Agenda

1. Roll Call & Homework Check
2. Preach the Word
3. Disperse into Companies
4. Discuss Sproul, chapters 53–60

Roll Call & Homework Check

1. Sproul, Everyone’s a Theologian, Chs 53–60
2. Psalms 67—78
3. Optional:

Preach the Word

Disperse into Companies

And though a man might prevail against one who is alone, two will withstand him—a threefold cord is not quickly broken (Ecclesiastes 4:12).

1. Identify one area of personal character that you are working on by God’s grace
2. Pray
   a. Each man for another man
   b. That God would bless our efforts in Frontline, and change each of us significantly
Discuss Sproul

*Everyone’s a Theologian*

*Chapters 53—60*

*In addition to Sproul, I recommend the following books:*

![Book Covers]

**Premillennialism**

**Amillennialism**

**Postmillennialism**

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**Chapter Fifty-Three: Death and the Intermediate State**

1. The Origin of Death (295–296)
   a. Romans 5:12–14
   b. Death is not natural; it is part of the fallen order
   c. Genesis 2:16–17

2. Hope in Death (296–298)
   a. “Every human being is a sinner and therefore has been sentenced to death.”
   b. Philippians 1:19–24
      i. Life and Death
              1. Good and bad? Or Good and Better?
      c. Resurrection (1 Corinthians 15:20–23)

3. Between Now and Then (298)
   a. Intermediate State
i. Bodiless consciousness in heaven

ii. Not soul-sleep

Chapter Fifty-Four: The Resurrection

1. The Firstfruits (299 – 300)
   a. *Resurrectionis Carnis* (resurrection of the BODY)
      i. Romans 8:9–11
   b. Continuity
   c. Discontinuity

2. An Essential Doctrine (300–301)
   a. No Christian faith without bodily resurrection
   b. 1 Corinthians 15

3. Resurrection Bodies (302–304)
   a. Glorified bodies
      i. Human (body, mind, will, affections)
      ii. Recognizable
      iii. Immortal
   b. We will be like Christ

Chapter Fifty-Five: The Kingdom of God

1. Already and Not Yet (306–307)
   a. Already
      i. John the Baptist announced nearness of the kingdom.
      ii. Jesus announced the presence of the kingdom.
b. Not Yet
   i. Consummation of Kingdom when Christ returns

c. Mission of the Church

2. Kingdom Parables (308)
   a. The kingdom of God is like . . .
   b. “According to Jesus, seeking the kingdom is the most important task of the Christian life.”

3. Christ Reigns (308)
   a. Invisibly now
   b. Visibly upon His return

Chapter Fifty-Six: The Millennium

1. The Millennium (309–310)
   a. Revelation 20:1–8

2. Interpreting Eschatological Literature (310–311)
   a. Literal interpretation versus “literalism”

3. Millennial Positions (311–314)
a. Dispensational Premillennialism

Dispensationalism is the belief that the Second Coming of Christ will precede the millennium and that God will still give the nation of Israel the land described in Genesis 15:18.

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Dispensational premillennialism treats the millennium as a literal, future event. Most dispensational premillennialists are pre-tribulationists; they understand Rev 4:1, 2 to refer to “the rapture,” when Christ removes Christians from the earth before the great tribulation begins. Some dispensational premillennialists, known as mid-tribulationists, believe the rapture will occur during the great tribulation. According to the dispensational premillennialists...

- God’s promises to Abraham and his offspring were unconditional; therefore, the Jews will still receive the land described in Genesis 15:18.
- During the great tribulation, many Jews will turn to Jesus Christ.
- All references to Israel in Revelation refer to the nation of Israel.

b. Historic Premillennialism

Historic Premillennialism is the belief that the Second Coming of Christ will precede the millennium and that the church has replaced the nation of Israel as God’s covenant people. Also known as “covenant premillennialism,” historic premillennialism treats the millennium as a literal, future event. Most historic premillennialists believe that Christians will reign on the earth during the great tribulation. Tribulation will purify the churches by rooting out false believers. According to historic premillennialists...

- God’s promises of land and blessings to Abraham and his offspring were conditional promises, based on obedience. Israel’s persistent disobedience negated God’s covenant with them.
- God has maintained a covenant of grace throughout the Old and New Testaments with all who trusted in Him. These believers—embodied today in the church—are the true Israel (see Romans 9:6-8; Galatians 6:16).
- Most references to “Israel” in Revelation refer symbolically to the church.

What Scriptures seem to support historic premillennialism?

- The New Testament frequently uses “Israel” and “the twelve tribes” to refer to Christians—Romans 9:6–8; James 1:1.
- The New Testament frequently uses “Israel” and “the twelve tribes” to refer to Christians—Romans 9:6–8; James 1:1.
c. Amillennialism

Amillennialism is the belief that the millennium symbolizes Christ's reign in the lives of His people from the beginning of the church until His second coming. Rev. 19:11-21 portrays Christ's triumph over Satan through His death and resurrection. This triumph restrained the power of Satan on the earth (Rev. 20:1-3). The "first resurrection" (Rev. 20:4-6) symbolizes either the eternal life experienced by persons who die in Christ or the spiritual resurrection experienced by persons when they become Christians. When Christ returns, He will immediately defeat the powers of evil, resurrect the saved and the unsaved, judge them, and deliver them to their eternal destinies. According to amillennialists:
  
- The great tribulation represents calamities and persecutions that have occurred throughout church history.
- Most references to "tribulation" in Revelation are symbolic references to the people of God on earth (compare Romans 8:6-8; Galatians 6:16).
- In apocalyptic literature, numbers represent concepts, not literal statistics. For example, six symbolizes incompleteness, seven represents completeness, ten indicates something that is extreme but limited, twelve represents the perfection of God's people, and one thousand symbolizes a great amount or long period of time.

