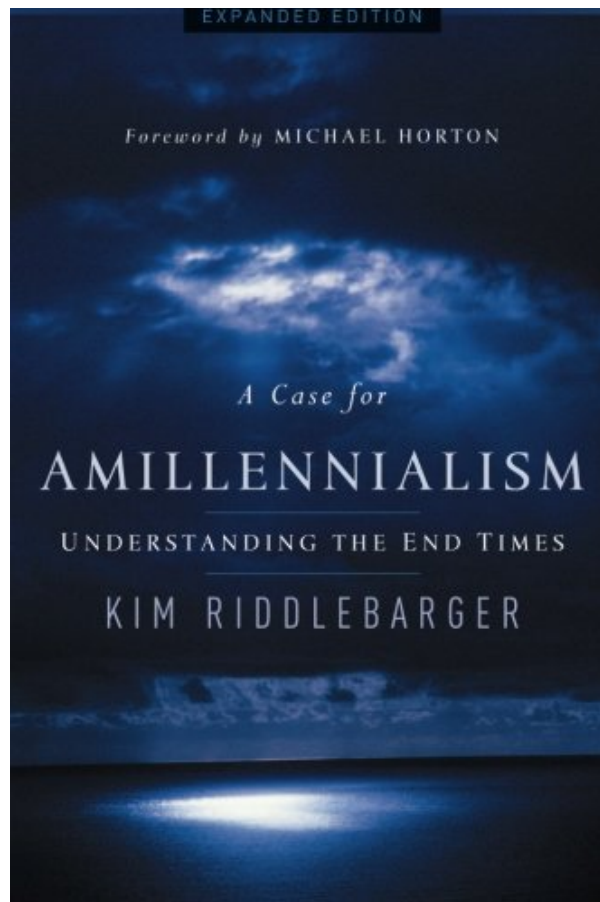
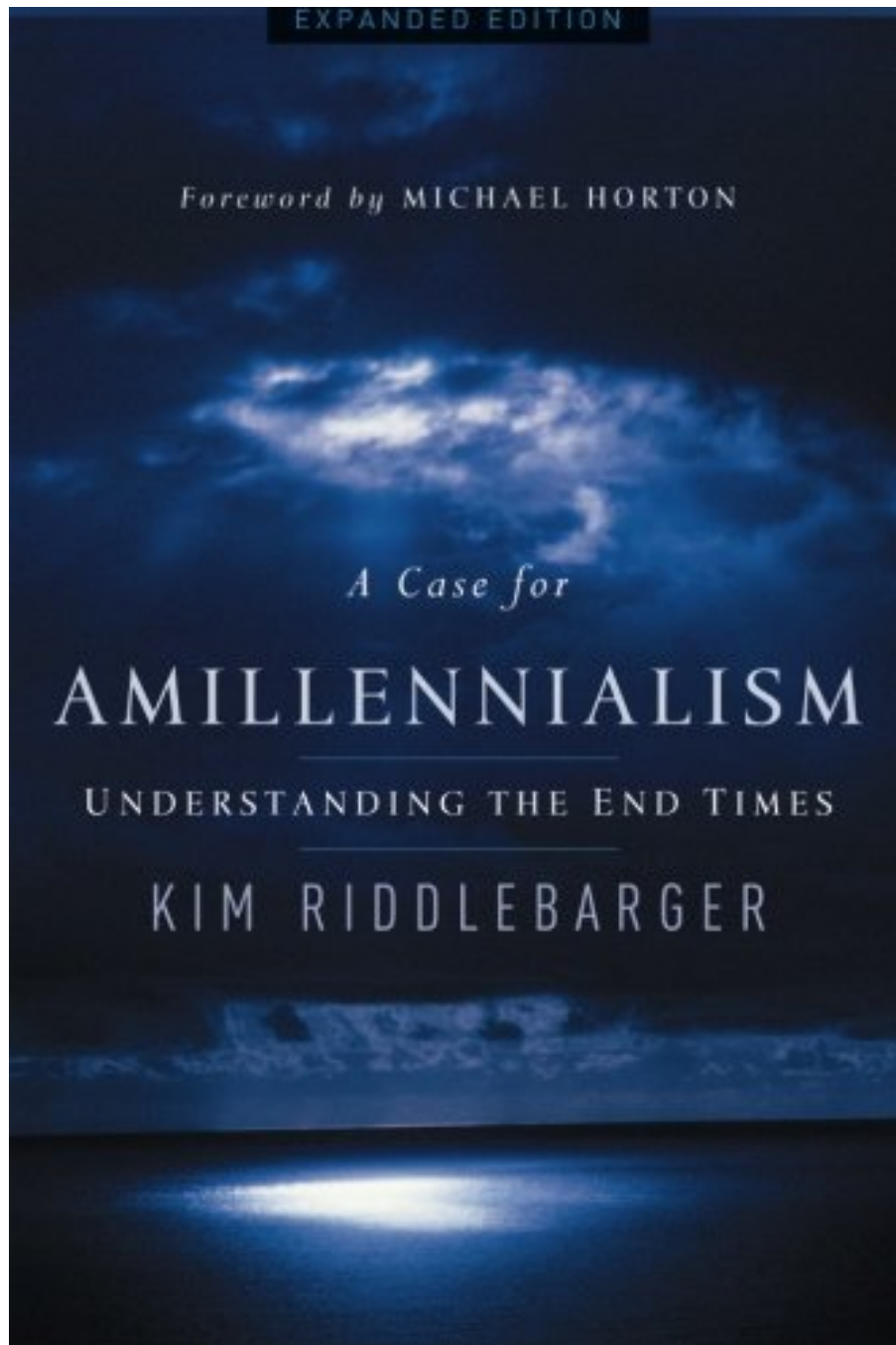


