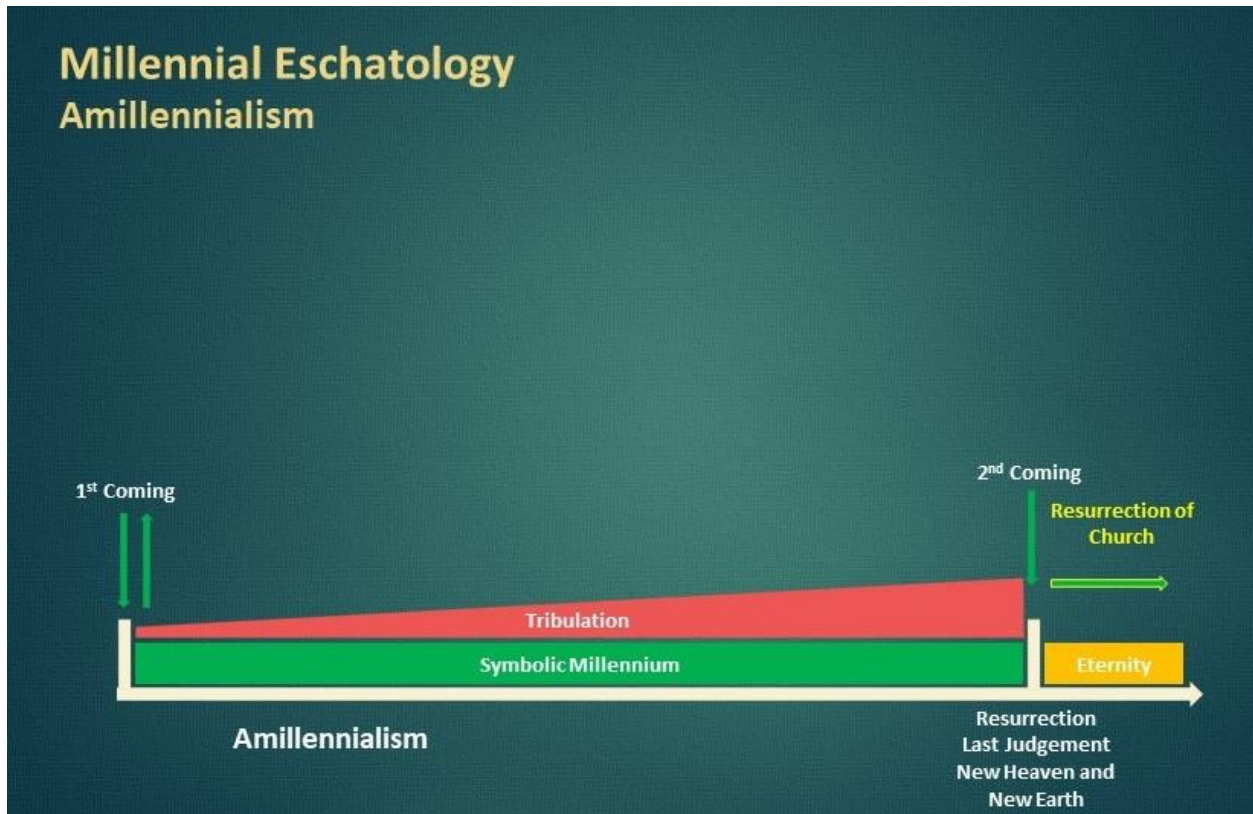
There is also something called partial preterism that is a part of this. What preterism means is that prophecy has been previously fulfilled to the current age. At least a partial preterism is part of this eschatology and that is part of their thinking. Also, at the end of the church age which is going on now, it started with Yahushua's first coming and Yahushua will return for a final judgment.

You see the graphic on the next page that gives maybe a pectoral representation of this thinking, hopefully in correct summary. When we go back to the time of the first century when Yahushua was on the earth, Yahushua came, and then in 30 CE he was crucified, died, buried and resurrected and he went back to be with the Father sitting at the Father's right hand. At that point, the amill would have us understand that the tribulation started at that point in time and has continued through today. Also though, simultaneously, a symbolic millennium started because of the preaching of the gospel.

We are in this continuum of time of both the tribulation and symbolic millennium right now awaiting the second coming which nobody knows the day or the hour or the year. That could be tomorrow, a hundred years from now or a longer time from now.

The second coming doesn't have a reference point, this period of time we are in now is basically two thousand years long and it could go on longer. When the second coming comes, there is a resurrection, a last judgment, a new heaven and new earth are added at that point and then the resurrected church goes on into eternity. That is what the timeline would suggest.

Millennial Eschatology Amillennialism



Millennial Eschatology Amillennialism

- The rapture - none
- After final judgment Yahushua establishes permanent reign in the New Heaven and New Earth
- Anti - premillennial
- Yahushua's reign began in 30 CE with the church and continues today
- No future millennial reign
- New Heavens and New Earth will appear upon Yahushua's return
- One resurrection - the righteous and wicked at the second coming of Messiah

Also, there is no rapture, or harpadzo, in this eschatology. After the final judgment, Yahushua establishes his permanent reign in the New Heaven and New Earth. Obviously, we haven't gotten to the premillennial perspective. That will come up next but anyone that is an amill would be sometimes strongly anti-premillennial.

Yahushua's reign began in 30 CE with the church and continues to today and there is no future millennial reign because it is happening right now in real time. The New Heavens and New Earth will appear upon Yahushua's return and there is one resurrection, the righteous and the wicked at the second coming of the Messiah so hopefully that gives a reasonably accurate assessment of the Amillennial viewpoint. I will say if you know people that would espouse to be amill perspective; they may say that some of these points are not correct. Depending upon the individual there is a number of offshoots, some of what I will call minor adjustment to some of the things I have presented here.

What I have tried to capture is the fullness of the general understanding of what an amillennialist believes. If someone says some of these points aren't right, from their perspective I am sure that would probably be true. No problem, I'm not trying to make judgment on what a person believes, but there are variations on these themes. There are variations on all of them that I am presenting by the way.

