

# Hermeneutics – Premillennialism (OT)

“If we allow the Old Testament to give us our answers, we likely will embrace a Premillennialist understanding of Abraham’s and David’s expectations.”

—— John G. Reisinger, *New Covenant Theology and Prophecy*, 7.

“A literal interpretation calls for the fulfillment, of many Old Testament passages in a future millennial age.”

—— Bernard Ramm, *Protestant Biblical Interpretation*, 3rd rev. ed. e-book, (Grand Rapids, MI: Baker Book House, 1970), 198.

“... consistent literal hermeneutical operation solidifies a premillennial eschatology in the OT.”

—— Abner Chou, *The Grammatical-Historical Hermeneutic: Its Defense and the Demand for Premillennialism*, December 2016, 14.

“... the Old Testament prophecies if literally interpreted cannot be regarded as having been fulfilled or as being capable of fulfillment in this present age.”

—— O.T. Allis, *Prophecy and the Church* (1945; repr., Nutley, NJ: Presbyterian and Reformed, 1977), 238.

“When we use the prophetic vision of Israel’s prophets and look to the future, what do we see? The prophets anticipated a time when Israel would be restored to her former greatness. Such a prophetic vision included not only the restoration of the nation but also a restoration of the land of Canaan, the city of Jerusalem, the throne of David, and the temple. The nation had been taken into captivity, the magnificent temple had been destroyed, and the priesthood had gone some five centuries before Christ’s first advent, so these prophetic expectations spoke of a reversal of fortune—the undoing of calamity that had come upon the nation.”

—— Kim Riddlebarger, *A Case for Amillennialism*, (Baker Books, Grand Rapids, MI, 2013), 83-84.

“I beseech you to take up anew the prophetic Scriptures, and to pray that you may not err in interpreting their meaning. Read them in the light of those two great polestars, the first and second advents of Jesus Christ. Bind up with the first advent the rejection of the Jews, the calling of the Gentiles, the preaching of the gospel as a witness to the world and gathering out of the election of grace. Bind up with the second advent the restoration of the Jews, the pouring out of judgment on unbelieving Christians, the conversion of the world and the establishment of Christ’s kingdom upon earth.”

—— J. C. Ryle, *Are You Ready For The End Of Time?* (Fearn, Scotland: Christian Focus, 2001), 47-48; reprint of *Coming Events and Present Duties*.

“I believe that the literal sense of the Old Testament prophecies has been far too much neglected by the Churches, and is far too much neglected at the present day, and that under the mistaken system of spiritualizing and accommodating Bible language, Christians have too often completely missed its meaning.”

—— J. C. Ryle, *Are You Ready For The End Of Time?* (Fearn, Scotland: Christian Focus, 2001), 9; reprint of *Coming Events and Present Duties*.

“If all prophecy must be interpreted in a literal way the Chiliastic [Futuristic Premillennial] views are correct; but if it can be proved that these prophecies have spiritual meaning, then Chiasm must be rejected.”

—— William Masselink, *Why Thousand Years?* (Grand Rapids: Eerdmans, 1930), 31.

“Certainly, the more an interpretation depends on inferences (as opposed to explicit statements in the text), the less persuasive it is. If a historical reconstruction disturbs (rather than reinforces) the apparent meaning of a passage, we should be skeptical of it...A good criterion for assessing the validity as well as the value that a theory [i.e. a historical reconstruction] may have for exegesis is to ask this question: Could the interpretation of a particular passage be supported even if we did not have the theory? A good interpretation should not depend so heavily on inferences that it cannot stand on its own without the help of a theoretical construct. A theory about the historical situation may help us to become sensitive to certain features of the text that we might otherwise ignore, but it is the text that must be ultimately determinative.”

—— Moises Silva in Walter Kaiser & Moises Silva, *Introduction to Biblical Hermeneutics* (2nd edition), 179.

"Now we must frankly admit that a literal interpretation of the Old Testament prophecies gives us just such a picture of an earthly reign of the Messiah as the premillennialist pictures. That was the kind of Messianic kingdom that the Jews of the time of Christ were looking for, on the basis of a literal interpretation of the Old Testament promises."

—— Floyd E. Hamilton, *The Basis of Millennial Faith* (Grand Rapids: Eerdmans, 1942), 38.

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"We are a generation of Christians who have learned the dangers of 'liberal protestantism' [whose entire eschatology was that we die and go to heaven]. What he [the liberal protestant] is to make of this world—both literally and figuratively—he does not know. In this situation, I venture to suggest that perhaps millenarianism which also finds a place in Revelation, was too readily scorned by the Alexandrians and evaded by Augustine. There are values attaching—in so sacramental and incarnational religion as Christianity—to the material and the temporal which must be conserved for the Age to come; it may be that a return to the entire eschatology of the Bible, that is, the eschatological 'form' which we have called the 'double-eschaton,' would provide a means whereby the preservation of those values could be presented to our minds."

—— Frost, *Old Testament Apocalyptic*, 246.