

millennialist can preach a sermon about the glorious return of Christ, but if it is at least a thousand years off, it is pretty hard to see how it is something that we ~~long and~~ love and long for, and say as Revelation 20 does, even so come Lord Jesus. It is hard to see it as a great personal hope. Something that I could hold to, fasten my love upon as the New Testament presents it. Well, a-millennialism can, theoretically do that, number one. That is the good point of a-millennialism. Now ~~a~~ errors of ~~the~~ a-millennialism. Number one, a-millennialism must explain away the Old Testament predictions of an earthly kingdom. That to me is the greatest error of a-millennialism, that all these statements here in the Bible, that the time is coming when nation will not lift up sword against nation, there will not be war anymore, because Christ will judge among the nations. They have to explain that as already present. Post-millennialism can accept these, there is very little in it they can not accept, but an a-millennialist has to explain them away. (Student). Number two, misses the teaching of the removal of the curse from the earth. You notice, I'm not stressing against either post-millennialism or a-millennialism, I believe Isaiah 11 clearly teaches the curse will be removed, Calvin so interprets it, in Isaiah 11, that the time is coming, when the curse will be removed from the earth. I believe Romans 8 ~~is~~ teaches that the curse is to be removed from the curse, that all of creation is waiting for the time when the curse will be removed. I believe that is a fact but there are only two passages that give it. Pre-millennialism accepts it. A-millennialism and post-millennialism over look it. I do not think it is a major point, but I do think it is a definite point. Number three, must twist Revelation 20 beyond reason. And when you read a discussion of Revelation 20, you will find it difficult often to find whether the writer is a post-millennialist or an a-millennialist, because both have to twist it beyond reason. Now, Abraham Kuyper was a great Dutch theologian~~s~~, in Amsterdam, and Abraham Kuyper has written some very excellent works, but his associates were strong a-millennialists, and he - I don't think he went into exchatology. I think he just sort of accepted their view, but when he wrote a commentary on Revelation, he came to Revelation 20, he said Revelation 20, shows that the Lord comes to this earth, he overcomes all wickedness upon the earth, Satan is bound, the righteous are raised and