Millennial Eschatology

Amillennialism

- History and proponents
 - Marcion ^{c. 145 CE} - believed Paul was the only apostle - taught only souls will resurrect, rejected bodily resurrection, followed teaching of Simon Magus ^{gnostic c. 50 CE - Acts 8} and Cerdo ^{gnostic c.138 CE} (Irenaeus of Lyons, Against Heresies, 1, 27; Epiphanius of Cyprus' Panarion, Against the Marcionites, Heresies 22 and 42)
 - Origen ^{c. 240 CE} - Further developed Marcion teaching, the saints reign in heaven, rejected Kingdom of the righteous coming down to the earth (On the First Principles, book 2, chapter 11; Against Celsus, book 2 chapter 5)
 - Supported by Dionysius of Alexandria ^{died 265 CE} and Eusebius of Caesarea ^{C. 263 - 340 CE} (Eusebius, Church History, volume 3, chapter 28; volume 7 chapters 24-25)
 - Dionysius of Alexandria ^{died 265 CE} argued that Revelation was not written by John and could not be interpreted literally. (Eusebius, Church History, 7.24.3; 7.25)
 - Augustine of Hippo ^{354 - 430 CE} - originally a premillennialist, first theologian of solid influence to adopt amillennialism
 - Amillennialism originally associated with allegorized heresies promoted from school of theology at Alexandria, became prevailing doctrine of Roman Church and Protestant Reformers

<https://bible.org/seriespage/4-amillennialism-augustine-modern-times>

<https://bible.org/gsearch?search=%28Amillennialism+from+Augustine+to+Modern+Times%2C+>)

- Common belief system today - Amish, Mennonite, some Baptist, Churches of Christ, Roman Catholic and Protestant

A bit of background of the people who have been proponents of the Amillennial Eschatology; I found it as far back to the second century in a guy named Marcion. Marcion has an interesting record, there are a couple of points about him, one is that he was known as a gnostic in the early church writings and he also believed that Paul was the only apostle. He taught that only souls will resurrect and he rejected a bodily resurrection. He followed and wrote about the teachings of Simon Magus who we know of from Acts chapter 8, at least it is very likely that the same Simon the magician in Acts 8 is this same Simon Magus as well as another gnostic who was named Cerdo. We know this from the writings of Irenaeus and his treatise Against Heresies.

Origen was another known proponent of amillennialist eschatology and he dates to the middle of the third century, around 240 to 250 CE. He followed in the footsteps of Marcion as far as I can see; he talked about the saints that reign in heaven and rejected the kingdom of the righteous coming down to the earth. He wrote a book about First Principals and also wrote Against Celsus. Celsus was an interesting character and if you like looking into the early couple of century church history, this guy Celsus is an interesting study. He was actually against the Christian belief system and wrote against it. He was derogatory to it but some of the writings are interesting to see what an adversary wrote about.

We also see that there is a guy named Dionysius of Alexander, and Eusebius of Caesarea that wrote about Origen. We will come back to Eusebius as he was a major player in the development of the early belief system of the early church. This guy Dionysius argued that Revelation was not written by John by the way, and could not be interpreted literally and that comes through the writings of Eusebius known in his treatise called Church History.

There is some evidence of relatively early belief of the amillennial eschatology, but you look at the sources of what other beliefs went along with this, it largely appears to be out of the school of Alexandria which had become a gnostic teaching school over the first couple of centuries.

There is another major player whose name is Augustine of Hippo. He was of course a 400 CE writer, and by the way he originally was a premillennialist. I haven't gotten to what the premillennialist view is yet. Augustine became convinced that amillennialism was the proper eschatology. He was the first theologian of solid influence to adopt the amillennial perspective and he probably gets the credit for bringing it forward to this day. He was venerated in his day, venerated today, and studied in most seminaries as an early church leader and a patriarch of the Christian belief system.

Amillennialism was originally associated with allegorized heresies according to some of the research I have done and I think I see why that is. It was promoted from the school of theology at Alexandria as I mentioned, and became the prevailing doctrine and has become the prevailing doctrine of the Roman and Protestant churches and reformers. You can see that in some of the research notes that I have left available for people who want to take a look behind the scenes.

Today, amillennialism is a common belief system, probably the most common belief system among the Amish, Mennonite, and some Baptist. I first ran into it through an Amish or Mennonite friend that we know. Certainly the Churches of Christ, not the Seventh Day Churches but mostly the original Churches of Christ and certainly the Roman Catholic and Protestants largely embrace the amillennial perspective.

We will move on to premillennialism.

Millennial Eschatology

Premillennialism - Common Attributes

- AKA Chiliasm, premills
- Yahushua returns just before the millennium at the conclusion of tribulation and great apostasy
- Yahushua inaugurates thousand year reign on earth
- Millennium is literal thousand-year period
- Millennium is preceded by a period of intense tribulation - 3.5 or 7 years
- Rise of the Beast and False Prophet emerge before the millennium
- Resurrection of the saints occurs
- Time of peace that occurs between Yahushua's second coming and final judgment\
- Kingdom of YHWH - initiated on Pentecost 30 CE via the Holy Spirit, becomes literal and visible during the millennium after Yahushua's return
- After the fulfillment of divine wrath, Yahushua returns to rule earthly nations from New Jerusalem for one thousand years...
- Temple worship - Ezekiel 40 Temple will be constructed and memorial sacrifices will take place

- Satan loosed after millennium - Gog/Magog rise against kingdom of YHWH
- Final judgment occurs after Gog/Magog insurrection
- Messiah and saints proceed to eternal glory

There is a common set of attributes that the premillennialist view has but there are really two divisions that I want to talk about. In the beginning I said that there were three major divisions, amill, premill, and post mill. Within the premill there are two divisions that we will discuss, and they differ enough that it is important to see the distinction.

The premillennialist is also known as 'chiliasm' which is the Greek derivative for thousand, so if you look up 'thousand years', in the Greek 5507, you will see that it is 'chilioi'. If a person believes in 'chiliasm' it would be someone that believes in a physical millennium, also known as premills.

The understanding in this category is that Yahushua returns just before the millennium at the conclusion of the tribulation and great apostasy so this becomes literal. Yahushua inaugurates the thousand year reign on the earth and the millennium is a literal thousand year period. The Millennium is also preceded by a period of intense tribulation and again, there are a couple of viewpoints on this. One of them is; is it a three and a half year, or is it a seven year period of tribulation? We are not going to go into that but just know that there is a distinction depending upon a person's eschatology.

The premill believes that there will be a rise of beast and false prophet that will emerge before the millennium and that there is a resurrection of saints that will occur. There will be a time of peace that occurs between Yahushua's second coming and a final judgment, a literal time of peace.

Regarding 'The kingdom of YHWH' or 'the kingdom of Heaven' that I said we would address in most of these eschatology's was initiated according to this perspective on Pentecost in 30 CE via the Holy Spirit and becomes literal and visible during the millennium after Yahushua's return. In other words, the kingdom of YHWH is here, it is growing in nature but it won't come to its fullness until the literal return of Yahushua.

After the fulfillment of the divine wrath, the tribulation period if you will, Yahushua will return to rule the earth from a New Jerusalem for one thousand years. Oftentimes associated with the premill perspective is Temple worship specifically that you see in Ezekiel chapters 40 through 48, there will be a Temple reconstructed with memorial sacrifices taking place either before or during the millennial period. There are a couple of different perspectives about that.

Also, Satan is loosed after the millennium and this relates down to Revelation, the latter part of chapter 21 where Gog and Magog arise against the kingdom of YHWH. There is a final judgment that occurs after the Gog/Magog insurrection. The Messiah and the saints proceed at that point to eternal bliss and glory.

With that common background we will look at two types of premillennialism.

