

Notes

Preface to the Expanded Edition

1. <http://kimriddlebarger.squarespace.com/a-reply-to-john-macarthur/>. A revised version of MacArthur's lecture can be found here: John MacArthur, "Does Calvinism Lead to Futuristic Premillennialism?" in John MacArthur and Richard Mayhue, *Christ's Prophetic Plans: A Futuristic Premillennial Primer* (Chicago: Moody, 2012), 141–59. The reader may also wish to consult the response to MacArthur written by Samuel E. Waldron, *MacArthur's Millennial Manifesto: A Friendly Response* (Owensboro, KY: Reformed Baptist Academic Press, 2008).

2. MacArthur, "Does Calvinism Lead to Futuristic Premillennialism?" 153–55.

3. It is only by ignoring this well-known fact of historical theology that Barry Horner can make the following accusation: "[Riddlebarger's] claims [i.e., that amillennialism is by and large the historical eschatological position of both Catholic and Protestant Christianity] call for a response that clearly exposes the shameful legacy of historic amillennialism which really is the eschatology of Roman Catholicism." See Barry E. Horner, *Future Israel: Why Christian Anti-Judaism Must Be Challenged* (Nashville: B & H Academic, n.d.), 148.

4. For a contemporary statement of covenant theology and a comprehensive discussion of the biblical basis for these assertions, see Michael S. Horton, *God of Promise* (Grand Rapids: Baker, 2006).

Introduction

1. See, for example, Anthony Hoekema, *The Bible and the Future* (Grand Rapids: Eerdmans, 1982); and Cornelis P. Venema, *The Promise of the Future* (Carlisle, PA: Banner of Truth, 2000).

2. These include Robert G. Clouse, ed., *The Meaning of the Millennium: Four Views* (Downers Grove, IL: InterVarsity, 1977); and Darrell L. Bock, ed., *Three Views on the Millennium and Beyond* (Grand Rapids: Zondervan, 1999).

Chapter 1: Defining Our Terms

1. Anthony Hoekema, *The Bible and the Future* (Grand Rapids: Eerdmans, 1982), 1.

2. Ibid.

3. Geerhardus Vos, *Biblical Theology* (Grand Rapids: Eerdmans, 1977), 80.

4. Hoekema, *Bible and the Future*, 173.

5. Richard A. Muller, *Dictionary of Latin and Greek Theological Terms* (Grand Rapids: Baker, 1985), 66–67.

6. According to Heinrich Schmid, "The following are mentioned as chiliasts: The Jews, Cerinthus, Papias, Joachim (Abbot of Floris), the Fanatics and Anabaptists, [and] Casp. Schwenkfeld. . . . A distinction is also made between gross and subtle chiliasm. The former estimates the millennium as happy, because of the illicit pleasure of the flesh; the latter, because of the lawful and honorable delights of both body and soul. . . . But both are rejected." See Heinrich Schmid, *Doctrinal Theology of the Evangelical Lutheran Church* (Minneapolis: Augsburg, 1961), 650.
7. Hoekema, *Bible and the Future*, 164n3.
8. Cf. Kenneth L. Gentry, *Before Jerusalem Fell: Dating the Book of Revelation* (Atlanta: American Vision, 1998); and Gentry, *The Beast of Revelation* (Tyler, TX: Institute for Christian Economics, 1994).
9. J. Stuart Russell, *The Parousia: The New Testament Doctrine of Our Lord's Second Coming* (Grand Rapids: Baker, 1999), 538–54.
10. See, for example, Kenneth L. Gentry, "A Postmillennial Response to Craig A. Blaising," in *Three Views on the Millennium and Beyond*, ed. Darrell L. Bock (Grand Rapids: Zondervan, 1999), 237; and R. C. Sproul, *The Last Days according to Jesus* (Grand Rapids: Baker, 1998), 24–26.
11. William E. Cox, *Biblical Studies in Final Things* (Phillipsburg, NJ: Presbyterian & Reformed, 1966), 1.
12. George E. Ladd, *A Commentary on the Revelation of John* (Grand Rapids: Eerdmans, 1987), 12. This is also the position taken by "progressive dispensationalists." See Robert Saucy, *The Case for Progressive Dispensationalism* (Grand Rapids: Zondervan, 1993).
13. Ladd, *Commentary on the Revelation of John*, 11.
14. G. K. Beale, *The Book of Revelation*, *The New International Greek Testament Commentary* (Grand Rapids: Eerdmans, 1999), 3–49; and Richard Bauckham, *The Climax of Prophecy: Studies in the Book of Revelation* (Edinburgh: T & T Clark, 1993), 1–117.

