

The Main Millennial Views

John describes his vision: “I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time. I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ 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 are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years” (Rev 20:1-6).

This raises the question of whether a literal earthly rule of Christ is depicted in this passage, prior to the Last Judgment.

An important preparation for examining the millennial views is consideration of the issue of hermeneutics (interpretation). One of the main distinctions between the views is that between a literal and a symbolical hermeneutic.

A. Hermeneutics

To interpret Scripture correctly we should apply the following general principles:

1. Understand one's own presuppositions and prejudices.
2. Understand the need to let the passage speak for itself, taking the natural meaning of the original Greek or Hebrew.
3. Understand the type of literature in which the passage appears, e.g. Apocalyptic (a particular genre of Jewish literature which contained highly-developed symbolism).
4. Understand the passage normally, literally, historically and grammatically whilst making allowances for what contextual or theological considerations make clear is figurative language. A literal approach to figurative language is to discover the meaning of the figure in Scripture and to take its meaning literally.
5. Understand the passage in context:
 - a. Understand it in the light of the whole of Scripture.
 - b. Understand the OT through the NT whilst remembering that the OT illuminates the NT.
 - c. Understand the passage in the light of the historical context of the book in which it arises.
 - d. Understand it in the light of the surrounding passage.
6. Understand Scripture Christologically (how does it relate to Christ?)
7. Understand obscure passages in the light of clear passages and do not base a doctrine on an unclear, isolated passage.
8. Understand Scripture in the light of tradition, current scholarship and experience, all of which should, nevertheless be subject to the clear teaching of Scripture.

B. Amillennialism

Some would like to use the term *realized millennialism* rather than the negative *amillennialism*.

This interpretation teaches that there will be no period of universal peace and righteousness before the end. Good and evil will grow until the return of Christ. Rev. 20 refers to the present rule of dead believers in heaven. It is, say some amillennialists, the last of seven parallel sections of Revelation (chapters 1-3; 4-7; 8-11; 12-14; 15-16; 17-19; 20-21) which span the whole church age. [But there is no hint of recapitulation in Rev.20].

The defeat of Satan was in the first coming of Christ. The binding of Satan began then too. His influence is curtailed not removed. But Rev.20 speaks of the breaking of Satan's power not over the individual but over nations.

The thrones mentioned in Rev.20 are in heaven. They depict the rule in heaven of believers who have died. "The rest" are dead unbelievers who do not share this reign. After the "thousand years" they experience the "second death".

There will be "signs of the times" before the return of Christ, but those signs are to some degree already present. Immediately before the return of Christ these signs will be intensified.

At Christ's return (which will be a single event) there will be a general resurrection of both believers and unbelievers. Believers who are still alive will be transformed and then all believers will be raptured (1 Thess. 4:17). Then the final judgment will take place followed by the final state in the new heavens and new earth. It is to this new heavens and new earth that the supposed OT prophecies of the millennium refer.

C. Postmillennialism

The world will be Christianised, ushering in the millennium (a long period of righteousness and peace). Evil will be reduced to a minimum. The majority of humanity will be converted (cf.Rev.7:9-10). Christ will then return and there will be resurrection, judgment, heaven and hell. Christ will not return to rule over a millennial kingdom. He is already ruling in his mediatorial kingdom and will eventually return to merge this with God's eternal kingdom (1 Cor.15:24-28).

Postmillennialists like Loraine Boettner note that things have improved remarkably in the last 2000 years. Christian principles have been widely accepted by many nations, even if they are not always put into practice. Slavery and polygamy have largely disappeared. The status of women and children has greatly improved. Social and economic conditions have greatly improved in many nations. There is much greater cooperation between the nations. Foreign aid is much in evidence. The Bible is widespread. Mass communications spread the gospel. Christianity has grown more in the last 100 years than in the previous 1800. There are [over 2 billion] Christians. False religions and philosophies will fall before an aroused Christianity. At this point Boettner seems to enter into a eulogy of American achievements. I have to respond that, whilst not denying the improvements, I find this analysis of the world situation unbalanced and apparently uninformed. The hope of the golden age based upon it seems naive.

This view also teaches that all the OT promises to Israel have either been fulfilled or forfeited through disobedience. There is no longer any special divine purpose for the Jews as a people. Rom.11:26 refers to the church, the new Israel. The new covenant is exclusively with the church.

