

## **The Problem of Premillennialism – Chapter 2**

Here are some distinguishing views of Premillennialists who do not agree with their Dispensational kin. These might be considered traditional Premillennialists. P. Andrew Sandlin disagrees with this view as well. He believes they make their whole case out of Revelation 20:5-6.

1. Premillennialism does not believe in a secret Rapture apart from Jesus Christ's Second Coming.
2. Premillennialism believes that when Jesus comes back, a Resurrection of believers occurs. They say this is the first resurrection that Revelation 20:4b-6 speaks of when it says, "They came to life and reigned with Christ for a thousand years. The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years."
3. Premillennialism believes that when Jesus returns, He will then rule on earth for "1000 years" or "the Millennium" or perhaps a very long period of time.
4. Premillennialism believes that Jesus will rule from Jerusalem, with His saints (who've been given their resurrection bodies), and that non-believers will comply with His kingship (though reluctantly).
5. Premillennialism believes that the success will also be due to the fact that Satan has been bound and confined to a pit during this period of time.
6. Premillennialism believes that when the "1000 years" of Jesus earthly rule is complete that Satan will be released from the pit and that all of history's non-believers will be given their resurrection bodies (the second resurrection).
7. Premillennialism believes that Jesus will then adjudicate the Final Judgment. The books will be opened. Those found in the book of life will have eternal paradise with God. Those who are not in the book of life will put into the Lake of Fire for eternity, along with Satan and the rebellious angels without God.

### **P. Andrew Sandlin's brief rebuttal centers on the Premillennialist's interpretation of Revelation 20:5-6.**

\*Sandlin disagrees that the first resurrection spoken of in the verses is a literal, physical resurrection. He argues that it is a believer's regeneration, therefore, a spiritual resurrection.

\*Sandlin argues that the bodily resurrection of the dead is wholesale (at one and the same time for believers and non-believers) at the Second Coming of Jesus Christ at the end of history.

\*Sandlin writes, "The fact is that regeneration is pointedly and metaphorically equated with resurrection in the Bible (John 11:25, 26; Eph. 2:1-6). Not only so, but in John 5:25-29, the spiritual resurrection of regeneration is discussed (as it is in Rev. 20) in the very context of the physical resurrection." See p. 23.

### **John 11:23-25**

23Jesus said to her, "Your brother will rise again." 24Martha said to him, "I know that he will rise again in the resurrection on the last day." 25Jesus said to her, "I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, 26and everyone who lives and believes in me shall never die. Do you believe this?"

*\*Jesus mixes the language here of bodily resurrection on the last day with the believers life in the present. He says the believer can never die. He seems to be referring to a different type of life and death but is tying it to His conversation of bodily resurrection on the last day. Sandlin contends this is what Rev. 20 is doing.*

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### **Ephesians 2:1-7**

**1**And you were dead in the trespasses and sins **2**in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— **3**among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. **4**But God, being rich in mercy, because of the great love with which he loved us, **5**even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved— **6**and raised us up with him and seated us with him in the heavenly places in Christ Jesus, **7**so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.

*\*Here Paul writes of how people of the earth are dead, at least those who remain sons of disobedience (v2). However, God has made the Christian alive together with Christ (v4). Even though we were dead, we are dead no longer. In fact, verse six maintains, we have been raised up with Jesus and seated in the heavenly places. This certainly sounds like Revelation 20:5-6. That is Sandlin's point.*

### **John 5:21-29**

**21**For as the Father raises the dead and gives them life, so also the Son gives life to whom he will. **22**For the Father judges no one, but has given all judgment to the Son, **23**that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him. **24**Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.

**25**“Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. **26**For as the Father has life in himself, so he has granted the Son also to have life in himself. **27**And he has given him authority to execute judgment, because he is the Son of Man. **28**Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice **29**and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.

*\*Here Jesus speaks of giving life to the dead by regeneration in verses 21-24 (aka. you must be born again). Sandlin would maintain that regeneration is congruent with the first resurrection that is referred to in Revelation 20:5-6. This is the “coming to life and reigning with Christ.” It has been a reality for the church since Jesus walked the earth. All Christian men, women and children have experienced the first resurrection.*

*\*Sandlin recommends that the biblical teaching is of one single Resurrection Day for all (believers and non-believers) and it will occur at Jesus second coming. He cites 1 Corinthians 15:22,23 as an example.*

### **1 Corinthians 15:20-26**

**20**But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. **21**For as by a man came death, by a man has come also the resurrection of the dead. **22**For as in Adam all die, so also in Christ shall all be made alive. **23**But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. **24**Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. **25**For he must reign until he has put all his enemies under his feet. **26**The last enemy to be destroyed is death.

*\*Sandlin writes, “The problem of Premillennialism is the attempt to base an eschatological view on a single text in a highly symbolic book...particularly when this view conflicts with the view of clearer biblical passages on the topic.” See p.24.*