Chapter 2: A Survey of Eschatological Views

1. See John F. Walvoord, *The Millennial Kingdom* (Grand Rapids: Zondervan, 1959); and J. Dwight Pentecost, *Things to Come* (Grand Rapids: Zondervan, 1978).
2. See, for example, Charles Ryrie, *Dispensationalism Today* (Chicago: Moody, 1965), 48–64.
3. John F. Walvoord, *The Rapture Question* (Grand Rapids: Zondervan, 1979), 270.
4. See, for example, John F. Walvoord, "The New Testament Doctrine of the Kingdom," in *Vital Prophetic Issues*, ed. Roy B. Zuck (Grand Rapids: Kregel, 1995), 128–46.
5. Pentecost, *Things to Come*, 512–31.
6. Note the debate among dispensationalists about whether this is a heavenly or an earthly state. See Craig A. Blaising, "Premillennialism," in *Three Views on the Millennium and Beyond*, ed. Darrell L. Bock (Grand Rapids: Zondervan, 1999), 182–86.
7. The success of Hal Lindsey's book is truly phenomenal. *The Late Great Planet Earth*, as of 2003, has sold more than ten million copies and has gone through 140 printings. In fact, it was the bestselling book in the United States in the 1970s.
8. Jonathan Bing, "Christian Book Series a Revelation for Bantam," accessed February 12, 2002, www.variety.com.
9. See Timothy P. Weber, *Living in the Shadow of the Second Coming* (Grand Rapids: Zondervan, 1983).
10. See, for example, Robert Saucy, *The Case for Progressive Dispensationalism* (Grand Rapids: Zondervan, 1993). See also Craig A. Blaising and Darrell L. Bock, *Progressive Dispensationalism* (Wheaton: Victor, 1993); and Blaising and Bock, eds., *Dispensationalism, Israel, and the Church: The Search for Definition* (Grand Rapids: Zondervan, 1992).
11. Blaising, "Premillennialism," 182ff.
12. R. L. Thomas, "Progressive Dispensationalism," in *Dictionary of Premillennial Theology*, ed. Mal Couch (Grand Rapids: Kregel, 1996), 98–99.

13. See, for example, Charles Ryrie's criticism of progressive dispensationalists in the foreword of Wesley R. Willis and John R. Master, eds., *Issues in Dispensationalism* (Chicago: Moody, 1994), 21–23.
14. Robert B. Strimple, "An Amillennial Response," in *Three Views on the Millennium and Beyond*, ed. Darrell L. Bock (Grand Rapids: Zondervan, 1999), 256–57.
15. Also but oftentimes inaccurately known as "posttributational premillennialism." Some hold to a dispensational hermeneutic and are posttributational. But generally speaking, historic premillennialists reject the dispensational hermeneutic.
16. Representative treatments of historic premillennialism include George E. Ladd, *The Blessed Hope* (Grand Rapids: Eerdmans, 1956); Ladd, *Crucial Questions about the Kingdom of God* (Grand Rapids: Eerdmans, 1952); and J. Barton Payne, *The Encyclopedia of Biblical Prophecy* (Grand Rapids: Baker, 1980).
17. For the relevant citations, see R. Ludwigson, *A Survey of Bible Prophecy* (Grand Rapids: Zondervan, 1979), 127ff. The work of Charles E. Hill casts the millennial expectation of the church fathers in a new light. Hill argues that early chiliasm and orthodox nonchiliasm coexisted in the apostolic church. See Charles E. Hill, *Regnum Caelorum* (Oxford: Clarendon, 1992).
18. See John W. Montgomery's article on the millennium in *International Standard Bible Encyclopedia*, ed. G. W. Bromiley (Grand Rapids: Eerdmans, 1986), s.v. "Millennium, The."
19. John Jefferson Davis, *The Victory of Christ's Kingdom* (Moscow, ID: Canon, 1996), 10–11.
20. J. Marcellus Kik, *The Eschatology of Victory* (Phillipsburg, NJ: Presbyterian & Reformed, 1971), 4.
21. *Ibid.*, 205.
22. Kim Riddlebarger, "Princeton and the Millennium: A Study in American Post-millennialism," the Alliance of Confessing Evangelicals, accessed August 7, 2002, www.alliancenet.org.
23. Kenneth L. Gentry marshals a list of figures from church history who were supposedly postmillennial. See Gentry, "Postmillennialism," in *Three Views on the Millennium and Beyond*, ed. Darrell L. Bock (Grand Rapids: Zondervan, 1999), 14–19. Surely we would be wise to heed the warning offered by Richard Muller: When we ask historical figures to answer modern debates, such as the millennial question, which they never were directly asked nor answered, we inevitably "accommodate" these men to meet the needs of our own age and situation. See Richard A. Muller, *The Unaccommodated Calvin* (New York: Oxford University Press, 2000), 14.
24. Riddlebarger, "Princeton and the Millennium."
25. Kik, *Eschatology of Victory*, 3–14; and Greg Bahnsen, "The Prima Facie Acceptability of Postmillennialism," *Journal of Christian Reconstructionism* 3, no. 2 (1976–77): 66–67.
26. Anthony Hoekema, *The Bible and the Future* (Grand Rapids: Eerdmans, 1982), 175ff.
27. See J. Stuart Russell, *The Parousia: The New Testament Doctrine of Our Lord's Second Coming* (Grand Rapids: Baker, 1999), 139–40; and Charles Hodge, *Systematic Theology*, vol. 3 (Grand Rapids: Eerdmans, 1979), 800ff.
28. See the helpful study by George M. Marsden, *Fundamentalism and American Culture* (New York: Oxford University Press, 1980). See also Weber, *Living in the Shadow*.
29. Richard Gaffin argues that Warfield said nothing that was incompatible with classical amillennialism, simply that there was no nomenclature yet for amillennialism, as the term did not come into use until the 1940s. See Richard B. Gaffin, "Theonomy and Eschatology," in *Theonomy: A Reformed Critique*, ed. William S. Barker and W. Robert Godfrey (Grand Rapids: Zondervan, 1990), 198–99. Charles and A. A. Hodge slightly moderated the postmillennialism they inherited from Jonathan Edwards. B. B. Warfield wore the postmillennial label, but he adopted amillennial exegesis of most of the key texts and effectively cut the exegetical underpinnings out from under the postmillennialism he espoused. Warfield left few postmillennial adherents behind at Princeton, most being won to amillennialism by his friend and comrade Geerhardus Vos, a leading defender of amillennialism. See my essay "Princeton and the Millennium."