Daniel Whitby, Rector of St Edmund, Salisbury from 1669, taught that the church would totally evangelize and then rule the world. A contemporary of his, Dutch scholar Campegius Vitringa, related this view to Revelation 21 and began to teach post-millennialism. This view was popularised through Jamieson, Fausset and Brown's Commentary on the Bible.

John Wesley, following the German scholar Johannes Bengel, thought that the Antichrist (the pope) would be overthrown in 1836 and then there would be two millenniums, one on earth then one in heaven. He believed the return of Christ would be postmillennial.

A problem for the postmillennialist is that Rev 20:4-6 does not speak of a millennium in which believers still alive on earth reign with Christ, but of believers who have died reigning with Christ.

D. Classical Premillennialism

A typical Classical Premillennial view sees the following order of events:

1. Signs of the times (Matt.24 etc.)
2. The manifestation of Antichrist and the great tribulation.
3. The return of Christ both for and with the saints, who are caught up to meet him in the air and are transformed. This includes the "first resurrection" of those who have died in Christ. They will reign with Christ in the millennium.
4. The destruction of the Antichrist.
5. Satan is bound for 1000 years.
6. The Millennium: a 1000-year golden age of peace and righteousness, with evil being held in check. Jesus reigns from Jerusalem. The Jews are prominent in his purposes.
7. At the end of the millennium Satan is released and there follows a final rebellion of evil which is crushed by the Lord.
8. The devil is thrown into the lake of fire.
9. The unbelieving dead are raised, judgment, heaven and hell.

Irenaeus was the first to give a clear pre-millennial scheme. He believed Rome would fall and be divided into ten kingdoms. The Antichrist would then kill three of the ten kings and rule with the other seven. The church would go through the great tribulation but after three and a half years Christ would return raising the dead believers to join with the living believers in the millennial kingdom.

Lactantius taught a similar scheme. There would be terrible times and nine tenths of humanity would perish. Rome would fall and be replaced by an Asian government. Ten kings would arise from the ruins of Rome and divide the world amongst them. Antichrist would then appear and rule for 42 months. Then Christ will return and destroy the Antichrist. After this the dead would be raised and the millennial kingdom begin.

Hippolytus taught that Daniel's fourth beast was Rome. The ten toes were ten kings arising out of the Roman empire. The horn was the Antichrist who would destroy the kings of Egypt, Libya and Ethiopia. (He thought 666 might mean *Latinus*). Then would follow the second coming and the millennium.

All the Fathers whose views we know about, expected the church to go through the great tribulation. Yet some premillennialists believe it won't. They hold to a secret rapture whereby the church is removed before the tribulation.

As we have seen, the early Fathers' premillennialism gave way to amillennialism after Origen, Augustine and Constantine. The Protestant Reformers, in reaction to the revolutionary chiliasts, followed this view.

However, German theologian Johann Alsted published a book *The Beloved City* in 1627 reviving the premillennial view and influencing scholars like Joseph Mede.

Men such as Joseph Mede, Isaac Newton and William Whiston, whilst premillennialists, did not believe in a personal Antichrist or a literal three and a half year end times great tribulation. The great tribulation, in their view, referred to the whole history of the church. They took the 1260 days as actually 1260 years. Obviously they did not believe in a pre-tribulational rapture.

As we have noted, Edward Irving taught a premillennial view in the 19th century. But then John Nelson Darby came on the scene. Ordained into the Anglican ministry in 1826 in Ireland, he left a year later to join the Brethren, a new Christian group. He taught a dispensationalist form of premillennialism.

E. Arguments for the Classical Premillennial interpretation

1. It is the main view of the early church in the first three centuries and was replaced by the allegorical view which was deeply influenced by Hellenistic philosophy, by embarrassment with some OT passages and by a triumphalism based on the dominance of the church in the post-Constantine era.
2. It is not overly complex and stresses the importance of the Second Coming as pivotal in the End Times.
3. It pays proper attention to Rev.20:1-6 about the Millennium.
 - a. It follows the destruction of the Antichrist and his associates, and so cannot refer to any past period in church history.
 - b. It follows Rev.19:11-16 which describes the second coming of Christ. Verses 6-10 describe the wedding supper of the Lamb which occurs when Christ returns. But some would say Rev.20 does not necessarily follow chronologically from Rev.19.
 - c. If the "first resurrection" is understood to be regeneration there is a difficulty with v.5 "The rest of the dead did not come to life until the thousand years were ended." This cannot mean the rest of the dead were to be regenerated. However some say the first group is Christian martyrs and the rest are other Christians.
4. It seems theologically important to expect a revelation of Christ's glory and kingdom within history.

