A Brief History of Premillennialism

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1. What is Premillennialism?
2. Where and when did it begin?
3. Who is the author of it?
4. Where and when will it end?
Jn 2:25 our "blessed hope" should be the same both looking not for 1000 yrs of reign but for eternal reign with life! Also Jn 5:11
Jude 21 - they and we look for different things? Do look for what is commanded to look for.
A BRIEF HISTORY OF PREMILLENNIALISM

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Our object at this time is to show that the LITERAL, PERSONAL AND PREMILLENNIAL return of the Lord Jesus to this EARTH has ever been the HOPE of the Church of God, from the days of the Apostles down to this present day. During the past few years there has been such a general awakening throughout Christendom concerning this momentous event as to cause those who hold the ERROR of POSTMILLENNIALISM considerable uneasiness; so much so, indeed, that public oral utterances and written statements have been made on nearly every hand in an effort to BELITTLE the "BLESSED HOPE" as well as those servants of God who proclaim it; and all this in spite of the fact that those who proclaim the FALLACY that mankind is gradually moving UPWARD, and that the world is growing better and better, are sadly put to confusion in explaining the conditions of to-day.

To reassure, therefore, those in whose hearts is a divinely begotten longing for the Coming of the Lord, we think it wise and timely to place before you certain facts and evidence, showing that the leaders in the Church of God have always understood from the teachings of our Lord and His Apostles that this dispensation, like all those preceding it, would END IN FAILURE as far as man is concerned; and that the great and blessed and ONLY HOPE for this poor, sin-cursed world is the PERSONAL RETURN OF THE LORD JESUS TO ESTABLISH HIS KINGDOM!!!
As an illustration of our meaning: The Age of Innocency ended with the expulsion from the Garden of Eden; the Age of Conscience, with the Flood; the Age of Human Government, with the Confusion of Tongues; the Age of Promise, with the Bondgage in Egypt; the Age of Law, with the Cross; this present Age of Grace will end with the Battle of Armageddon, and the succeeding Age of the Millennium will end with the judgment of the Great White Throne!

Inasmuch as the POSTMILLENNIALISTS are consistently seeking to belittle the PRE-MILLENNIALISTS by claiming that those who hold this view are composed of a few insignificant preachers and teachers; that this doctrine is dangerous, and that its effect is to paralyze evangelistic and missionary effort, I want to give the names, and some quotations, from a few of the great religious teachers, missionary leaders, evangelists and preachers who have held this doctrine, proving that, wherever held, it has had the very opposite effect upon the lives of people than that which is attributed to it by its enemies; and by reason of the solemn warnings of the Lord Jesus and His Apostles concerning the imminent Return of the Lord, those who hold this view are quickened in spiritual life, and eagerness of effort to seek and to save the lost, knowing that in such an hour as they think not, their Lord may come.

There is no doctrine in the Scripture so well calculated to induce a surrender of life and means to the Lord’s cause, and to immediate and strenuous effort to fulfill His command to give the gospel to the lost world. The names of men that I am going to call to your attention—men who have been owned and used of God—are the best possible refutation of the charges of the postmillennialists.

“For the Grace of God hath appeared,
bringing salvation to all men. Instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; Looking for the BLESSED HOPE and appearing of the glory of the Great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works. THESE THINGS SPEAK and exhort and reprove with all authority. Let no man despise thee.”—Titus 2:11-15).

The word “MILLENIUM” is derived from the Latin word “mille," meaning a thousand, and “annum," a year, and—in a Scriptural sense—is used with reference to the thousand years of Christ's reign on earth.

(Rev. 20:4-6). “And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the Word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is He that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years.”

The Cambridge Bible, speaking with reference to Revelation 20:4-6 says:

“This passage is quite sufficient foundation for the doctrine, even if it stood alone, and there are many other prophecies, which, if
not teaching it plainly, may fairly be understood to refer to it.”

The Greek equivalent of the word is “CHILIAD,” and THE EARLY CHRISTIANS WERE KNOWN AS “CHILIASTS.” SO YOU SEE THE DOCTRINE OF THE MILLENNIUM, OR THE THOUSAND YEARS REIGN OF CHRIST ON EARTH, TO ALL APPEARANCES, WAS AND IS INSEPARABLY ASSOCIATED WITH THE GOSPEL ITSELF.

A PRE-MILLENNIALIST, then, is one who believes the teaching of Scripture to be that the world will NOT be converted in this present age, but that God is taking OUT from the world a people for His name.

(Acts 15:14-18) “Symeon hath rehearsed how first God visited the Gentiles, to take OUT of them a people for His name. And to this AGREE the words of the prophets; as it is written, After these things I WILL RETURN, and I will build again the tabernacle of David which is fallen; And I will build again the ruins thereof, and I will set it up: That the residue of men may seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who maketh these things known from of old.”