Millennial Eschatology

Premillennialism - Type 1 Dispensational

- Interpretation and exegeses - strict literal

Israel and the church - church and Israel are two distinct identities with two separate redemptive plans - two ^{or more} separate dispensations

- The rapture - The church is raptured before a 3.5 or 7 year tribulation
 - AKA pre-trib rapture - majority view
 - Seventieth week of Daniel - Daniel 9:24-27
 - Living and dead taken to Heaven
- Those who hold fast to Yahushua during seventieth week of Daniel (including the 144,000 Israelites/Jews) and survive, populate the millennium preeminence of Israel kept separate from the church
- Those who were raptured or raised previous to the tribulation period ^{the church} will reign on Earth with Messiah during millennium...
- Two or more resurrections - one resurrection of righteous ^{the church} before the millennium, one general after the millennium
 - Some hold the 144,000 will be resurrected as well at the beginning of the millennium
- History and Proponents
 - Of recent origin
 - Distinctive elements first taught by John Nelson Darby ^{1830 CE}
 - A variation taught among Churches of Christ by R. H. Boll
 - Popularized through Scofield Reference Bible ¹⁹⁰⁹
 - Highly popular today
 - The Late, Great Planet Earth - Hal Lindsey ^{c. 1970}
 - Left Behind series - Tim LaHaye and Jerry B. Jenkins
 - 16 volume series and movie franchise
- References

[Eschatology Chart \(five solas.com\)](#)

[Eschatology Chart \(fivesolas/esc_chrt.htm\)](#)

[Four views on the Millennium - Study Resources \(blueletterbible.org\)](#)

<https://www.blueletterbible.org/faq/mill.cfm>

Eschatology - Chuck Missler - You Tube

<https://www.youtube.com/watch?v=zgr3UoZVHJI>

The first type of premillennialism is called dispensational. The dispensational premillennialist has some further set of attributes that are going to be distinctive from a second type which is called historical premillennialism. We will talk about the first type dispensational and then get to the historical perspective.

On the dispensational premills, the interpretation and exegeses of the scripture that the people have is strictly literal. They read the scripture and exactly what it says is how the scriptures are interpreted versus the allegorical perspective. Keep in mind there are two big differences; allegorical versus strict literal.

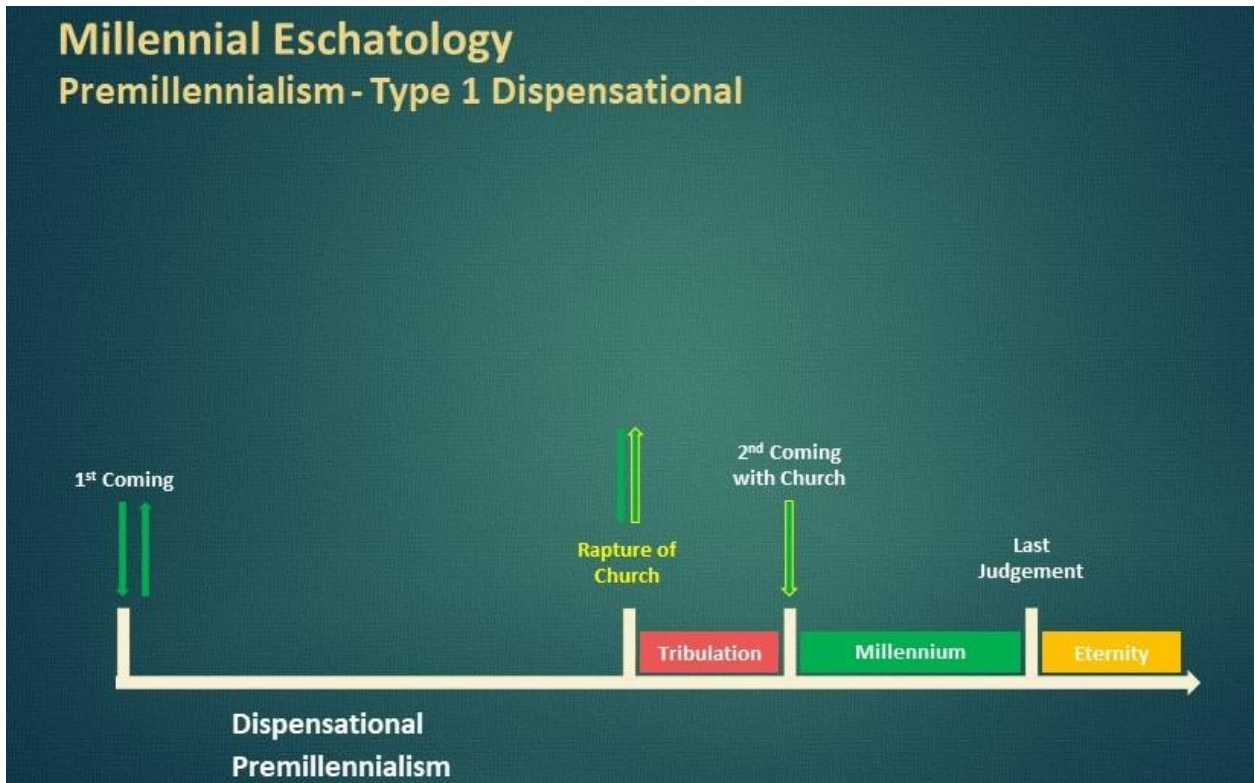
Regarding Israel and the church, the church and Israel are two distinct identities with two separate redemptive plans. There are two, or more separate dispensations. This dispensationalism is the title of this, also can relate to the dispensations of the eras that people say are extant in Biblical history. Some people say there are up to seven dispensations that have transpired; we are in the seventh which is called 'the church era'. There are some distinction that some of the premills will have at this point, but just know it's there. Clearly the church and Israel are two separate identities in this eschatology.

The rapture is part of this belief system and the church is raptured either at three and a half or seven years before the return of Yahushua. It's clear to say that it is before the tribulation, not during or after. There are some perspectives that say during and towards the end but generally people that believe the rapture associated with this say that it happens at three and a half or seven years before the tribulation starts which is before Yahushua returns.

This is also known as pre-trib rapture, so you hear this pre-trib, post-trib, mid-trib, and that relates to when the rapture actually occurs. The majority view is this pre-trib rapture in this eschatology. Also, the seventieth week of Daniel enters into this and how you would interpret that. We will take a look at that scripture as it relates to 1 Thessalonians. Depending upon how you interpret Daniel chapter 9 determines how you view 1 Thessalonians chapter 4.

For Yahushua himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of YHWH: and the dead in the Messiah shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Master in the air: and so shall we ever be with the Master.
(1Th 4:16-17 RNKJV)



Is that literal? How does that occur? When does it occur? Does it occur during or before the tribulation period? This is depending upon your interpretation of what Daniel 9 says. Obviously, both the living and the dead are taken to heaven if you follow what 1 Thessalonians literally says.

The schematic of this certainly is much different than the amill schematic; we have the same beginning point, a first coming back in the first century, and a resurrection in 30 CE. There is a period of time that for two thousand years that goes by, we are in this period of time, and we are approaching the time most everyone that has this belief system, which may be very soon that there will be a harpadzo, a the church.

What happens at the rapture is only for those people in the church. Yahushua comes, goes back to heaven with the church at this point in time, and then the tribulation comes. Yahushua makes a pass to come and get the church at this point, the tribulation starts and then Yahushua returns with the church at the end of the tribulation and the beginning of the millennium.