F. Difficulties with a literal view of the Millennium

1. There are no references to a literal millennium in the Gospels or Epistles. But 1 Cor.15:23-26 could describe the millennium. However even if the millennium is only referred to in Revelation that may be put down to progressive revelation.
2. The OT does not prophesy a millennial reign but rather the new heavens and new earth eg. Isa.65:17 quoted in Rev.21:1 (after the "millenium" passage in Rev 20). Some respond that the passages may refer both to the millennium and to the final state, compressing the two together, as prophets often do. The final state would be the ultimate fulfilment of the passages.
3. The wheat and tares are said to grow together until the last judgment (Matt 13:39-40). Belief in a literal millennium seems to contradict this. But is this, again, an example of progressive revelation?
4. The second advent is apparently followed immediately by judgment (Matt.13:37-43, 47-50; 24:29-31; 25:31-46; John 5:25-29; 1 Cor,15:22-26; Phil. 3:20-21; 1 Thess. 4:15-16) which allows no time for the millennium. But it is well-known that the prophets often compressed together events which actually took place at widely different times.
5. In 1 Thess.4:16 the contrast is between the departed and the living at the Parousia, not between the resurrection of the righteous and the rest.
6. How is it that such apostasy as that described in 2 Thess. 2 could take place after the millennium?
7. The idea of a literal millennium is based upon a literal interpretation of OT prophecies concerning the future of Israel, whereas the NT interprets these spiritually eg:

- a. Matt 21:43. But this merely says the kingdom will be taken away, not that this is a permanent state cf. Rom.9-11.
- b. Acts 15:14-18. But some see this passage as merely referring to God's purpose to save the Gentiles. Others see it as a sequence: i. Taking from the Gentiles a people = the church; ii. rebuilding David's fallen tent = restoration of Israel; iii. the final salvation of the Gentiles.
- c. Rom.9:25-26. But this merely refers to God including the Gentiles, not to final rejection of the Jews.
- d. Heb.8:8-13. But this refers simply to the new covenant made with the house of Israel.
- e. 1 Peter 2:9. But this merely shows the Gentiles are included in the chosen people, royal priesthood and holy nation. It does not deny what Rom 9-11 teach on the future purpose for Israel. So also with Rev 1:6; 5:10.
- f. OT prophecies concerning the millennium are associated with historical nations and these cannot be taken literally eg. Isa.11:14; Joel 3:19; Amos 9:12; Mic.5:5-6. But these are surely simple metaphors referring to opponents of God's people as is Babylon in Rev 18. They could also refer to later people occupying the territories of these ancient nations.
- g. OT prophecies refer to the re-building of the temple. Isa.2:2-3; Micah 4:1-2; Zech 14:16-22; Ezek. 40-48. and the nations would go up to Jerusalem annually (Zech 14:16). But the use of some symbolism in a prophecy does not mean everything in it is symbolical. The OT sees a second (End Times) return to Israel. The NT hints at this and clearly foretells that "all Israel will be saved".

It is true however that the NT interprets OT prophecies in ways not implied by their historical context, eg:

- Matt.2:15 applies Hos.11:1 about Israel coming out of Egypt to Jesus being brought back from Egypt.
- Rom.9:24 applies to the Gentiles finding salvation what Hos.1:9 only applies to Israel.

However, this "re-interpretation" by the NT of the OT is more an application of principle than an interpretation. It does not rule out the literal fulfilment of OT prophecy.

