

Paul Makes No Mention Of The Millennial Reign

The Millennial Reign is only mentioned in Revelation. As we know, this is a book based on symbolic code for 1st century Christians to inform them of what was ahead for them.

Peter is the only NT writer to mention one thousand years, and that's the *1 day = 1,000 years* reference. If the return of the King to reign for that period of time was a “blessed hope” that the first believers were ‘hanging out’ for, it would have had pride of place in the NT record. But it doesn't, it only appears in a vision that needs interpreting.

Paul makes no mention of the millennial reign, among many other things, which are all essential to Futurist Eschatology. For instance, one theological professor¹ states:

“I ask the reader to carefully consider the interpretation of Romans 9-11 set forth in chapter 15 of this volume² and then ask whether or not this is a faithful and plausible interpretation of Paul's discussion of Israel's future role in redemptive history. While Reformed Christians disagree about the meaning of “all Israel” (in Romans 11:26), all Reformed Amillenarians do agree that in Romans 9-11 – the one passage in which Paul does speak directly to the future of Israel – he fails to mention a single event that dispensationalists claim will come to pass for Israel based on their so-called literal hermeneutic. Paul makes no mention of Israel returning to the land. There is no mention of a rapture of Gentile Christians before the appearance of the Antichrist at the dawn of a seven-year tribulation. There is no mention of an earthly millennial kingdom. You would think that if these things were predicted for Israel throughout the Old Testament, the apostle Paul might think it important to mention them when he addresses Israel's future (vis-à-vis the role of the Gentiles). He does not.”³

Logic therefore says, the Millennial Reign needs to be consigned to the filing cabinet section under “Myths and Legends”.

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(Readers will need to look up for themselves any scriptures alluded to in this document)

1 – Kim Riddlebarger is currently visiting professor of systematic theology at Westminster Seminary California. He was senior pastor of Christ Reformed Church in Anaheim from 1995 until his retirement in December 2020.

2 – Kim Riddlebarger (2013) “A Case for Amillennialism”

3 – Kim Riddlebarger (2013) “A Case for Amillennialism” [expanded edition]

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