A PREMILLENNIALIST believes that, after God has completed His purpose in this age—that of taking OUT of the Gentiles a people for His name—the Lord will RETURN FOR THE CHURCH, and there will be a FIRST RESURRECTION, according to I Thess. 4:13-18:

“But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God
bring with Him. For this we say unto you by the Word of the Lord, that we that are alive, that are left unto the Coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

(A PRE-MILLENIALIST believes that this will be followed by the TRIBULATION period, and the VISIBLE, PERSONAL REIGN OF CHRIST, WITH HIS SAINTS, ON THE EARTH FOR A THOUSAND YEARS.)

(This is all described in the 20th chapter of Revelation, part of which we have already read).

A POSTMILLENIALIST, on the contrary, believes that the Lord will not return, IN PERSON, until the END of the thousand years, but that the world will, under the preaching of the gospel in this age, grow BETTER AND BETTER, until it will finally culminate in a thousand years of earthly blessedness, at the end of which time Christ will return, and there will then take place the judgment of the Great White Throne.

Just at this time there will not be time enough to cover all the teachings of PRE-MILLENIALISM by calling to your attention the great number of Scriptures, both in the Old Testament and in the New Testament on these wonderful subjects; but rather, for the present, to be content to call to your attention by positive proofs that the pre-millennial doctrines have ever been held and taught by
the great outstanding teachers of the Word of God; and to call to your attention certain facts, drawn both from the Scriptures and from observing the happenings in current events, that will strongly indicate that we are on the very threshold of a great REVIVAL throughout the Church of our Blessed Lord, which revival will bring back to the hearts of the people of God a LIVING and ABIDING HOPE in the SOON RETURN OF OUR LORD JESUS TO THIS OLD SIN-CURSED EARTH AGAIN, and THIS TIME, WITHOUT SIN, UNTO SALVATION! — Sin first time came?

SOME FAMOUS PREMILLENNIAL WRITERS AND TEACHERS

(GIBBON) Gibbon, the renowned author of "The Decline and Fall of the Roman Empire," says:

"The ancient and popular doctrine of the Millennium was carefully inculcated by a succession of Fathers, from Justin Martyr and Irenaeus,—who conversed with the immediate disciples of the Apostles,—down to Lactantius, who was the preceptor of the son of Constantine. It appears to HAVE BEEN THE REIGNING sentiment of all orthodox believers. It was productive of the most salutary effect upon the faith and practice of Christians."

(MOSHEIM says): "The prevailing opinion that Christ was to come and reign a thousand years among men before the final dissolution of the world, had met with no opposition until the time of Origen."

(CLEMENT): He wrote about A. D. 96, and was martyred in A. D. 100. This early writer says: "Let us be followers of those who went about in goat-skins and sheep-skins, PREACHING THE COMING OF CHRIST."

And again, "If therefore we shall do what is just in the sight of God, we WILL ENTER INTO HIS KINGDOM, and shall receive the
promise which neither eye hath seen, nor ear heard, nor have entered into the heart of man. Wherefore let us every hour EXPECT THE
KINGDOM OF GOD in love and righteousness, because we know not the day of God's appearing.” I believe this myself.

(POLYCARP): He was a disciple and friend of the Apostle John. He was born A.D. 69, and died a martyr at the stake in A.D. 167. Who has not learned of this sainted man? When his tormentors urged him to blaspheme Christ he replied, “Four score and six years have I served Christ and he never did me any harm, how then can I blaspheme my King and Saviour?” Of the Age to come he wrote: “If we obey Christ and please Him in this present age, we shall receive the age to come. He will raise us from the dead, and we shall live and reign with Him. The saints shall judge the world.”

(PAPIAS): Papias died about A.D. 165. About A.D. 116 he wrote “A Narrative of the Sayings of our Lord.” In that he says: “If I met with any that had been conversant with the elders, from him I diligently inquired what were the sayings of the elders—The elders who had seen St. John, the disciple of our Lord, taught concerning these things (The Thousand Years), and said, ‘The days come when the vine shall bring forth abundantly—and all the fruits,—and all the animals shall become peaceful and harmonious, one to the other, being perfectly obedient to man. But these things are credible to only those who have faith.’ Then Judas, the betrayer, not believing and asking how such fertility should be brought about, our Lord said, ‘They shall see who come to these times.’” Papias also says, “There will be a Millennium after the resurrection from the dead, when the PERSONAL REIGN OF CHRIST WILL BE ESTABLISHED ON THE EARTH.”
(JUSTIN MARTYR): Justin Martyr was born in A. D. 89, converted an A. D. 132, and died a martyr in A. D. 163. He writes: “I, and whatsoever Christians are orthodox in all things, do know that there will be a resurrection of the flesh, and a thousand years in the city of Jerusalem, built, adorned, and enlarged according to the prophets.” He also says: “Moreover, a certain man among us, whose name is John, being one of the Apostles of Christ, in that revelation which was shown to him, prophesied that those who believed in Christ, should live a thousand years in Jerusalem; and after that there would be a general, and in a word, an universal, resurrection of every individual person, when all should rise together with an everlasting state.”