**A CASE FOR AMILLENNIALISM:
UNDERSTANDING THE END TIMES BY KIM
RIDDLEBARGER**



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Amillennialism, dispensational premillennialism, historic premillennialism, postmillennialism, preterism. These are difficult words to pronounce and even harder concepts to understand. A Case for Amillennialism is an accessible look at the crucial theological question of the millennium in the context of contemporary evangelicalism.

Recognizing that eschatology--the study of future things--is a complicated and controversial subject, Kim Riddlebarger provides definitions of key terms and a helpful overview of various viewpoints. He examines related biblical topics as a backdrop to understanding the subject and discusses important passages of Scripture that bear upon the millennial question.

Regardless of their stance, readers will find helpful insight as Riddlebarger evaluates the main problems facing each of the major millennial positions and cautions readers to be aware of the spiraling consequences of each view.

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A REFORMED PASTOR EXPLAINS THIS VIEWPOINT

By Steven H Propp

Kim Riddlebarger is senior pastor of Christ Reformed Church in Anaheim, and visiting professor at Westminster Seminary California. He is also cohost of the 'White Horse Inn' radio program, and author of *The Man of Sin: Uncovering the Truth about the Antichrist*. He wrote in the Introduction to this 2003 book, "My purpose is to set forth the historic Protestant understanding of the millennial age. This position is commonly known as amillennialism and is centered in the present reign of Jesus Christ. Amillennialism is grounded in redemptive history, the historical acts of God as they unfold in the Bible to provide for the salvation of his people. Although it is commonly argued that amillennarians do not believe in any millennial age... this is not the case. Amillennarians believe that the millennium is a present reality... not a future hope." (Pg. 11)

He explains, "Amillennialism was not recognized as a distinct position until around the turn of the twentieth century. Until then, amillennarians called themselves postmillennial because they believed Christ would come back after the millennial age, but they were different from traditional postmillennarians in that they did not believe in an earthy millennial age yet to dawn." (Pg. 31)

He observes, "Notice that all these events (the judgment of both believers and unbelievers, the day of the Lord, the last trumpet, and the restoration of all things) occur at the same time---at the return of Christ. Nothing was said or implied to lead us to believe that Christ returns to set up his kingdom or that a one-thousand-year gap lies between his second advent and the final judgment. Based on the clear biblical texts that we have seen above, no such lengthy intervals are found in any passage individually or collectively. The premillennialists read these lengthy intervals into the biblical text." (Pg. 93) He adds, "we can have no doubts that the last day, the last trumpet, the day of the Lord, raising of the dead, and the judgement of people will be concomitant events." (Pg. 137)