8. How can perfect saints in glorified bodies live alongside sinful humanity in the millennium? How will sinners stand in the presence of the glorified Christ (compare Paul's conversion vision of Christ and John's vision in Rev.1)?
9. It seems strange that Christ should come back to rule over an earth which is not glorified and which still contains those who oppose him. Some say it is more logically that he returns to final perfection.
10. The chain in Rev.20:1 and the binding in Rev.20:2 are symbolical, why not the whole passage? But, again, the use of some symbolism in a prophecy does not mean everything in it is symbolical.
11. The distinction maintained by premillennialists between the church and Israel contradicts the teaching that the two have become one (Eph.2:14ff), grafted into the same olive tree (Rom.11:17-24). But Rom.11 teaches God still has a distinct purpose to win literal Israel to Christ. One cannot deny the distinction between (literal) Israel and the church in Romans 11, even if some people over-emphasize it and link it with the unbiblical two-covenant theory. It is in the light of this that Matthew 21:43 should be understood, "The kingdom will be taken away from you [unbelieving Jewish hierarchy] and given to a people who will produce its fruit."

G. Dispensational Premillennialism

This view is very complex but it is important to have some understanding of it as it currently influences many fundamentalist Christians, especially in the USA.

History

John Nelson Darby came on the scene. Ordained into the Anglican ministry in 1826 in Ireland, he left a year later to join the Brethren, a new Christian group. He taught a dispensationalist form of premillennialism. Darby greatly influenced Cyrus Ingerson Scofield who was ordained into the American Congregational Ministry in 1882. The latter produced the Scofield Reference Bible which has sold over 2 million copies since it was published in 1909. It is this Bible which has popularised dispensational premillennialism.

Characteristics

1. There are seven* dispensations (different ways in which God deals with humanity. "Dispensation" means stewardship or type of economy). The way God dealt, or will deal, with people in any other dispensation is irrelevant, or at best, secondary to the dispensation in which we live. The seven dispensations are:
 - i. *The Dispensation of Innocence* - Creation to the Fall (Edenic)
 - ii. *The Dispensation of Conscience* - The Fall to the Flood (Antediluvian)
 - iii. *The Dispensation of Human Government* - The Flood to Babel (Noahic)
 - iv. *The Dispensation of Promise* - Call of Abraham to Giving of Law (Abrahamic)
 - v. *The Dispensation of Law* - Giving of the Law until Death of Christ, tearing of temple veil and Jewish rejection of Messiah (Mosaic).

Classical dispensationalists say this dispensation is not based on faith-based righteousness and that, during it, people were not regenerate and did not have the Holy Spirit as a permanent presence. Salvation is by works.

Neo-dispensationalists hold that salvation in every age is by faith in God but the content of that faith varies from dispensation to dispensation.

Moderate dispensationalists hold that salvation in every age is based on the death of Christ; it is by faith in God but will not always be in Christ.

Dr. L S Chafer, a leading dispensationalist, said that salvation was based on birth as a Jew and the sacrificial system.

- vi. *The Dispensation of Grace* - The Cross to the Rapture of the Church. (The Church Age: Apostolic) ["Rapture" from the Latin translation of 1 Thess.4:17 is based on the Latin "rapere" which means to seize or snatch].
 - a. This dispensation is often seen as depicted by the seven churches in Revelation 2-3. Their characteristics are said to be prophetic of seven consecutive spiritual stages in the church's history.
 - b. It is a parenthesis in God's purposes (which are primarily with the Jews), unforeseen by the OT and only established because the Jews rejected the Kingdom (cf. the "mystery" of Eph.3:3-6). **Moderate** dispensationalist see the church as in a secondary sense a fulfilment of OT prophecies about Israel.

But the following passages show the church is no parenthesis. It is Christ's body and "fulness": "And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fulness of him who fills everything in every way" (Ephesians 1:22-23). "His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose which he accomplished in Christ Jesus our Lord" (Ephesians 3:10-11)

Classical dispensationalism holds that there was no grace in the Dispensation of Law and the church is not under the OT law. **Neo**-dispensationalists hold there was grace in the Dispensation of law and the church is not, in general, under OT law. **Moderate** dispensationalists believe there was grace in the Dispensation of Law and OT laws may be relevant to the church age.

- c. It lasts until the Rapture of true believers (1 Thess.4:14-17). The words in Revelation 4:1 "Come up here, and I will show you what must take place after this" are taken to refer to the Rapture. The Rapture is sudden, unexpected and secret. Christ meets the saints in the air. The dead in Christ are raised. This is foretold only in the NT. The raptured church will face the judgment seat of Christ but it will miss the tribulation.