I'm sure you see the major difference between this perspective and the amill.

A few more attributes of belief is that those who hold fast to Yahushua during the seventieth week of Daniel, would potentially include 144,000 Israelites and or Jews. Most people say that those are Jews but there are twelve tribes of Israel that are mentioned. Those that survive that are the ones that populate the millennium. This is where the distinction of the dispensation of Israel has their own redemptive plan. Those 144,000 have a different plan of salvation versus the church.

The pre-eminence of Israel in other words, is kept separate from the church in this eschatology. Those who are raptured or raised previous to the tribulation period or the church, those will be the ones that will reign on earth with Messiah during the millennial period.

There are certainly at least two and perhaps more resurrections in this belief system. One resurrection of the righteous which is the church before the millennium and one general resurrection after the millennium. There are some that hold that the 144,000 which are the tribes of Israel will be resurrected as well at the beginning of the Millennium so you see these variations on the theme of the belief system. My purpose is to show you what the differences are. There are other differences that I have run into that I didn't catalogue in the presentation. I'm trying to get the major points across.

You don't find the background and history of this type of eschatology very far back in the writings of any of the church patriarchs. It's of recent origin, has distinctive elements about it and it seems the first you find of it is written by John Darby in the 1800's, and you see a variation of it by a guy in the Church of Christ whose name was Boll.

What probably brought it to the forefront was the Scofield Bible which was published in 1909, I think there was a second publication also. The Scofield Reference Bible uses this eschatology in its commentary. If you own a Scofield Bible you get the commentary side by side with the scriptures. I use lots of commentaries, I like to read what different perspectives are, but the Scofield commentary includes this premillennial dispensationalist eschatology so people that have read that think that it must be it.

Also, in more recent history is a book that was written called The Late, Great Planet Earth. I remember reading that book in the 1970's. I knew some things then but I didn't know much about the rapture so I read the book and went away with more questions than answers that's for sure. Probably the most current remembrance that people have is this left behind series and it is actually a sixteen volume book that had several movie franchises that went along with it. I think the most recent one was in 2012 or 2014 and it was a movie about the rapture. Both my wife Linda and I remember back twenty or thirty years ago that occasionally we would run across this same picture of something like the 405 in Los Angeles with all kinds of cars strewn all

over that were empty. They were just a bunch of abandoned cars with everyone else having to weave their way through. I think that is perhaps what is left over from the Left Behind Series.

Of course I have tried to include references along the way if a person wants to do their own homework, there are some good starting spots if you want to do your own search. My mantra is to always do your own homework. The second type of premillennialist is the historical.

Millennial Eschatology

Premillennialism - Type Two Historical

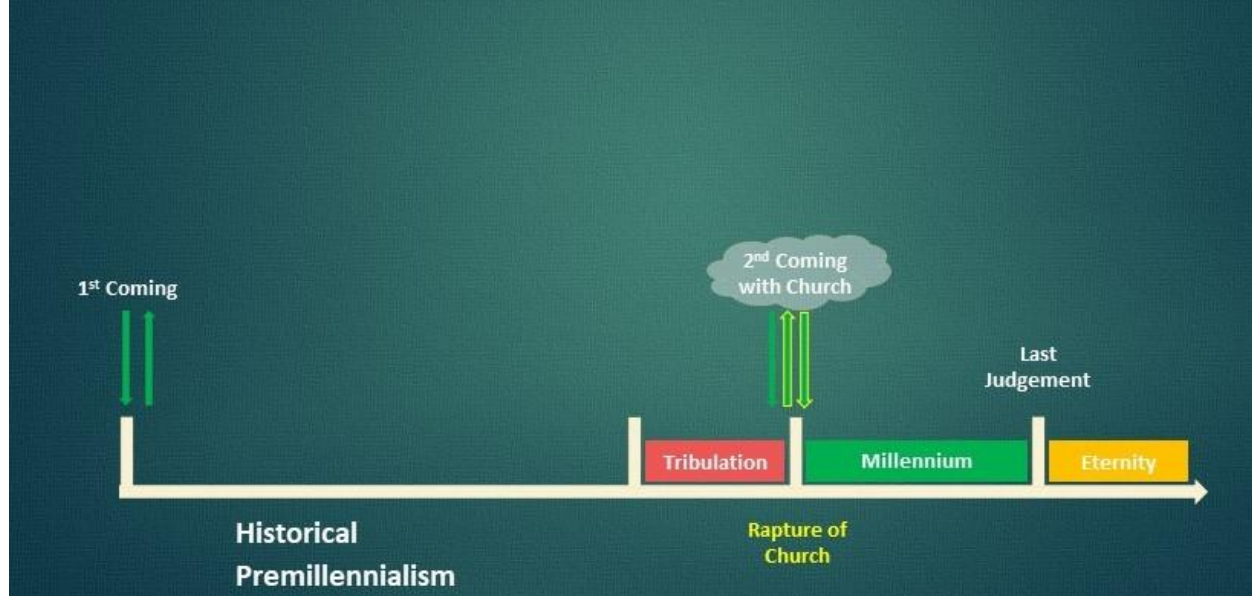
- Interpretation and exegeses - grammatico-historical
Hermeneutical method - discover biblical authors' original intended meaning ^{context}
- Israel and the church - believers of all ages are part of one group, revealed as the body of Messiah
- Israel/Judah have no distinct plan of redemption...
- The Rapture - the saints, living and dead meet Yahushua in the clouds immediately preceding millennial reign
- Two resurrections - one for righteous before millennium, one general after millennium

The interpretation and exegeses of the historical millennialist isn't literal, it is called grammatico-historical, that's a fancy way of saying what the context is. If you look into the writings of the scriptures you try to get the full intended meaning through the context.

The context is usually very important and all too easy, and some pretty popular groups like to say "here a little, there a little, precept upon precept", Isaiah 28:10 in other words, is the way we like to study the scriptures. I think the full council of YHWH is the way to study the scriptures. At least that is what Paul says. "Here a little there a little" possibly leads to some of these incorrect understandings.

The understanding here is to look at the context, and I like to look at the context myself, it makes you read more and study more but you can't cherry pick or proof text a verse here, a verse there and a verse someplace else and say that it is my understanding and eschatology. The historical premillennialist uses the context.

Millennial Eschatology Premillennialism - Type 2 Historical



Regarding Israel and the church, this perspective says that the believers of all ages are part of one group revealed as the body of Messiah. You have to think about what that means and we are going to go into it in the Third Session.

The body of Messiah and the Gentile church and the olive tree that provides the nourishment from the root, you probably have ears to hear to know what is coming when I say that much. In any case, we are going to look at that in some amount of detail in Session Three.

Another attribute that I will just comment on here is that Israel and Judah don't have distinctive plans of redemption in this particular belief system. What we have here from a timeline standpoint is again, the same first coming, the same return to the Father at the resurrection.

There is a period of time, again a couple thousand years which we are approaching the end of, and a period when the tribulation starts toward the end, or near the end of the tribulation. 1 Thessalonians 4:16 actually occurs and there is a resurrection of the dead and the living.