He suggests, "To look for a rebuilt temple, to Jesus sitting on David's throne in an earthly Jerusalem, to

babies being born and daily life continuing after Christ's return empties the kingdom and the 'age to come' of its eternal character." (Pg. 110) He argues, "One of the most telling criticisms [of premillennialism] is the language used by Paul in 1 Thessalonians 4:13-18... Three times in the passage, Paul used terminology to convey the idea that Jesus Christ's return to earth will be accompanied by divine announcements which are clearly universal in nature.... The whole thrust of the three-fold announcement is that God Himself will proclaim the return of Jesus Christ so loudly that the whole world will hear. Not only so, but the world will also witness the subsequent catching away of believers (v. 17). If dispensationalists are correct in saying that this coming is a secret, then only believers will hear the divine declaration." (Pg. 143)

He points out, "Revelation 20:7-10 raises a number of problems for all millenarians... given that the satanically inspired revolt of the nations John described occurs after the general resurrection and when there cannot be people in natural bodies on earth nor can there be people on earth who have not passed through the final judgment. Who are these people who revolt against Christ? Who are these who are consumed by fire? Are these people in unresurrected bodies? If so, where do they come from? How do they pass through the judgment at the beginning of the millennial age? Are these people the redeemed? Such is unthinkable. The presence of evil in the millennial age is a problem from which all forms of premillennialism cannot escape." (Pg. 223) He adds, "How do people living on earth at the time of Christ's second coming escape the resurrection and the judgment?... premillenarians must explain the identity of these people in unresurrected bodies living during the millennium. How do we account for people who are not judged or raised from the dead at the time of our Lord's second advent? This is especially problematic since Jesus himself taught that in the age to come his people will all be children of the resurrection." (Pg. 232)

This detailed book will interest not only amillenarians, but others studying biblical prophecy.

19 of 21 people found the following review helpful.

A Masterful Case

By Wayne

Since its appearance in 2003, I've regarded Kim Riddlebarger's "A Case for Amillennialism" as the most thorough, well-written and compelling book in favor of the view that Christ's return will occur at the very time of the bodily resurrection, final judgment and cosmic renewal. Now, in this 2013 expanded edition, with two new chapters, plus the addition of both a subject index and a scripture index, this volume will prove even more useful to those who wish to explore what the Bible says about the end times. It takes its stand with the works of Anthony Hoekema, Cornelis Venema and Sam Storms as the cream of the crop in matters of things to come.

21 of 24 people found the following review helpful.

A Compelling Case for Amillennialism

By Daniel Glover

Kim Riddlebarger's book, A Case for Amillennialism, is a compelling case for Amillennialism. It is not, however, a convincing case. If you are coming to this book to convince you that Amillennialism is the true eschatology, you will not find it here. You will only find it in the Bible. But Riddlebarger does make a compelling case for it. Unfortunately though, much of this book seemed to me to be a polemic against Dispensationalism/Pre-Trib. Premillennialism- indeed, almost exclusively! It was striking how little he seemed to interact with Historic Premillennialism or (more understandably) Postmillennialism. I will give him this: his critique of Dispensationalism is very much needed in modern evangelicalism's thought/theology, as it is often assumed to be the only eschatological stance. However, I would have preferred him to spend more time on Historic Premillennialism than he did. I digress...

His arguments are easy to understand and his writing style is easy to follow. He defines his terms at the very beginning (as any good writer should) and so makes it (at least mostly) easy for even someone new to theology to understand. However, I'm quite sure it would be quite difficult to follow what he is saying if one

does not have a decent knowledge of Scripture. What I mean is this: if you don't read the Bible, this book will not be very beneficial to you. You will not be able to see how he is right or where he is wrong. That being said, I think that this book does have much to offer to he who wants to understand an eschatology that actually makes a bit of sense or holds together when held up in the light of Scripture. I think Riddlebarger does a very good job of describing and making a compelling case for Amillennialism.

Read it all and read it well.

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