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of the earth and there is no one left on this earth who has not been converted to the gospel. That is the postmillennial view. That doesn't hold that it will necessarily be a thousand years in length. Many may hold it is; others may think it's a few hundred or a few thousand but a long period of universal righteousness produced by the preaching of the gospel upon this earth prior to the return of Christ. Well now, holding that view you cannot take Revelation very much as a basis of doctrine, in holding that view. You can fit it in with the statements in the Old Testament fairly well—I don't think as well as the premillennial view fits with them, but fairly well, but if you take that view you have to explain away the teaching of Revelation 20. You cannot fit it into a postmillennial interpretation, and so we find that those who, that a postmillennial view can accept in general these great millennial passages of the Old Testament but must explain away this passage in Revelation. Now the premillennial view

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Some people think that the premillennial view means the view that the church is going to be raptured prior to the tribulation, the view that Mussolini is the anti-Christ, the view that the Roman Empire is to be reconstructed with Germany and Russia forming the great alliance to the north. Now all those are matters of interpretation. A man may take one view on them or another view on them. It doesn't affect whether he is a premillennialist, or he might not be a premillennialist and might take these particular interpretations at those particular points. They have nothing to do with whether one is a premillennialist or not. Premillennialism is simply the view that Christ is going to return to an earth which has not been completely conquered by the gospel and that when He comes He will set up His kingdom of righteousness and peace after His return. That is the simple difference between the two. Now a premillennialist may believe