Yahushua comes, he takes the church back, and immediately, which might be a week, month or a year before he comes back to reign on this earth and the Millennium starts at that point. The rapture of the assembly of believers commonly called the church happens at this point so it is obviously different than the previous dispensational perspective.

Hopefully that gives you the distinctive differences of these two types of premillennialism. A couple of other finer points are that the rapture, the saints, the living and the dead meet Yahushua in the clouds immediately preceding the Millennium, just as I showed you on the chart.

There are two resurrections, one for the righteous before the millennium and one general after the millennium at this period called the Last Judgment.

Millennial Eschatology

Premillennialism - Type Two Historical

- History and proponents
 - held by early church leaders
 - Favored by Papias of Hierapolis ^{c. 100 CE}
 - Endorsed in Epistle of Barnabas ^{c. 110 CE}
 - Advocated by Irenaeus ^{c. 130 - 202 CE} - Bishop of Lyon, outspoken premillennialist
 - Future earthly kingdom is necessary because of YHWH's promise to Abraham
 - Advocated by Justin Martyr ^{165 CE}
 - It was taught among Churches of Christ by Barton W. Stone ^{1800 CE}
 - Other proponents - Baptists, Presbyterians, the Christian and Missionary Alliance, some Evangelical groups, most COGs, most Hebrew Roots assemblies

Some of the historical background and proponents of this is that probably this was one of the big surprises to me as I studied into all of this is that this view seems to be the one that was held by the early church leaders. These were the people that were the theologians and the scholars that came immediately after the apostles. We are going to look in a more detailed fashion at this again in session number three coming up.

This eschatology was favored by a guy named Papias of Hierapolis; he was a believer at the end of the first century and is an interesting case study because he had some direct contact with the apostles. This eschatology was also endorsed in a writing called the Epistle of Barnabas which wasn't much after this writing from Papias.

Both of these guys were known about by Irenaeus, the Bishop of Lyon who was an outspoken premillennialist and wrote a lot about it. Something that Irenaeus wrote in his treatise called Against Heresies is that the future earthly kingdom is necessary because of YHWH's promise to Abraham. A couple of other things he wrote in the treatise are that the promise remains steadfast.

“The promise remains steadfast....YHWH promised him the inheritance of the land. Yet, Abraham did not receive it during all the time of his journey there. Accordingly, it must be

that Abraham, together with his seed (that is, those who fear YHWH and believe in Him), will receive it at the resurrection of the just.” (Against Heresies 5.32)

This is obviously showing that Irenaeus believed that there would be a literal return; you can see it again in another section of his writing Against Heresies.

Blessing to Jacob “belongs unquestionably to the times of the kingdom when the righteous will bear rule, after their rising from the dead. It is also the time when the creation will bear fruit with an abundance of all kinds of food, having been renovated and set free...And all of the animals will feed on the vegetation of the earth...and they will be in perfect submission to man. And these things are borne witness to in the fourth book of the writings of Papias, the hearer of John, and a companion of Polycarp.” (Against Heresies 5.33.3)

We see the writings of Papias referenced here and will see that the writings of Papias seem to reference the scripture also, so it’s an interesting find that Irenaeus in terms of history and was a proponent, and also, this perspective was advocated by Justin Martyr in 165 CE.

Jumping much forward to more contemporary times it was taught among the Churches of Christ by a guy named Barton Stone. Other proponents of this eschatology would include some groups of the Baptists and Presbyterians, the Christian and Missionary Alliance, some Evangelical groups, most Churches of God, particularly the seventh day, and most Hebrew Roots assemblies. That is a thumbnail sketch of a bit of history and a bit of the proponents.

The last category to look at is called postmillennialism. When you look into this you find a term called “postmillennialism “, we get tangled up in what people like to call things, also the common street name is “postmills”.

Millennial Eschatology

Postmillennialism

- Aka postmillenarianism, postmills
- Minority view today - some similarities with amillennialism
- Israel and the church - church is eschatological fulfillment of Israel dispensationalism - replacement theology
- Yahushua established His kingdom on earth in first century CE
- Yahushua returns second coming after the millennium when majority of the world has accepted Messiah
- An era not literal thousand years Messiah will reign over the earth, not from literal/earthly throne

- Current age will be time of steady and upward growth - gradual spiritual influence on earth
- Majority of Earth dwellers become Messianic believers through efforts of the church
- Current age is the kingdom - unspecified duration
Some assert millennial phase of the kingdom is present
some assert millennial phase is future (after universal acceptance of Messiah)
- Kingdom of YHWH - a spiritual entity experienced on earth resulting from proclaiming gospel
- Church is established with the gospel, the Holy Spirit and the Great Commission
- Gradually faith, righteousness, peace, and prosperity prevail in the affairs of men and nations
- Yahushua rules the Earth virtually from heaven

Postmills are a minority view today out of all of that I have presented, the fewest people have this perspective. There are some similarities with the amillennialist viewpoint which you will see as this unfolds.

Regarding Israel and the church, the church is the eschatological fulfillment of Israel. In other words, it is the same as the amill perspective commonly known as dispensationalism, successionalism and replacement theology. All of these terms sort of inter-relate and that is part of what this eschatology is about.

Yahushua established his kingdom on the earth in the first century, and we will look at the question, did he do that, and if so to what degree? We will take a look at that question but that is something that this eschatology espouses.

Yahushua will return which means that his second coming will be after the millennium when the majority of the world has accepted him and that is why it is called postmillennialism. Yahushua returns after the millennium.

The Millennium is an era not a literal thousand year period that the Messiah will reign over the earth, but not from a literal earthly throne. The current age will be a time of steady and upward growth, gradual spiritual influence on the earth and that would be today. Are we gradually growing? It's another question that we are going to ask in detail a little later. The current age is a time of steady and upward growth. That is what this belief system would espouse. Also, the majority of the earth dwellers become Messianic believers through the efforts of the church, in other words, through the gospel over time.

The current age is the kingdom, but it has an unspecified duration and there are a couple of deviations here that some assert that the millennial phase of the kingdom is present today, and some assert that the millennial phase is still future and after there is a more universal acceptance of the Messiah.