However, the Greek word *apantesin* (meeting) in 1 Thess 4:17 was often used as a technical term for the elders of a city going out to give a public welcome to a visiting dignitary and to lead him back into the city with red-carpet treatment. It is used three times in the NT. The other two references have this meaning (Matt.25 the foolish virgins; Acts 28 the brethren meeting Paul outside Rome). Hence this may be the meaning here. The saints meet the Lord and immediately return with him to earth.

Also in 2 Thess.1:5-10 Paul comforts the saints with the hope of rest when Christ returns in flaming fire to judge their enemies. This implies a post-tribulational, single return of Christ.].

The Tribulation

This is a seven year period of great tribulation (the 70th "week" of Daniel) described in Revelation 6-18.

During the tribulation:

- The seals, trumpets and bowls judgments of Revelation will take place.
- The Jews will be gathered to their own land in unbelief. Many of them will die in unbelief but a remnant will survive and be saved (Rom.11:26).
- The nominal church remaining on earth during the tribulation will fall into apostasy.
- Eventually the nations will gather against Israel.

Some dispensationalists have taught a partial Rapture, with only believers who are spiritually prepared for it being included. Also some have taught a mid-tribulational Rapture, normally at the half way stage: three and a half years.

vii. *The Dispensation of the Kingdom or the Millennium* - The Second Coming to the Final Satanic Revolt

- a. Christ will return to the Mount of Olives with his saints. This return, foretold in both OT and NT, will be heralded by "signs of the times".
- b. Christ will win the Battle of Armageddon.
- c. He will overthrow the trinity of evil: Satan, the Antichrist and the Beast. Satan will be bound for a thousand years. Sin will be judged and righteousness will fill the earth.
- d. The tribulation martyrs will be raised.
- e. Christ will apply the efficacy of his death to the sins of the Jews which have been temporarily covered by the animal sacrifices. The Holy Spirit will cause the Jews to accept Christ's death for their national salvation (Rom.11:26)
- f. All OT Jews who were unfaithful to the law of Moses will be cut off from Israel.
- g. All faithful Jews from every age other than the church age will inherit the land.
- h. The Gentiles who treated Israel well during the tribulation will join Israel in the millennium, but will be inferior to Israel.

- i. Israel will head the nations in worship (centred on a glorious new temple) in this Golden Age of peace and righteousness. So the promises of the OT to literal Israel will be fulfilled. This will include the re-building of the temple and the resumption of the Levitical worship.
- j. The church will remain in heaven during the millennium. Some dispensationalist hold that the New Jerusalem (containing the church) will hover over the land of Israel during the millennium. They say it will be either a cube or a pyramid with a 1500 mile square base and 1500 miles high, or it may be a sphere 1500 miles in diameter. **Moderate** dispensationalists say the OT saints will be with the church in the New Jerusalem. The saints in the New Jerusalem will be able to travel to and from the earth. They also hold the New Jerusalem will descend to earth - centred on Israel - at the end of the millennium.
- k. At the end of the millennium Satan will be released and deceive many, leading them to rebellion.
- l. This will be crushed by the Lord and will lead to the Great White throne judgment with Satan, his angels and unbelievers being thrown into the Lake of Fire
- m. God will create the new heavens and new earth. **Classical** dispensationalism teaches that Israel and the church will be permanently separated - Israel on the new earth, the church in the new heaven.

Note the two-stage return of Christ. Some interpreters combine iii-vi and add at the end The New Heavens and New Earth as the last dispensation].

- 2. The NT must be interpreted in the light of a literal interpretation of the OT, rather than the OT being interpreted through the NT and particularly Christologically. **Moderate** dispensationalists take a less literal view of Scripture.
- 3. **Classical** dispensationalist make an absolute distinction between Israel and the church. The church is not the new Israel. But see point j. above for the **Moderate** dispensational view.

But the following passage shows the unity of Jew and Gentile in the church: “For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility” (Ephesians 2:14-16).