(IRENAEUS): Irenaeus wrote about the year A. D. 178. He remembered well the oral addresses of Polycarp in which that martyr related the conversations he had with the Apostle John who leaned on the Saviour’s breast. He wrote: “But when this Antichrist shall have devastated all things in the world, he will reign for three years and six months, and sit in the Temple at Jerusalem: and then shall the Lord come from Heaven in clouds, in the glory of the Father, sending this man and those that follow him into the lake of fire; but bringing for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day; and restoring to Abraham the promised inheritance in which Kingdom the Lord declared that ‘Many coming from the east and the west should sit down with Abraham, and Isaac, and Jacob.’” He also says: “And therefore when in the end the church shall be suddenly caught up from this, it is said, ‘There shall be Tribulation such as has not been since the beginning, neither shall be.’” (Irenaeus also lists by chapter and verse fifteen Scriptures as proof of his position).
(TERTULLIAN): Tertullian lived from A.D. 160 to A.D. 240, and flourished as a writer from A.D. 199 to 220. He was “One of the most eminent Christians of that age.” Of the Age to come, this eminent Christian said: “We profess that a kingdom is promised us on EARTH, before that in Heaven, but in another state, namely—after the resurrection; for it will be one thousand years in a city of Divine Workmanship, Viz., JERUSALEM brought down from Heaven; and this city Ezekiel knew and John saw. This is the city provided to receive the saints in the resurrection, wherein to refresh them with an abundance of all spiritual good things, in recompense of those which in the world we have either despised or lost. For it is both just and worthy of God, that His servants should there triumph and rejoice, where they have been afflicted for His name’s sake. THIS IS THE MANNER OF THE HEAVENLY KINGDOM.”

(CYPRIAN): He flourished as a writer from A.D. 220 to A.D. 250, and died a martyr in A.D. 258. He was led to the “Block” amid the weeping and lamentations of the people who loved him, and who cried, “Let us also be beheaded with him.” This martyr said: “It were a self-contradictory and incompatible thing for us, who pray that the KINGDOM OF GOD MAY QUICKLY COME, to be looking for a long life here below—Let us in anxiety and cautiousness be waiting the sudden advent of the Lord, for those things which were foretold are come to pass, as also those things will follow which are promised; the Lord Himself giving assurance and saying, ‘When you see these things come to pass, know that the Kingdom of God is nigh at hand.’”

(LACTANTIUS): Lactantius, said to be one of the most learned of the Latin Fathers, wrote about the year A.D. 300, and died in A.D. 330. Listen carefully to what he says: “It is
so arranged by God that the **SAME CHRIST** should **COME TO EARTH TWICE**, once to announce to the nations the One God, THEN AGAIN TO REIGN. Then the Heaven will be opened in a tempest and Christ shall descend with great power, and there shall go before Him a fiery brightness and a countless host of Angels, and all that multitude of the wicked shall be destroyed, and torrents of blood shall flow. But the nations shall not be entirely extinguished, but some shall be left as a victory for God. About the same time also the Prince of the devils shall be bound with chains and shall be imprisoned during the thousand years of Heavenly rule of righteousness, which shall reign in the world. They who shall be raised from the dead shall preside over the living as judges. Throughout this time the beasts shall not be nourished by blood, nor the birds by prey. The King and Conqueror—shall Himself reign with them (the saints) **ON THE EARTH**, and will build the Holy City, and this Kingdom of the Righteous shall be for **A THOUSAND YEARS**.

Certainly the evidence is sufficiently abundant by now for all of us to see that, for the first three hundred years after Christ went up from the Mount of Olives, there was no other doctrine held with regard to the Return of the Lord than that of His Coming **BEFORE** the Millennium; yea! that **HIS COMING WOULD BE THE BEGINNING OF THE MILLENNIUM**! What is today known as “Postmillennialism” was not heard of for the first three hundred years of ‘Christianity.’ It was not until the time of origen, during the time of Constantine of Rome, that any other than the “Premillennial” doctrine had been heard of! It was only after the Roman Emperor, Constantine, had sent forth the decree making “Christianity” the “State Religion”, that certain men reversed the teachings of the Scriptures, and taught that Christ would not
come until after the Millennium had been completed. These men thought that the act of this old Roman Emperor, Constantine, in making it a law that all, both old and young, bond and free, should accept Christianity, under the penalty of death if they refused, was the thing the Scriptures had been telling about, and the Lord Jesus and His Apostles teaching about: namely: "THE MILLENNIUM." And so, my friends, there you have the beginning of that "DEVIL INSPIRED" and "DEVIL-PRO-MULGATED" and "DAMNABLE" doctrine commonly called by all "POSTMILLENNIAL-ISM!"