Regarding the kingdom of YHWH or the kingdom of heaven, they would have you believe that it is a spiritual entity experienced on earth resulting from proclaiming the gospel. That is the belief system that they have. They would use Isaiah 2 as a proof text:

And it shall come to pass in the last days, that the mountain of YHWH's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of YHWH, to the house of the Elohim of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of YHWH from Jerusalem. (Isa 2:2-3 RNKJV)

The belief system is that is what is going on today, the mountain of YHWH is established and it is growing bit by bit, preaching by preaching, the gospel going out around the earth little by little. Additionally in the postmill eschatology, the church is established with the gospel, the Holy Spirit and the Great Commission, all three. Of course that would be easy to use Matthew 28 as a proof text for that because Yahushua told his apostles:

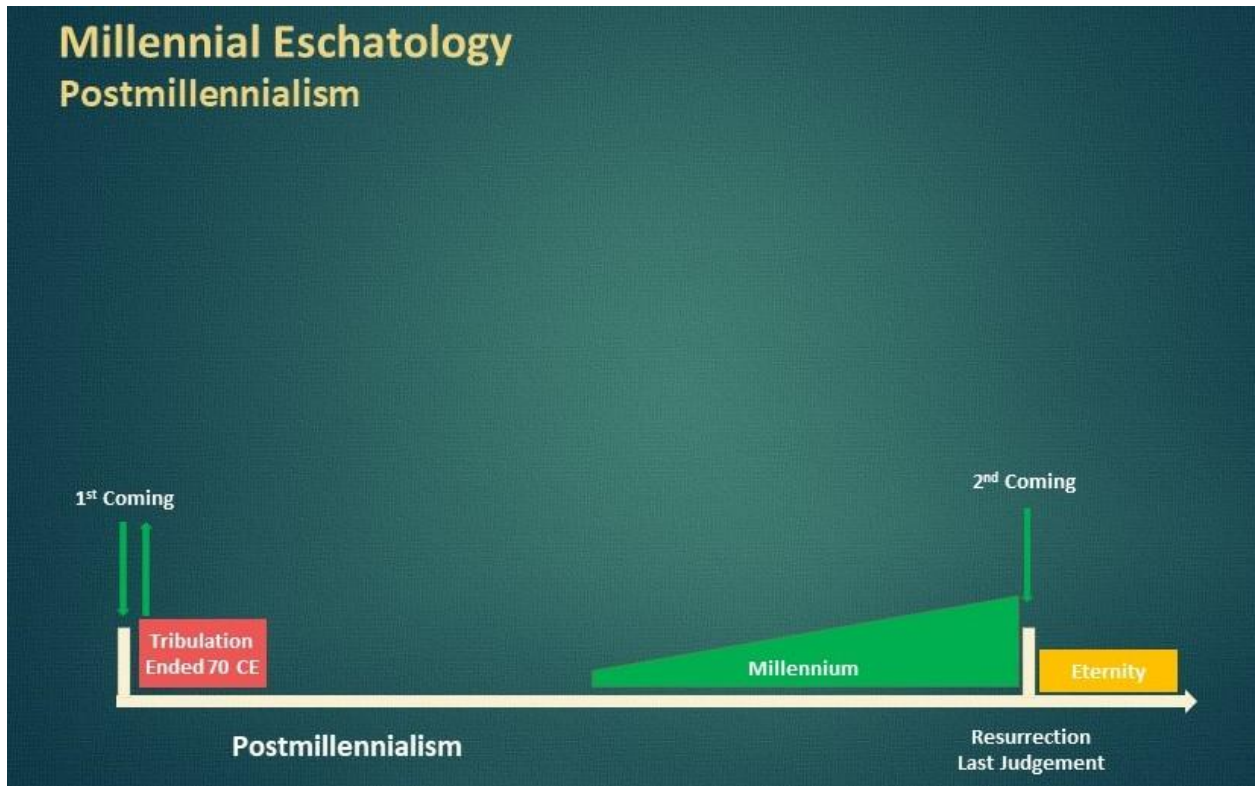
Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the age. (Mat 28:19-20 RNKJV)

Obviously that started with the apostles so this eschatology believes that just has continued and that is why we are in the Millennium, because that is all going on. Gradually faith, righteousness, peace and prosperity will prevail in the affairs of men and nations. Part of this belief system is also much like the amill perspective that Yahushua rules the earth virtually from heaven. They would use Psalm 22 perhaps as a proof text:

All the ends of the world shall remember and turn unto YHWH: and all the kindreds of the nations shall worship before thee. For the kingdom is YHWH's: and he is the governor among the nations. (Psa 22:27-28 RNKJV)

Of course that would mean in this perspective that he is the governor now, so the timeline schematic of this would be somewhat different than any of the others but it would be similar to what I am showing you here. The same first coming, back in the first century 30 CE would have been the resurrection date, of course some people say 29 and some say 31 or 33; there is a

variation. We have looked at those equations and have made a number of presentations on the ministry of Yahushua. I say 30 CE because it appears to us looking at the history and it seems that is how it comes out, 30 CE. I don't want to be attached to that I am just saying that when I say 30 CE it is the time we believe that the resurrection happened.



There might be some preterism in effect that the tribulation ended in 70 CE when the Temple was razed and Titus Vespasian overtook Jerusalem and Jerusalem was desolate for a number of years before 1948 when Israel was returned to the land.

If you remember, some people said the millennium hasn't started in this belief system some people say it has, and it depends upon where we are at in the couple thousand years. Where we are today you could extend this millennium back or move it forward depending upon the specifics of what your belief system is as a post millennialist. There is a second coming and that is when the church is brought into the realm with Yahushua returning with the church.

**Millennial Eschatology
Postmillennialism**

- Partial preterist interpretation of Revelation - majority of prophesy fulfilled in 70 CE
- Current age is fulfillment of YHWH's promise to Abraham

- Millennial history ends with general resurrection, final judgment followed by eternity
- Millennial rule starts before the second coming
- One resurrection - the righteous and wicked at the end of the millennium
- Millennial history ends with general resurrection, final judgment followed by eternity

There is a partial preterist that I have already mentioned, that the majority of prophecy was fulfilled in 70 CE and the current age is the fulfillment of YHWH's promise to Abraham. Genesis 12 shows us that:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. (Gen 12:2-3 RNKJV)

That is taken as from the first century up through now in its interpretation.

The millennial history ends with the general resurrection, so at the end of the millennium Yahushua returns, the general resurrection happens and there is a final judgment followed by eternity. There is a millennial rule that starts before the second coming so that millennial rule is occurring at this point in time, wherever the millennium has started in this belief system.

There is really one resurrection, the righteous and the wicked at the end of the millennial period when Yahushua returns.

Millennial Eschatology

Postmillennialism

- History and proponents
 - Calvinist movement known as Christian Reconstructionism - John Calvin ^{1509 - 1725 CE}
 - Systematic postmillennialism developed with new interpretation of Revelation 20 - Daniel Whitby ^{1638 - 1725 CE}
 - Dominant theological belief among abolitionist reform ^{slavery} American Protestants ^{1850 CE}
 - Seven characteristics of evangelical postmillennialism developed - Kenneth L. Gentry Jr, He shall have dominion: A Postmillennial Eschatology (Tyler, Tex.:Institute for Christian Economics, 1992, pp. 70-73)

With that, the history and proponents of this system include John Calvin dating back to the 16th century, particularly the Calvinist movement known as the Christian Reconstructionism. It was the reconstruction of the church if you will or the reformation of the church.

There was a systematic documentation of postmillennialism developed from the interpretation of Revelation 20 by a guy named Daniel Whitby in the seventeen hundreds and this belief system was really a dominant theological belief among the abolitionists, particularly the American Protestants and the abolitionist reform had to do with the removal of slavery from the United States.

Most recently dating back to the 1990's there was seven characteristics of postmillennialism was developed by this guy named Gentry in a book that he wrote about postmillennial eschatology.