What Scriptures seem to support amillennialism?
- The Bible frequently uses the number 1,000 figuratively—
  
  - Psalms 50:10; 90:4; 100:6; 2 Peter 3:8.
  
  - The first resurrection (Rev. 20:4) could refer to the spiritual resurrection (the regeneration or new birth) of persons who trust Christ—Romans 11:13-15; Ephesians 2:1-4.
  
  - The Second Coming of Christ and the resurrection of the saved and the unsaved will occur at the same time—Daniel 12:2, 3; John 5:28, 29.
  
  - The saints are on earth during the tribulation—Revelation 13:7.

When has amillennialism been popular? Amillennialism became popular in the fifth century. Amillennialism has remained widespread throughout church history. Prominent amillennialists include the Protestant reformers Martin Luther and John Calvin, as well as evangelical theologians such as E. Y. Mullins, Abraham Kuyper, G. C. Berkouwer, and John Calvin. Stanley Grenz, and J. I. Packer. Many students of church history believe that the church father Augustine of Hippo was the first amillennialist.

d. Postmillennialism

Postmillennialism is the belief that the Second Coming of Christ will occur after the millennium. The millennial reign described in Rev. 20:1-6 represents a long time period when, through the preaching of the gospel, most of the world will submit to Jesus Christ. During this time, Satan will have no power over the earth, and evil regimes will collapse (see Rev. 19:19-20:3). A period of great tribulation may precede the millennium. According to postmillennialists:

- During the millennium, Christ will rule the earth through His Spirit and through His church; He will not, however, be physically present on the earth.
- The resurrection depicted in Rev. 20:4 represents the spiritual regeneration of people who trust Jesus Christ.
- The Second Coming of Christ, the final conflict between good and evil, and the defeat of Satan, the physical resurrection of all people, and the final judgment will occur together, immediately after the millennium (Rev. 20:12-15).

What Scriptures seem to support postmillennialism?
- Every ethnic group will receive the gospel before the Second Coming—
  
  
  - The first resurrection (Rev. 20:4) could refer to the spiritual resurrection (the regeneration or new birth) of persons who trust Christ—Romans 11:13-15; Ephesians 2:1-4.
  
  - The Second Coming of Christ and the resurrection of all people, saved and unsaved, will occur at the same time—Dan. 12:2, 3; John 5:28, 29.

When has postmillennialism been popular? The earliest postmillennialist writer was Joachim of Foix (c. 1135-1229). Postmillennialism became popular in the 19th century, partly because of that era's optimism about the future. Prominent postmillennialists include early church leaders such as Eusebius and Athanasius; preachers such as Jonathan Edwards and Charles Haddon Spurgeon; and theologians such as B. B. Warfield, Augustus H. Strong, Charles Hodge, R.L. Dabney, Loraine Stettheimer, and R.C. Sproul.
Chapter Fifty-Seven: The Return of Christ

1. The Teaching of Scripture (315–316)
   a. Acts 1:9–11
      i. Personal return
      ii. Visible return
      iii. Glorious return

2. Theories of Christ’s Return (316–319)
   a. “No one knows for sure when Jesus is going to come. Nevertheless, we, as the people of God, have a blessed hope and every reason to believe in the integrity of Jesus’ word.”

Chapter Fifty-Eight: The Final Judgment

1. A Scornful Age (321–323)
   a. “When we tell people that God has appointed a day on which He will judge the world in righteousness, people laugh.”
   b. Jesus warned people about the final judgment regularly.

2. Jesus’ Teaching (323–325)
   a. Matthew 7:15–23
      i. Judgment of Works
   b. Matthew 25:1–13
      i. We must be ready
Chapter Fifty-Nine: Eternal Punishment

1. According to Revelation (326–327)
   a. Perfectly just
   b. God never punishes innocent people.
      i. People who have never heard of Jesus will not be punished for rejecting Jesus.
   c. No second chances
      i. Hebrews 9:27

2. Hell (327–330)
   a. “Dr. Gerstner replied that we will not be sad about [loved ones in hell] but instead will rejoice, for it will bring glory to God and vindicate His holiness. There was a collective gasp from the students. . .” (327–328)
   b. Revelation 20:9–15
   c. “God is in hell, actively punishing the wicked.”
      i. Degrees of punishment
   d. Annihilationism

Chapter Sixty: Heaven and Earth Made New

1. Heaven and Earth Made New (331–332)
   a. John 14:1–4

2. Promised Joy (332–333)
   a. 1 John 3:1–3
      i. Visio Dei
      ii. Beatific Vision
3. The Nature of Heaven (334–335)
   a. Revelation 21:1–4

Questions to Direct our Discussion

1. Let’s discuss what happens to Christians when they die.
   a. Let’s focus primarily on the intermediate state and bodily resurrection.
   b. Consider especially, 1 Corinthians 15 and 1 Thessalonians 4.

2. What aspects of eschatology must all Christians agree upon?
   a. Revelation 19—22

3. Let’s discuss the four main millennial views?
   a. Dispensational premillennialism
   b. Historic premillennialism
   c. Amillennialism
   d. Postmillennialism