By that act of old Constantine of Rome were sown the seed of HELL, and the years immediately following saw the "Watering" and "Cultivation" of those "seeds" until there sprung up an over-sized and UNNATURAL growth of a "MUSTARD TREE", until the "BIRDS", the "VULTURES" of the air, came from the north, the south, the east, the west, and filled the branches of that UN-NATURAL growth of a "TREE", and that "Tree," my friends, was the "ROMAN CATHOLIC CHURCH"; and the POPE and all his misled and blinded subjects have been preaching the doctrines of "POSTMILLENNIALISM" ever since! May God deliver our minds from all prejudice and may our hearts be opened to the truth of His Blessed Word on these eternal subjects.

And, now, let us call to the "Witness Stand" a few martyrs and men of God who lived during and after the great periods of "Reformation" of the past few centuries. Their testimony will be of interest! WHAT PROVE?

JOHN WYCLIFF (1324-1384). He has been called "the morning star of the Reformation," and he wrote a book entitled "The Last Age of the Church" which teaches "Chiliasm" and denounces the covetousness of ROME. He re.
garded the Redeemer's Appearing as 'the object of the HOPE and constant expectation of the Church of God.'"

MARTIN LUTHER (1483-1546), dreading lest the end of the world should arrive before he had translated the Bible, published the prophecies of Daniel separately. He says; "Some say that before the latter days the whole world shall become Christian. THIS IS A FALSEHOOD FORGED BY SATAN."

WILLIAM TYNDALE (Translator and martyr, 1480-1536), wrote: "We are commanded to look every hour for that day" (The Lord's Return); and again "Christ and His Apostles taught no other, but warned to look for His Coming Again every hour." (For his witness to Christ and His Word, Tyndale was first strangled, and then burned at the stake).

BISHOP RIDLEY, who died at the stake in 1555, writes: "Let us with John, the servant of God, cry in our hearts unto our Saviour Christ, 'Come!, Lord Jesus, COME!'

JOHN KNOX (1505-1572), the Scottish reformer, remarking on the prospect of universal reform, says: "It never was, nor yet shall be, till the Righteous King and Judge appear for the restoration of all things. But we know that He shall return, and that with expedition."

(Coming down to the time when the foundations of Methodism were laid, it is most evident that the "Oxford Methodists" were Premillennialists).

SAMUEL WESLEY, the father of the great apostle of Methodism, writing in the 'Athen-Gazette', issued Oct. 17, 1691, says: "We believe, as all Christians of the purest ages did, that the saints shall REIGN WITH CHRIST ON EARTH A THOUSAND YEARS. At the beginning of the thousand years, shall be the first resurrection wherein martyrs and holy men shall reign here with spiritual delights."
JOHN WESLEY—Instances abound proving that John Wesley, himself, was a premillennialist. For instance, in Volume 2, page 357, of his book of “Sermons,” he says: “From the time that the Church and State, the Kingdom of Christ and the World, were so strangely and un-naturally blended together, Christianity and heathenism were so thoroughly incorporated with each other that they will hardly ever be divided UNTIL CHRIST COMES TO REIGN UPON EARTH.”

MATTHEW HENRY (1662-1714), known throughout Christendom for his “Commentary on the Bible,” says: “The mixture of good and evil as we now see it, will last till the harvest, till the winnowing day comes. The world will grow no better, no, not when it is drawing towards its period. Bad it is, and bad it will be, and WORST OF ALL JUST BEFORE CHRIST’S COMING. Christ will come at the time when men least expect Him. The day will be near, when the wicked put it far off. Those that have suffered with Christ upon earth SHALL REIGN WITH HIM UPON EARTH. This the whole creation looks and longs for.”

DEAN HENRY ALFORD (1810-1871), of wide reputation as an exegete, says: “THE LORD WILL COME IN PERSON TO THIS EARTH. HIS RISEN ELECT WILL REIGN WITH HIM THERE. THIS WAS THE FAITH OF HIS PRIMITIVE APOSTOLIC CHURCH.”

ARCHBISHOP WILLIAM NEWCOME, of the 18th century, writing on Rev. 20:4, says: “I understand this NOT FIGURATIVELY of a peaceful and flourishing state of the Church on earth, but LITERALLY of a real resurrection, and of a real reign of Christ, who will display His Royal Glory in Jerusalem. This is the great Sabbath, or rest of the Church.”

CHARLES H. SPURGEON, (1834-1892), the great London Baptist preacher, said: “I do look for His premillennial advent and ex-
pect He will come here again. JESUS, OUR LORD, IS TO BE KING OF ALL THE EARTH, AND RULE ALL NATIONS IN A GLORIOUS PERSONAL REIGN."

Dwight L. Moody, (1837-1899), who addressed 50,000,000 people, preached the imminent and premillennial Coming of Christ. He said: "The Church is cold and formal; may God wake it up! And I know of no better way to do this than to get the Church to look for the Return of our Lord."