Reference: What is Postmillennialism? By Thomas D. Ice, Liberty University,
https://digitalcommons.liberty.edu/pretrib_arch/42/ tdice@liberty.edu

https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1041&context=pretrib_arch

When we put all of this on one page and look at the summary of it all, take a look at some of the key viewpoints. One viewpoint is what is the viewpoint of the belief system regarding the millennium and what about Yahushua's reign? What is the viewpoint of Israel versus the church? What about human history, and the resurrection?

View	Amillennial
The Millennium	A figurative number
Yahushua's reign	Reigns spiritually on a heavenly throne or reigns spiritually in the hearts of believers
Israel	The Church replaces promises given to national Israel
Human History	Human history will get progressively worse, as the gospel reaches all nations
Resurrections	One - the righteous and wicked at second coming of Messiah

The one we went into first was the Amillennial eschatology, and the millennium is thought of as a figurative number. Yahushua's reign is spiritually on a heavenly throne and he reigns in the hearts of believers in this eschatology.

The church replaces the promise given to national Israel and human history is going to get progressively worse as the gospel reaches all nations. There is one resurrection of the righteous and the wicked at the second coming of the Messiah.

If you are amillennial that is a fair overall summary and again there will be some people that will say they disagree with part of that but this is what the amillennial perspective is generally.

In contrast, we looked at the premillennial dispensationalist and that type of premillennial eschatology believes that the millennium is a thousand year period and also Yahushua's reign is literally on the kingdom on the earth after his second coming.

View	Amillennial	Premillennial Type 1 Dispensational
The Millennium	A figurative number	A literal 1,000 year period
Yahushua's reign	Reigns spiritually on a heavenly throne or reigns spiritually in the hearts of believers	Reigns literally in a kingdom on Earth after his Second Coming
Israel	The Church replaces the promises given to national Israel	Messiah reigns in Israel over a regathered Israel
Human History	Human history will get progressively worse, as the gospel reaches all nations	Human history will get progressively worse, as the gospel reaches all nations
Resurrections	One - the righteous and wicked at second coming of Messiah	Two or more – one or two for righteous before millennium, one general after millennium

The Messiah will reign in Israel over a re-gathered Israel and that human history will get progressively worse as the gospel reaches all nations and that there are at least two and maybe more resurrections depending upon the specifics of the believer in this particular category. There will be a resurrection before the millennium and then one general resurrection after the millennium ends.

In contrast, the historical premillennial perspective is very similar to the dispensational with one variation. The historical premillennial perspective is a thousand year literal period and Yahushua reigns literally just like the dispensationalist believes.

View	Amillennial	Premillennial Type 1 Dispensational	Premillennial Type 2 Historical
The Millennium	A figurative number	A literal 1,000 year period	A literal 1,000 year period
Yahushua's reign	Reigns spiritually on a heavenly throne or reigns spiritually in the hearts of believers	Reigns literally in a kingdom on Earth after his Second Coming	Reigns literally in a kingdom on Earth after his Second Coming
Israel	The Church replaces the promises given to national Israel	Messiah reigns in Israel over a regathered Israel	Believers of all ages part of one group, revealed as body of Messiah
Human History	Human history will get progressively worse, as the gospel reaches all nations	Human history will get progressively worse, as the gospel reaches all nations	Human history will get progressively worse, as the gospel reaches all nations
Resurrections	One - the righteous and wicked at second coming of Messiah	Two or more – one or two for righteous before millennium, one general after millennium	Two – one for righteous before millennium, one general after millennium

The category of believers of Israel and the church is different though. The believers of all ages are part of one group and revealed as the body of Messiah. That is different than two separate dispensations that the dispensationalist has.

The reason that type one is titled premillennial dispensational is because of this difference in the dispensation of Israel versus the church. I didn't make that up by the way, the scholars that write about this use this as distinctions so that's why the dispensational premillennial perspective versus a historical premillennial perspective.

It is similar that human history will get progressively worse as the gospel reaches the nations. In regards to the resurrection, the historical perspective is that there are two resurrections one for the righteous before the millennium, and one general resurrection after the millennium that will include righteous and unrighteous. That will probably include the righteous that grew up and died during the millennial thousand year period, but there are different perspectives on that so I won't go into the details of it.

The comparison to the postmillennial eschatology, the postmillennial think that the millennium is a figurative number just like the amill does and Yahushua reigns spiritually in the believer's hearts and the gospel transforms the nations of the earth to Yahushua. That is a slight difference from the Amill perspective but it is similar that the church replaces the promises given to national Israel. A major difference here in this eschatology is that the human history will get progressively better. The nations eventually are transformed by Messiah's reign in society so that is significant differences that differentiate it from the amill perspective. Fundamentally, the resurrections are similar that there is one resurrection for the righteous and the wicked at the end of the millennial period.

View	Amillennial	Premillennial Type 1 Dispensational	Premillennial Type 2 Historical	Postmillennial
The Millennium	A figurative number	A literal 1,000 year period	A literal 1,000 year period	A figurative number
Yahushua's reign	Reigns spiritually on a heavenly throne or reigns spiritually in the hearts of believers	Reigns literally in a kingdom on Earth after his Second Coming	Reigns literally in a kingdom on Earth after his Second Coming	Reigns spiritually in the hearts of believers, as gospel transforms nations of the Earth
Israel	The Church replaces the promises given to national Israel	Messiah reigns in Israel over a regathered Israel	Believers of all ages part of one group, revealed as body of Messiah	The Church replaces promises given to national Israel
Human History	Human history will get progressively worse, as the gospel reaches all nations	Human history will get progressively worse, as the gospel reaches all nations	Human history will get progressively worse, as the gospel reaches all nations	Human history will get progressively better, the nations eventually are transformed by Messiah's reign in society
Resurrections	One - the righteous and wicked at second coming of Messiah	Two or more – one or two for righteous before millennium, one general after millennium	Two – one for righteous before millennium, one general after millennium	One - the righteous and wicked at end of millennium

With that, I have a few observations that go along with this material:

Observations

- Yahushua establishes the kingdom (Rev. 19-20), not the preaching of the gospel
Yahushua establishes his kingdom, but it isn't a result of preaching the gospel. A few scriptures that seem to go along with that would be:

And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. (Mat 24:22 KJV)

It isn't talking about because the gospel got preached; it is because things have degenerated to the point where man is going to destroy himself if the days weren't shortened. This comment

in Matthew 24 doesn't seem to have anything to do with the preaching of the gospel although the gospel was preached to all the world is what it says. The end results are not favorable.

Also in Revelation 11:

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Elohim, and of his Messiah; and he shall reign for ever and ever. (Rev 11:15 RNKJV)

None of this in Revelation mentions a gospel being preached which triggers all of this. What seems to be triggering these catastrophic events is man's rejection of YHWH's way.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for YHWH Elohim omnipotent reigneth. (Rev 19:6 RNKJV)

Yes he comes back, he reigns, the trigger isn't the result of the gospel being preached, the trigger is the Babylonian system taking over the world and if it wasn't put down it would even destroy itself effectively.

