

judged. Then he says, the rest of the dead live not until the thousand years are finished, and at the end of the thousand years, the rest of the dead are raised from the dead, but he said, this thousand years is a figurative term, that might be a few months. So that actually Abraham Kuyper takes Revelation 20 in the specific sense exactly as it stands, and gives the pre-millennial interpretation of it, but he says, the thousand years is a figurative expression for a time which may be just a few minutes. One writer that I know, one post-millennial writer says, the thousand years means perfection, it refers to the perfect state of happiness of the Christian in heaven. It isn't a time at all. Kuyper's interpretation, all you have to do is to say is that a thousand years is not a minute but a thousand years, and you have the pre-millennial interpretation. His commentary is very good, and he has a good approach, but on that point, he says that he must go along with (12).

END OF CLASS.

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Now we were considering number four, a brief consideration of the most typical a-millennial position, and we noticed under it, first its good point, one, that it can hold to the imminent glorious return of Christ. And that is pretty hard for post-millennialism to hold to. Then we noticed b, its errors, and number one, It must explain away the Old Testament predictions of an earthly kingdom. And these are very explicit and very clear. (Student). If you can explain them away you can explain away anything in the Scripture. Number two, It misses the teaching of the Removal of the curse from the earth. A comparatively minor criticism, because there are only two passages that I know in which the promise is made. Number three, it must twist Revelation 20 beyond reason. And anyone who is not ~~yet~~ already (2) strongly on the matter, if you will read discussions of Revelation 20 by a-millennialists or post-millennialists, will see how - well, you almost think you are reading the writings of Karl Barth. I was reading quite a bit by Barth in the last few days, his commentary on Romans, and when Paul says, he wishes that he might be a curse for the sake of his brethren in the flesh, Israel, and what that has to do to prophet - glory much in