- 4. There are variations in views about the covenant:
 - a. Some dispensationalists believe there are two covenants one for Israel fulfilled in the millennium, one for the church.
 - b. Other dispensationalists (eg. Darby) believe the church is not related to the new covenant as such but nevertheless benefits from the blood of the new covenant.
 - c. Others (eg. Scofield) believe the new covenant is primarily for Israel (to be fulfilled politically in the millennium) and only secondarily for the church.
 - d. **Moderate** dispensationalists hold there is only one new covenant.
- 5. Dispensationalists hold that the kingdom of God is future, inaugurated by the return of Christ. So Christ's reign is postponed. At present Satan is in charge as the god of this world. However, the NT teaches the kingdom has, in some sense, already come (Matt.12:28; Luke 11:20; 17:21).

Some see two kingdoms which are two aspects of God's rule: the Kingdom of God - a universal kingdom (God's universal rule) and the Kingdom of Heaven - a mediatorial kingdom which is the kingdom referred to in Scripture. It has been postponed because of the Jewish rejection of Christ. It is a future, literal kingdom on earth.

Others distinguish between the kingdom of heaven (professing Christians) and the kingdom of God (genuine believers).

Some dispensationalists distinguish the unconditional Abrahamic covenant concerning Israel's possession of the land and the conditional Sinaitic covenant based on obedience to the law. Chafer said that Israel made a mistake in accepting the Sinaitic covenant.

But the following passages equate the Kingdom of God and the Kingdom of Heaven:

“From the days of John the Baptist until now, the **kingdom of heaven** has been forcefully advancing, and forceful men lay hold of it. For all the Prophets and the Law prophesied until John” (Matthew 11:12-13). Compare this with Luke 16:16 “The Law and the Prophets were proclaimed until John. Since that time, the good news of the **kingdom of God** is being preached, and everyone is forcing his way into it.”

Matthew 10:7 “As you go, preach this message: ‘The **kingdom of heaven** is near.’”. Compare this with Luke 9:2 “and he sent them out to preach the **kingdom of God** and to heal the sick.”

Matthew 4:17 “From that time on Jesus began to preach, ‘Repent, for the **kingdom of heaven** is near.’” Compare this with Mark 1:14-15. “After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. ‘The time has come,’ he said. ‘**The kingdom of God** is near. Repent and believe the good news!’”

Matthew 19:23-24 “Then Jesus said to his disciples, ‘I tell you the truth, it is hard for a rich man to enter the **kingdom of heaven**. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the **kingdom of God**.’”

6. The Gospels are said to relate to three different dispensations - law, grace and kingdom - so not all the teaching is relevant to us, eg. the Lord's Prayer and the Sermon on the Mount. The latter is the Messiah's Manifesto of the Kingdom and so is for the millennium, not now.
7. That there are as many as four resurrections:
 - i. Resurrection of believers at the Rapture.
 - ii. Resurrection of tribulation martyrs.
 - iii. Resurrection of believers who die in the millennium.
 - iv. Resurrection of unbelievers to the second death.
8. There are four gospels:
 - i. The gospel of the kingdom: the news about an earthly kingdom of Israel (initially preached by Jesus until the Jews rejected him), ie. *Jesus came not to die but to establish an earthly kingdom*.
 - ii. The gospel of the grace of God: that Jesus died and rose again (preached by Jesus after the Jews rejected him and by the apostles other than Paul).
 - iii. The everlasting gospel: this is preached by the Jews in the tribulation, after the Rapture. It is news that all who are saved in the tribulation will enter the millennium.
 - iv. Paul's gospel: an expansion of the gospel of grace including the "mystery" of the church.

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Classical Premillennial View

Church Age	Signs	Seven-year Tribulation Antichrist: Israel v. the Nations	Return/ Rapture Armageddon	Satan bound	Millennium	Satan released	Judgment	Heaven
			Resurrection 1			Lake of Fire	Resurrection 2	Hell

Amillennial View

Church Age	Signs	Return/ Rapture	Judgment	<i>Heaven</i>
Millennium now (rule of departed believers)				
Satan bound now (by Cross)				
Tribulation now				
		Resurrection		Hell

Postmillennial View

<p>Church Age</p> <p>Signs</p> <p>World gradually Christianised -> Millennium</p> <p>Satan bound now</p> <p>Tribulation now</p>	<p>Return/Rapture</p> <p>Armageddon</p>	<p>Judgment</p>	<p>Heaven</p>
	<p>Resurrection</p>		<p>Hell</p>

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