

Why do you believe premillennialism is true?

1. Though there is a spiritual phase of the kingdom into which one enters when he is born again, (John.3:3,5; Rom.14:17) there is also a future kingdom of Christ that is Jewish and Davidic (Is.9:6,7; 22:22,23; Jer 30:9; Ezek. 37:24; Hos.3:5; Amos 9:11; Ps. 89:3,4; 132:10,11) Also Lk.1:32,33; Mat.9:27; 21:9; 22:41-46; Acts 2:25-36; 15:16 . Christ's future reign has historical continuity with the Jewish people to whom were committed the oracles of God (Rom.3:2; 9:6; 11:25-36)

2. Jesus is the king of the Jews. So was He born (Mat.2) and so was He charged and crucified (Mat.27:2,11-14; John 18:28-38) See Mat. 26:64; Mk.14:62; Lk. 22:67-70 where He is the Son of Man who will be seen coming on the clouds of heaven cf. Dan.7:13. His fut. kgdm. comes cataclysmically and not dot arise out of this world.

Buswell notes: "The anti-millennial interp. of Cthe words of Christ, "My kingdom is not of this world," would take the meaning out of His words in regard to the kingdom of truth. If "not of this world meant "not exercised over this world" then His kingdom of truth must be otherworldly as well, and the gospel propaganda throughout this world is a misguided effort. But what Jesus said was that His kingdom is not from this world as its source."

3. Christ will have a future kingdom in a way in which it is not now His kingdom. We pray, "Thy kingdom come, thy will be done on earth as it is in heaven" and when the 7th angel sounds his trumpet the voices declare, "The kingdom of this world has become our Lord's and His Christ's"(Rev.11:15 ff)

4. The transfiguration was a preview and token experience of Christ's future kingdom (Mat.16:28; Mk.9:1; 2 Pet.1:16)

5. Christ's triumphal entry into Jerusalem (the fulfillment of Zech.9:9) was regarded by all four Gospel writers as a prefiguration of His future kingdom and kingship in the Israelitist and Davidic sense of the term

6. Christ is not now exercising governmental functions as an effective king here on earth but the gods of (his world) (Satan) is blinding men's eyes to the Gospel so His kingdom must still be future in the sense required by that pre-figured in the transfiguration and triumphal entry scenes.

7. Saints are going to reign with Christ on earth, Rev.5:9,10 (and that is not God's purpose for them yet on earth today) Today the saints are ruled over by godless tyrants and wicked men. Contra. Rom.8:17-26, pres. suffering with future reigning. Tho heirs now, the reigning comes later. Cf. Mat. 19:27,28 re the 12 thrones judging the 12 tribes of Israel. Who is doing this job today if the millennium is now? The time when Christians reign in the kingdom of Christ is not now, but after the resurrection of the just.

8. On several occasions Christ compared His second coming to the return of a householder after an extended absence. We are commanded to watch because we do not know when He is coming Cf. Lk. 12:35-40,46. Those who are told to watch are not regarded as having entered into their inheritance of kingship with Christ. In Lk.19:11-27, the parable of the nobleman, concludes with Christ saying, "Be thou ruler over 10 cities . . . five cities . . ."