**A NT Defence of Amillennialism**

**2 Thessalonians 1**

**Eschatology:** The study of the end-times.

**Dispensationalism:** The belief that Israel and the church are two separate entities, and that God has a plan and purpose for each. The means of salvation are the same for both, faith in Christ alone.

**Covenantalism:** The belief that Israel has been replaced by the church. The promises and prophecies regarding Israel have been fulfilled in Christ and in the church.

**Premillennialism:** The belief that Christ will one day physically return to establish a physical kingdom on earth. We live in the time prior to this millennial kingdom. Premillennialism is a part of Dispensationalism

**Postmillennialism:** The belief that the church is preparing the world and establishing the kingdom for the return of Christ. Postmillennialists have associated with both Covenantalists and Dispensationalists.

**Amillennialism:** The belief that we are currently living in the kingdom of Christ and that there will be no physical kingdom on earth. Amillennialists are almost always Covenantalists.

**Why eschatology matters:** 1) It brings **hope**. Despite the different theological views, all agree that Christ reigns and he will reign. We will be comforted and in his presence in the future. 2) Hope for the future promotes **holiness**. 3) How one approaches **eschatology** will determine how one interprets massive sections of the Bible. 4) God would not give us so **many prophetic passages** if he did not mean for us to be **edified** by them.

Although Eschatology is an important subject, not to be ignored, it is not a salvific matter. Our hope, despite our Eschatological views, should always be in Christ. We must remain humble and loving converse with one another on this subject, remember **Christ is our motivation**.

**The purpose of the book of Revelation:** The revealing of Jesus/ 1:1-3

**One AMILL theologian wrote the following:**

“2 Thessalonians 1 supports amillennialism because it is in tension with all the other major millennial views. First, 2 Thessalonians 1 is in tension with pretribulational and midtribulational premillennialism. It supports the idea that the Second Coming of Christ is a unified event rather than two chronologically distinct events. That is, the rapture of the saints and the open appearing of Christ take place together. Verses 6-7 indicate that the revelation (apokalupsis) of Christ brings a reversal of status. Relief to Christians can only be identified with the rapture. Trouble to persecutors involves not a seven-year tribulation but hell, as described in verse 9. Both sides of this reversal take place at the same time, namely “in” the open appearing of Christ described in verses 7b. Hence the rapture of Christians and the consignment of unbelievers to hell take place at the same time.”

* Summary:
  + Premils see the rapture and 2nd coming as two separate events.
  + Amils see the rapture, 2nd coming and judgement as one event.

**VERSES 6-7**

* The parallel of **REPAY and RELIEF**
* These events are mentioned as occurring in duality, not one before the other.
  + This is significant because it counters the premil argument of rapture, tribulation, 2nd coming and then 1000-years and after which the great judgement will occur.
  + This view/interpretation eliminates the possibility of a physical reign of Jesus on earth.
  + We transition directly from this existence into the eternal existence.
  + This happens at the coming/revealing of Jesus

**VERSES 7-8**

* Premils will make the argument that this describes all the events in a condensed way.
* Amills will counter that if this is true, why would Paul speak in terms of APOCOLYPTIC DEFINITENESS?
  + Flaming fire, inflicting vengeance, mighty angels
    - Zech 14:3-4; 9:14-16; Isa 63:1; 66:15; Hab 3:3-15

**VERSES 9-10**

* Another parallel
* **PUNISHMENT and GLORY**
  + The wicked will be punished and the saints will be glorified
  + This happens on the day of his return
* All of this is considered to be part of the **DAY OF THE LORD** 
  + 1 Thess 4:12-5:11