SOME FAMOUS PREMILLENNIAL WRITERS AND PREACHERS OF THE CHURCH OF CHRIST" (Now particularly out of regard for the members of the "Church of Christ", I want to quote briefly some of the great teachers and preachers, who lived during the past century and who are, in the main, responsible for the existence of that body of people, who, today, call themselves "Church of Christ." Their testimony, added to what has already been given, will be of interest to all, in view of the fact that some of these great subjects were recently discussed in a "Debate" held in Fort Worth. Their testimony will be of PARTICULAR interest to the members of the Church of Christ."

David Lipscomb: (The great preacher of the "Church of Christ," for whom was named the David Lipscomb College of Nashville, Tenn., who was EDITOR OF THE "GOSPEL ADVOCATE" for more than forty years, in his book published by the "Gospel Advocate" Printing Co., under the heading "Questions and Answers", Page 360, and now sold by them upon order, was asked the following question: "What are the TIMES OF RESTORATION and the ALL THINGS spoken of by the prophets in Acts 3:20, 21? You can perhaps help me and others to better understand. Here is the answer that David Lipscomb made: "Jesus had been to earth and returned to Heaven.

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Heaven must receive Him UNTIL 'the times of restoration of all things.'”

"Then, ‘the times of restoration of all things’ must be WHEN JESUS RETURNS AGAIN TO EARTH—the restoration of all things to their original relation to God. The relation which the world originally sustained to God was broken and destroyed when man, the ruler, rebelled against God. The destruction of the world’s relation to God was more far-reaching and destructive than we realize. The whole material creation shared in the evil. Briers, thistles, thorns grew in the material world, as in the spiritual. Sickness, death mortality afflicted the material world.

“When man rebelled against his Maker, the under-creation rebelled against man. The laws of the material world were disordered. The germs of vegetation put forth; biting frosts or burning heat destroys them. Disorder in the laws of the material world came as the result of man’s sin against his Maker. When Jesus Comes Again, THE WILL OF GOD WILL BE DONE ON EARTH AS IT IS IN HEAVEN, and all things in the world will be restored to harmonious relations with God, the Supreme Ruler of the universe.”

MOSES E. LARD: (He needs no introduction to members of the “Church of Christ”) He says: the Millennium will commence in the precise instant in which Satan is bound and locked up in prison—at the moment when he falls, the moment when his great bad power is wrestled from him, at that moment the Millennium will be inaugurated. From that time it will stretch forward and include, in my opinion, A PERIOD OF A THOUSAND YEARS PRECISELY. It will not consist of an INDEFINITE number of years, or be MERELY A LONG TIME; BUT OF A THOUSAND YEARS, NEITHER MORE NOR LESS. Of the events which are further to characterize its
commencement we shall now speak more particularly.

"1. All the living saints will be changed

"2. The sleeping saints will be raised.

"3. THE ACTUAL, PERSONAL AND LITERAL REAPPEARANCE OF THE SAVIOUR. "We confidently expect this event to take place in the commencement moment of the Millennium. THAT CHRIST IS TO REVISIT THE EARTH ONE DAY AS LITERALLY AS HE LEFT IT, IS WHAT WE THINK NO BIBLE STUDENT CAN DENY WITHOUT, IN THE ACT, AVOWING A PRINCIPLE, WHICH IF SOUND, AT ONCE EXTINGUISHES THE TRUTH OF CHRISTIANITY."

DR. T. W. BRENTS: (Great preacher of the "Church of Christ" during the last century). He says: "We are now prepared to read our text, (Rev. 20:4 is quoted), THIS IS THE MILLENNIUM! If it does not express a LITERAL REIGN WITH CHRIST FOR A LITERAL THOUSAND YEARS, we know not what assemblage of words would be capable of expressing that thought. We have seen that THE DEAD IN CHRIST RISE FIRST, and that THIS IS THE FIRST RESURRECTION IN WHICH NONE BUT THE BLESSED AND HOLY WILL HAVE PART. The phrase, FIRST RESURRECTION, CLEARLY IMPLIES A SECOND RESURRECTION, for there cannot be a FIRST without a SECOND. So does the phrase 'Dead in Christ' imply that there are dead WHO ARE NOT IN CHRIST; and the sentence, 'the dead in Christ shall rise first,' implies that the dead out of Christ will RISE AFTERWARD. How long afterward? 'But the rest of the dead live not again until the thousand years were finished.' This clearly implies that the REST OF THE DEAD WILL LIVE AGAIN WHEN THE THOUSAND YEARS SHALL BE FINISHED. We see not how to resist these conclusions from the premises, or
from the Scripture quoted. They are plain statements of Holy Writ, which seem to admit of no other interpretation. It seems to us that the conclusions must be admitted, or the truth of the Scriptures denied."

ALEXANDER CAMPBELL: (Millennial Harbinger-1843, page 49), He says: "THAT THE LORD JESUS WILL PERSONALLY DESCEND FROM HEAVEN AND REVISIT THIS EARTH IS NEITHER DOUBTED NOR DENIED BY ANY CHRISTIAN."

