

4th Message: The Nature of and the Need for the Millennial Kingdom (by Ryun Chang)**I. Demography & Governance of the Millennial [a.k.a., Messianic] Kingdom****A. Demography**

- 1) Glorified resurrected saints (Phil. 3:21)
- 2) Mortal Humans; their identity not clear (Zec. 14:16; Mt. 24:46)

B. The Governance of the Kingdom

- 1) Sin still exists in the millennium but Satan will be absent.
- 2) Geopolitical nations still exist (Rev. 20:2-3).
- 3) The glorified saints (of Israel & the Church) assist Jesus in governing the nations (Rev. 20:6; Romans 8:18).

II. Amillennialism Enriches Our Understanding of the Spiritual kingdom Reigning Within Us Right Now**A. Animals' behavior:** *The wolf and the lamb will feed together...the lion will eat straw like the ox* (Isaiah 65:25^a).

- 1) DP: This isn't occurring now nor is it about heaven, so it's the millennium—no bearing on our lives today
- 2) Amil: It's an allegorical foreshadowing of humans in conflict being reconciled in Christ. Matthew Henry: "When God is reconciled to us, which gives us a new heaven, the creatures too are reconciled to us, which gives us a new earth (Is. 65:17; Eph. 2:14).
- 3) Which interpretation do we need for today amid racial tension and disintegrating marriages?

B. Will People Die in the Millennial Kingdom? *"No longer will there be in it an infant who lives but a few days...the one who does not reach the age of one hundred will be thought accursed."* (Isaiah 65:20)

- 1) DP (literalist): Since this isn't happening today and it isn't heaven, this refers to the millennium—has no bearing on our lives. There is death in the kingdom but without Satan people will live a long time.
- 2) Amil: Since Isaiah 65:20 begins with 65:17 (*new heavens and a new earth*), "Isaiah is not speaking here about a newness which will last no longer than a thousand years but about an everlasting newness."
- 3) Why am I, as a premillennialist, highlighting the strength of Amil?
 - a) No to a zero-sum hermeneutics.
 - b) Disagreeable views may have a few things right.
 - c) Your view may be right despite some errors.

III. The Need for the Millennial Kingdom

Why do Dispensational Premillennialism and Historic Premillennialism disagree with each other?

A. Review: How to properly interpret the OT light of the NT and the NT in light of the OT

B. The Core Theological and Hermeneutical Matters that Affect Our Theology

Are Israel and the Church distinctive or is the Church the spiritual Israel?

- 1) DP (represented by John Walvoord): Israel and the church are separate entities.
 - a) Therefore, all the promises God made to Israel in the OT will be fulfilled by Israel in the NT.

- b) God promised David a literal kingdom:
 - c) So why is their need for the millennial kingdom? God needs to fulfill His promise made to David.
 - d) Israel will co-reign with Christ in the millennial kingdom, serving as a model nation.
- 2) Historic Premillennialism (HP) (represented George Ladd)
- a) Shouldn't interpret the OT literally "and then fit the NT into it."
 - b) It's because "the OT did not clearly foresee how its own prophecies were to be fulfilled."
 - c) Example: Hosea 11:1 was historical, not prophetic; but Matthew uses it as a prophecy (Matt. 2:14-15).
 - d) Therefore: "Cannot be sure how the OT prophecies of the end are to be fulfilled."
 - e) "The OT promises to Israel are fulfilled in the Christian Church."
 - f) Why is Ladd still a premillennialist? Because Rev. 20:1-6 says so— his view is not based on the OT.
- 3) What then, is the need for the millennial kingdom for HP?
- a) Not because God must fulfill promises made to Israel.
 - b) Isn't it far better to go straight to heaven?
 - c) The Bible is silent on the purpose of the millennial kingdom.

C. Possible Purposes for the Millennial Kingdom Before Ushering into the Eternal State (Ladd)

- 1) In view of Phil. 2:5-11 ("*every tongue confess that Jesus is the Lord*"), the earthly rule of the Messiah over the nations will be the only time in human history when everyone will confess that He is the Lord.
- 2) The final rebellion (Rev. 20:7-10) will vindicate God & His justice once and for all (Jer. 17:9; 2 Pet. 3:9).

IV. The Conclusion of Eschatology: The Vindication of God

A. God's Judgment—Always Fair: "*I...have vindicated my holiness in the sight of many nations*" (Ezekiel 39:27).

B. God's judgment—Always Merciful: "*You, O Lord, are slow to anger...*" (Psalms 86:15)

Discussion Questions

- Did you have a position on eschatology before this retreat? Which view seems more biblical to you and why?
- We may have different views, but our responses should be same: "*Be on guard! Be alert!*" How will you prepare?