Something else that seemed to strike me as I looked at this:

- Gospel message in the current age identifies the elect for future kingdom

The gospel message in the current age is really to help show and identify the elect for the future kingdom. It's the gospel that is helping people understand and be converted. Without it people wouldn't know that Yahushua died, was buried, was resurrected on the third day for us. Matthew 20 says:

So the last shall be first, and the first last: for many be called ^{G2822=invited, appointed}, but few chosen ^{G1588=selected}. (Mat 20:16 RNKJV)

I think this amazing, many are called and invited but few are chosen or selected and that is really stunning if you think about it. Many are invited, so people see the invitation and think yes, Yahushua did give his life for me and they understand that perhaps the purpose of the gospel, but there is action required.

This is not salvation by works but we have to follow and be obedient to YHWH and Yahushua. We have to follow his ways and show an interest and want to grow and learn. I think that is what triggers the second part of this, the chosen part. You become selected depending upon your attitude about this and what you do about the calling that you were given. Ephesians 1 says:

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise (Eph 1:13 RNKJV)

The gospel is the catalyst but you have to have faith and accept Yahushua as the Son of YHWH and the one that gave his life for you and me. After hearing the gospel message you were sealed with that Spirit of promise.

- There is not gradual human progress going on here

As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after Elohim. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. (Rom 3:10-12 RNKJV)

We're not getting better, we're getting worse

For since by man ^{Adam et al.} came death, by man ^{Yahushua} came also the resurrection of the dead. For as in Adam all die, even so in the Messiah shall all be made alive. (1Co 15:21-22 RNKJV)

Observations

Also as we live and see, we know the gospel message is going out today.

- Increase in number of Messianic converts has not influenced socio-cultural transformation
Too often there is cultural regression

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. (Rev 18:4 KJV)

- Many apply allegorical interpretation to the millennial kingdom of YHWH
Augustine ecclesiology and eschatology venerated

The allegorical interpretation is the majority viewpoint today. What I have discovered so far as I have looked at this I ask the question, why is that? It's really Augustine's ecclesiology and eschatology has become the venerated choice. It is what is taught in seminaries, and most schools that have anything to do with religion. Augustine is the patriarch and has written so much that he was venerated when he was alive and has continued to this day to substantially influence the belief system not only in this area of the millennium but in many areas of mainstream Christianity. Augustine is the foundation.

- Fulfillment of millennial conditions predicted in scripture - only as result of revolutionary intervention of Yahushua at His second coming

It's revolutionary that Yahushua has to return and we see lots of prophecy about that.

Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of YHWH, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith YHWH. (Jer 31:12-14 RNKJV)

This is forward looking pointer to Yahushua's return and a period of time that will initiate as a result of him returning.

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in ^{on-NKJV} earth, as it is in heaven. (Mat 6:9-10 RNKJV)

Even the model prayer seems to be referencing a period 'on' this earth, even if you view this as 'in' this earth, it's here, it's a kingdom that's coming, it's something that we pray about. Thy kingdom come our Father, it's not something that's universally here and extant today.

*Let not your heart be troubled: ye believe in YHWH, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, **I will come again**, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. (Joh 14:1-4 RNKJV)*

Yahushua is talking about his coming again with a habitation, a place for us. To me, it doesn't sound virtual when I read these kinds of scriptures although it depends upon your training, background, how you were originally taught and your conditioning, your bias on how you interpret these scriptures. All I am trying to show you is to take a look at your belief system and research the alternatives.

Observations

- Church does not replace Israel
- Replacement theology ^{AKA supersessionism} - church assumes the fulfillment of promises made to national Israel

We certainly see in the Tanakh, and in the Old Testament the promises made to Israel. In the New Testament you don't see that anymore, you see "the church" having the blessings.

Romans 11 perhaps start what will be a more lengthy dialogue on this and I am only going to show you the tip of this iceberg. Paul talks about this and shows us exactly what the disposition of the church is versus the disposition of Israel in the book of Romans.

I say then, Hath YHWH cast away his people?

Paul is talking about the Israelites in context.

*By no means. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. **YHWH hath not cast away his people which he foreknew.***

We ought to be able to take this one line here and know that there is not something that has been fulfilled by something called the church. YHWH has not cast away his people which he foreknew.

*Know ye not what the scripture saith of EliYah? how he maketh intercession to YHWH against Israel, saying, YHWH, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of YHWH unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal ^{1Ki 19:10, 14}. Even so then at this present time **also there is a remnant** ^{G3005=remainder} according to the election of favour. (Rom 11:1-5 RNKJV)*

This is really pretty stunning what Paul writes about in Romans chapters 9 through 11. I would interject at this point that this section of Romans would be a good pre-study for the subsequent Session Three that is coming up in this series on the Millennium. If I could give you an assignment, read Romans 9, 10 and 11 in its fullness. It's amazing what Paul has stitched together using examples like this example about EliYah. The example of EliYah is about Israel, but Paul uses it in the context of the Gentiles as well. You have to read this and contemplate it in order to understand it. Certainly pray for understanding in this section of scripture because it gives us all the answers that have to do with replacement theology.

Going on in Romans:

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away wickedness from Jacob: (Rom 11:25-26 RNKJV)

Who is Jacob? Jacob became Israel.

*Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our Elohim in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand **of all the tribes of the children of Israel.** (Rev 7:3-4 RNKJV)*

One hundred and forty four thousand Israelites, but there are some pretty interesting work-arounds to what this means when you start examining the commentaries. It says here there are a hundred and forty four thousand Israelites that become sealed in the end time.

Do Your Own Homework

I have said do your own homework a couple of times along the way, certainly doing your homework on a subject like this is paramount for proper understanding. I have tried to be unbiased and nonjudgmental in the presentation of these alternatives. Many good people have studied this and have these varying alternative understandings and eschatology but what do you believe?

Hopefully what you believe isn't the result of just listening to some sermon you heard, or listening to some friend of yours that talks about what the Millennium is or is not and whether it's literal or figurative. Hopefully your understanding is the result of studying the scriptures. Some of the scriptures that I show here are intended to encourage you to look and seek.

And ye shall seek me, and find me, when ye shall search ^{H1875=to tread or frequent, seek or ask} for me with all your heart. (Jer 29:13 KJV)

You have to be willing to search for the truth with all of your heart. You have to be willing to search for Yahushua and YHWH, and to ask and to search.

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. (Mat 21:22 KJV)

This is significant; do you ask Yahushua and YHWH for understanding in topics like this? Or for that matter, any matter of eschatology or belief or any help that you need. We want to ask prayerfully for understanding, and to contemplate what he shows us. To be willing to change our understanding, to be willing to shed our old previous conditioning and bias and look for the truth that YHWH would have us to have as part of our being, a part of our heart.

Every word of YHWH is pure ^{G6884=to fuse metal, refine}: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar. (Pro 30:5-6 KJV)

Beloved, believe not every spirit, but try ^{G1381=test, examine} the spirits whether they are of YHWH: because many false prophets are gone out into the world. (1Jn 4:1 KJV)



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