Again he says: (Page 74 of the same volume), "IN ONE WORD, I YET BELIEVE IN A MILLENNIUM — A THOUSAND YEARS — A SABBATH OF BLISS BEFORE THE SCENES OF GOG AND MAGOG ARE TRANSACTED—I BELIEVE DAVID, ISAIAH, JEREMIAH, EZEKIEL, DANIEL AND THE APOSTLE JOHN ... ."

Again he says: (Millennial Harbinger 1841, page 196), "With me the term MILLENNIUM represents neither more nor less than what is described in the single passage where the THOUSAND YEARS ARE SIX TIMES NAMED IN FOUR PERIODS. IT IS NOT THE ULTIMATE AND ETERNAL STATE OF THE CHURCH: IT IS BUT A THOUSAND YEARS ... LITERALLY A THOUSAND YEARS. We have had six Millennia of the triumphs of infidelity, impiety, atheism almost completed; we have the PROMISE OF ONE MILLENNIUM OF THE SAME ENDURANCE, in which the gospel and its friends shall have the ascendency.

Again, Alexander Campbell says: (In his "Popular Lectures and Addresses", page 368), "AFTER DINNER BROTHER WALTER SCOTT DELIVERED A VERY INTERESTING DISCOURSE ON THE GREAT AND NOTABLE DAY OF HE LORD WHICH IS TO INTRODUCE THE MILLENNIUM. ... "
Again, he says: (Volume No. 1 of "Millennial Harbinger Abridged", pages 64 to 71), Alexander Campbell here sets forth his views on these great and eternal subjects by a series of positive and pungent arguments. They are given in order as follows:

Argument No. 1. "All the promises do travail and are burthened with a glorious day of grace. THE NATIONS OF THIS WORLD ARE ALL TO BECOME THE KINGDOM OF OUR KING . . . . THEY ARE ALL TO SUBMIT TO HIS GOVERNMENT, and to feel the benigh and blissful influence of His sceptre. This is the expectation of almost all the saints now living, as it was the expectation and the prayer of all those who have fallen asleep."

ARGUMENT No. 2. "... There is a period in the dispensation of the fulness of times, when HEAVEN ITSELF, OR THE GLORIOUS MANIFESTATION OF JEHOVAH, SHALL COME DOWN TO THIS EARTH BY THE PERSONAL PRESENCE IN IT OF THE LORD MESSIAH."

ARGUMENT No. 3. "All the prophecises which relate to the suffering and humiliation of the Saviour, WERE FULFILLED LITERALLY. Why, then, should not those prophecies which relate to His EXALTATION AND REIGN UPON EARTH, be in like manner LITERALLY accomplished? If we are at liberty to SPIRITUALIZE all those prophetic declarations which foretell Christ’s REIGN IN GLORY, how can we blame the Jew for adopting a similar mode of interpreting other predictions NOT MORE CLEAR and LESS NUMEROUS?"

ARGUMENT No. 4. "The legitimate conclusion from the literal fulfillment of prophecy in times past surely is, that predictions concerning the future will have a similar accomplishment. THAT AS IN CALVARY CHRIST REALLY MADE HIS SOUL AN OFFERING FOR (20)
SIN, SO WILL HE REALLY REIGN IN MOUNT ZION, AND BEFORE HIS ANCIENTS GLORIOUSLY."

ARGUMENT No. 5. "To those who oppose the LITERAL interpretation of the passage in Scripture which refer to the approaching advent of our Lord, IT MUST APPEAR SINGULAR, THAT THERE IS NOT IN THE GOSPELS OR EPISTLES THE SLIGHTEST REFERENCE TO SUCH A PERIOD OF PEACE AND PURITY, AS THE OLD TESTAMENT PROPHECIES EVERYWHERE REPRESENTED AS STILL TO BE ENJOYED ON EARTH."

ARGUMENT No. 6. "On the supposition that Christ was not to return until AFTER the Millennium, IT WOULD APPEAR SURPRISING THAT HE SHOULD NOT HAVE INCLUDED THAT LONG TERM OF HOLINESS AND HAPPINESS AMONG THE SIGNS WHICH SHALL PRECEDE HIS COMING. (Matt. 24). After the world has for thousands of years been torn by dissension, and been the scene of every wickedness, SUCH A LENGTHENED PERIOD OF UNIVERSAL PURITY AND PEACE MUST HAVE PROVED A VERY NOTABLE SIGN! But the word's 'IMMEDIATELY AFTER THE TRIBULATION OF THOSE DAYS' (Matt. 24:29, 30), PROVE THAT THE COMING OF THE SAVIOUR SHALL PRECEDE THE COMMENCEMENT OF THE MILLENNIUM, and therefore, its existence COULD NOT have been given as a sign of His approach."

