

"Millennium" in The New Schaff-Herzog Religious Encyclopedia (Grand Rapids:1950).  
VII, 377-378

In Great Britain and America pre-millennianism has had many advocates. Among these in Great Britain were many divines of the Westminster Assembly (cf. Robert Baillie, q.v., Letters and Journals, Edinburg, 1841-42; Schaff, Creeds, I, 727-746), Sir Isaac Newton, Charles Wesley, Augustus Toplady, Archbishop Trench (q.v.), Edward Bickersteth (q.v., A Practical Guide to the Prophecies, London, 1835), Horatius Bonar (Prophetical Landmarks, ib. 1839), T.R. Binks (Outline of Unfulfilled Prophecy, ib. 1854), H.G. Guinness (Light for the Last Days, pp. 338-339), New York, 1885), C.J. Ellicott (Commentary on I and II Thess. and II Tim., London, 1866, 1869), H. Alford (Greek Testament, vol. iv, pp. xxxiii, 732, ib. 1871), John Cumming (q.v., Apocalyptic Sketches, ib. 1852).

In America premillennarianism has appeared in three different camps: (1) Christian scholars, as R. J. Breckenridge (The Knowledge of God Subjectively Considered, pp. 667-682), New York, 1860); J.A. Seiss (The Last Times, Phila., 1878), E.R. Craven (Lange's Commentary on Revelation, pp. 93, 339, 352, New York, 1874). (2) The Adventists . . . and the Seventh-day Adventists . . . . Their doctrine differs from the common belief of Evangelical Christians in two respects - the sleep of the soul after death till the judgment, and the annihilation of the wicked. (3) Evangelists. The most significant meeting with this interest, following a similar convention in London in February of the same year, was held in Holy Trinity Church, New York, Oct. 1878, which was called by the request of 122 persons, representing ten denominations, the results of which are preserved in Premillennial Essays of the Prophetic Conference, Chicago, 1879. And this note is still firmly in the sermons of many leading evangelists.

Ibid, 376 "the chiliastic doctrines received their most powerful support from Johann Albrecht Bengel . . . ."

Ibid, II, 53

His Apparatus criticus became the starting-point for modern text-criticism of the NT. His famous canon was: "The more difficult reading is to be preferred." . . . Bengel's chief principle of interpretation . . . is to read nothing into the Scriptures, but draw everything from them, and suffer nothing to remain hidden that is really in them. (He placed the date of the "millennium" in the year 1836).