

Prophets

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substantial number of people agree which can be called amillennial. The thing in which they agree is the denial of premillennialism. The denial that there is going to be a kingdom of Christ after His return. That is what amillennialists deny. They do not, necessarily, deny postmillennialism. They are agnostic regarding postmillennialism. They are antagonistic regarding premillennialism. Many of them say we do not know. There might be a complete conquest of the world by the Spirit before the end of this age and there might not be. We do not know. We are not postmillennialists because we find no proof there will. Others say they are quite sure there will not. But an amillennialist is simply one who is absolutely sure that there will not be a reign of Christ upon this earth after His return. The subject is one, naturally, which is of great interest to premillennialists, of considerable interest to postmillennialists, and of comparative little interest to amillennialists, because it is simply a matter of a denial rather than an assertion, and consequently there has been developed no school of agreement regarding the general scheme of things in the future. The general idea of the amillennialists simply is that the age comes to an end, Christ returns to the earth in bodily form, to judge, to raise everyone from the dead, to judge all, and then all time comes to an end. There is no longer any time or any period or any kingdom or any situation of any sort but simply everything becomes one unending .

Those very brief viewpoints involved in it are what you would say amillennialists agree upon, because it is not a view but a denial. Now, a premillennial view takes Revelation 20, sees what it says, and without stickling upon minor details or insisting upon an accurate agreement upon particular details of it, yet sees the great main thing presented here and accepts this, does the same with the great millennial passages of the Old Testament. A postmillennial view takes the passages of the Old Testament, the ones we've looked at, somewhat more figuratively than the premillennialists, but not too much. There are certain other passages in the Old Testament which look very strongly in a premillennial view, rather in a postmillennial view, which have not entered into