ARGUMENT No. 7. "When the disciples asked (Acts 1:6), 'Lord, wilt thou AT THIS TIME restore again the Kingdom to Israel?' (and this question was put AFTER THEIR UNDERSTANDINGS HAD BEEN OPENED, that they might UNDERSTAND THE SCRIPTURES, Luke 24:45), our Saviour DID NOT REPROVE THEM for cherishing expectations INCONSISTENT WITH HIS DESIGN, AS HE
DID ON OCCASIONS WHEN THIS WAS REALLY THE CASE; but on the contrary GAVE THEM EVERY REASON TO BELIEVE THAT THEIR HOPES WERE WELL FOUND-ED. This also proves that at the period of His ascension, THE APOSTLES DID EXPECT THAT HE SHOULD PERSONALLY RESTORE THE KINGDOM TO ISRAEL."

ARGUMENT No. 8. "The first event which distinguishes the Advent of our Lord, (Matt. 25:31), is, that He SHALL THEN SIT ON THE THRONE OF HIS GLORY. If it is not TILL THE ADVENT that He shall thus sit on the THRONE OF HIS GLORY, IT NECESSARILY FOLLOWS, that HE IS NOT NOW SITTING ON THAT THRONE. Accordingly, He Himself assures us, (Rev. 3:21), that the throne where HE NOW SITS, is that of HIS FATHER (IN HEAVEN); and His words NECESSARILY IMPLY, that His session ON HIS OWN THRONE IS YET A FUTURE EVENT. If we further inquire what is the IDENTICAL throne on which Messiah, the Son of Man, shall sit? we find an answer in the well-known prophecy of Isaiah 9:7: "He shall sit UPON THE THRONE OF DAVID, and upon HIS Kingdom, to order it, and establish it." Conformatory to which are also the words of Gabriel to His virgin mother (Luke 1:32): "The Lord God shall give unto Him the THRONE OF HIS FATHER DAVID, and He shall reign OVER THE HOUSE OF JACOB FOREVER." Unless, then, we identify the THRONE OF DAVID with that of THE ETERNAL FATHER, WHICH WOULD BE BLASPHEMY, we must acknowledge that the session of Messiah on HIS OWN THRONE IS A DISTINCTIVE EVENT, AND BELONGING TO ANOTHER PERIOD."

ARGUMENT No. 9. "The judgment in Matt. 25:31, commences, therefore, WHEN THE SON OF MAN SITS UPON THE THRONE OF
HIS FATHER DAVID. Now, is any light thrown upon the chronology of this, stupendous event by other passages of Scripture? In Matt. 19:28, will be found the following remarkable words, spoken by our Lord to His Apostles: "Verily, I say unto you, that ye which have followed me, in the regeneration, WHEN THE SON OF MAN SHALL SIT ON THE THRONE OF HIS GLORY, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." In the parallel text of Luke 22:28-30, there is to be found the additional circumstance that IT IS IN THE KINGDOM OF OUR LORD THAT THIS PROMISE IS TO BE FULFILLED: "Ye are they which have continued with me in my temptations, and I APPOINT UNTO YOU a Kingdom, as my Father HATH APPOINTED UNTO ME, that ye may eat and drink at my table, IN MY KINGDOM, and sit on thrones JUDGING THE TWELVE TRIBES OF ISRAEL." Now, the precise time when this kingdom of the Son of Man shall be established, is manifest from Dan. 7:13, 14, wherein the prophet sees the Messiah brought near the Ancient of Days, and there was given unto Him dominion, and glory, and a Kingdom, THAT ALL PEOPLE, NATIONS AND LANGUAGES SHOULD SERVE HIM, AND THAT THIS EVENT COINCIDES WITH THE BEGINNING OF THE MILLENNIUM IS GENERALLY ACKNOWLEDGED AS A MAIN AND LEADING PRINCIPLE OF PROPHETIC CHRONOLOGY, EVEN BY THE OPPONENTS OF LITERAL INTERPRETATION. We read of NO OTHER KINGDOM GIVEN TO THE SON OF MAN THAN THE ONE MENTIONED IN THIS PASSAGE OF DANIEL, AND THE CORRESPONDING TEXTS OF THE APOCALYPSE; and at the close of the dispensation of the KINGDOM, we learn that He DELIVERS IT UP TO THE FATHER, that God may be all in all. (1 Cor. 15:24)."

ARGUMENT No. 10. "(The following is (23)"
condensed from the twenty-seven essays under the above title, published in 1841 to 1843, during the excitement produced by William Miller preaching that Christ would come in August, 1843): THESE ARE THE ESSAYS REFERRED TO BY FOY WALLACE DURING THE RECENT DEBATE, IN REFERENCE TO WHICH HE CLAIMED ALEXANDER CAMPBELL REVERSED HIS OPINIONS AND TEACHINGS ON THESE GREAT SUBJECTS AND WROTE AGAINST THE DOCTRINE OF THE PERSONAL AND BODILY RETURN THE LORD JESUS TO THIS EARTH. . . . YOU WILL BE THE JUDGE OF THE FACTS IN THE CASE! ! ! ! Alexander Campbell said: "Of all future events, that of THE COMING OF THE LORD IN POWER AND GLORY, is the most SOUL-SUBDUEING, ENRAPURING, AND TRANSCENDANT. In one sentence, IT IS 'THE BLESSED HOPE.' THE CHURCH HAS BEEN PRAYING FOR IT, and the WHOLE CREATION GROANING AND TRAVELING IN PAIN FOR IT FOR ALMOST TWO THOUSAND YEARS. 'Behold, He cometh in the clouds of Heaven, and every eye shall see Him; they also that pierced Him, and all kindreds of the earth shall wail because of Him.' THEN WILL 'HEAVEN'S ETERNAL ARCHES RING' WITH SHOUTINGS OF GLORY, AND HONOR, AND BLESSING, AND PRAISE, WHILE HIS ENEMIES WILL BE CONFOUNDED WITH TERROR AND CLOTHED WITH SHAME."

AGAIN; In The Millennial Harbinger Abridged, page 482, of Volume 1. ALEXANDER CAMPBELL says: "All the Kingdoms of this world shall soon become the Kingdoms of our Lord and King. He will hurl all the present potentates from their thrones. HE WILL GRIND TO POWDER the despotism, civil and ecclesiastic, and WITH THE BLAST OF HIS MOUTH give them to the four winds of Heaven . . . . NO TRACE OF THEM SHALL
REMAIN. The best government on earth, call it English or American, has within it the seeds of its own destruction... carries in its constitution a millstone which will sink it to the bottom of the sea... The land mourns through the wickedness of those who sit in high places. Ignorance, poverty, and crime abound because of the injustice and iniquities of those who guide the destinies of the nations. Men that fear God, that love not His Son, and that regard not the maxims of His government, yet wear the sword and sway the sceptre in all lands. This is wholly adverse to the peace and happiness of the world. Therefor, HE WILL BREAK THEM TO PIECES LIKE A POTTER'S VESSEL, AND SET UP AN ORDER OF SOCIETY IN WHICH JUSTICE, INFLEXIBLE JUSTICE, SHALL HAVE UNCONTROLLED DOMINION. JESUS WILL BE UNIVERSALLY ACKNOWLEDGED BY ALL THE RACE OF LIVING MEN, AND ALL NATIONS SHALL DO HIM HOMAGE. This state of society will be the consummation of the Christian Religion in all its moral influence and tendencies upon mankind.

"How far this change is to be effected by moral, and how far by physical means, is not the subject of our present inquiry. But the preparation of a people for the Coming of the Lord must be the result of the restoration of the ancient gospel and order of things. And come when it may, THE DAY OF THE REGENERATION OF THE WORLD WILL BE A DAY AS WONDERFUL AND AS TERRIBLE AS WAS THE DAY OF THE DELUGE, OF SODOM'S JUDGMENT, OR OF JERUSALEM'S CATASTROPHE. WHO SHALL STAND WHEN THE LORD DOES THIS?"

It is, therefore, clearly established as a fact that for three hundred years immediately following the Apostolic Age, the Church was loyal to the teachings of Christ and His Apostles concerning this truth, and even post-millennial preachers and teachers are compelled
to admit this fact. It is also clearly established that even through the "Dark Ages" when the Roman Catholic Church held such terrible and Satanic sway over the lives, yea! even the souls, of the people, there were, even then, a great host of courageous men of God who refused to bow down to the hierarchy of Rome, and who held even unto death to the Blessed Hope of the PREMILLENNIAL return of their Lord. Their name is legion!

And what shall we more say, for the time would fail us to tell of the great host of men and women—martyrs, missionaries, evangelists, ministers, and leaders in every form and phase of the work and development of the Church—who, inspired by this Blessed Hope, have toiled and suffered and made possible the extension of the gospel throughout the world.

BESIDES ALL THIS, WE CONFIDENTIALLY ASSERT THAT EVERY ONE OF THE DEPARTED SAINTS IS NOW A FULL-FLEDGED PREMILLENNIALIST ! ! ! ........

To be a premillennialist is to be in full accord with God the Father, who longs for the marriage of His Son to His WAITING bride, the CHURCH; with the Holy Spirit, who longs to present the Bride to the Bridegroom; with Jesus Christ, our Lord, who has said: "Behold I come quickly"; with the saints in Glory who wait for their glorified bodies; and with all the hosts of Heaven, whose one desire is for the Coming of the great, glad, glorious day prophesied in the Old Dispensation, and in the New. Every true Believer in the Word of God, and lover of the Lord Jesus Christ should have a heart that is constantly saying, "Come, Lord Jesus, come quickly!"

"TRUSTING IN THE LITERAL WORD WE LOOK FOR CHRIST ON EARTH AGAIN;
COME OUR EVERLASTING LORD WITH ALL THY SAINTS TO REIGN."

(By Charles Wesley).
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THE AUTHOR.