

# Postmillennialism – Future State of the World

“There is a sense in which the world is getting better, as Boettner affirms. But there is a sense in which the age is growing worse. . . . All progress, including moral and spiritual progress, should be reason for hope in a coming millennium here on earth ushered in by the Lord Jesus Christ. But the spiritual decline is reason for warning of an approaching end of the age with judgment from Christ. This decline is coming in spite of the spiritual influence of the church and suggests that real hope must be vested in the personal appearance of the Lord Jesus Christ. This is not to ignore international good will, the translation and dissemination of Scriptures, the worldwide missionary movements, the increasing Christian population and the many other factors contributing to a better society. But in assessing these values, one dare not shut his eyes to the trends that point to the disintegration and demoralization of society in preparation for the end of the age.”

— Herman A. Hoyt, *A Dispensational Premillennial Response*, in *Meaning of the Millennium*, 146-147.

“a conserving and beneficial power for temporal life (Matt. 5:13; Luke 14:34, 35; Mark 9:50); and with this prospect they may preach the gospel to the nations (Matt. 28:18)...[But] they are not given any promises of Christianizing the whole world nor are there any theocratic perspectives disclosed.”

— Ridderbos, *The Coming of the Kingdom*, 470.

“Boettner’s second argument is that the world is growing better (pp. 125-33). Many readers will be inclined to take issue with the author on this point. To begin with, his sketch of world conditions is seriously out of date. Little or nothing is said, for example, about the war in Vietnam, the tension in the Middle East, the ecological crisis, the world food shortage or the energy crisis. . . . Besides, the author seems to pick out only the favorable aspects of world conditions while ignoring unfavorable aspects. He mentions, for example, how much progress has been made in the areas of transportation and communication. But certainly, modern inventions are used for purposes which are evil as well as good!”

— Anthony A. Hoekema, *An Amillennial Response*, in *Meaning of the Millennium*, 151.

“This does not sound like the postmillennial vision of the triumph of the kingdom in this present evil age. Paul expected that believers would at times suffer greatly at the hands of unbelievers and would not completely conquer unbelief with great political, economic, and cultural benefits until the Lord returns. This explains why Christians are to be salt and light in this age, fully confident that Christ will ultimately deliver them.”

— Kim Riddlebarger, *A Case for Amillennialism*, (Baker Books, Grand Rapids, MI, 2013), 111.

“The advance of God’s kingdom, while inevitable, does not guarantee that evil in society will abate as the kingdom advances. In fact, the presence of God’s kingdom guarantees conflict with the forces of evil. As Jesus himself said, “Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword” (Matt. 10:34). Wherever Christ’s kingdom advances, Christians must do combat with our three great enemies: the world, the flesh, and the devil. The Christian hope is that one day the kingdom will be consummated and all evil will be crushed by the Lamb. But not before.”

— Kim Riddlebarger, *A Case for Amillennialism*, (Baker Books, Grand Rapids, MI, 2013), 125.

“The second obvious objection to postmillennial expectation is much more serious. Does the New Testament promise Christians that God will Christianize the nations and that glorious things lie ahead for God’s people in this present age? The answer to this question is no.<sup>31</sup> If postmillennialists are correct, you would expect Jesus to tell his church something like this: “Things will be rough in the beginning. But hang in there! All nations will come to faith in me, and there will be such cultural, economic, and political improvements that you wouldn’t believe me even if I told you.” Instead, Jesus repeatedly exhorted his disciples, “Keep watch, because you do not know on what day your Lord will come. But understand this: If the owner of the house had known at what time of night the thief was coming, he would have kept watch and would not have let his house be broken into. So you also must be ready, because the Son of Man will come at an hour when you do not expect him” (Matt. 24:42-44; cf. 25:13; Mark 13:35-37). Does this warning, typical of many given by Jesus, fit with postmillennial expectations of a future golden age?”

— Kim Riddlebarger, *A Case for Amillennialism*, (Baker Books, Grand Rapids, MI, 2013), 139.

“This mark—this essential mark—of the church’s identity seems muted or largely ignored in much of today’s postmillennialism. . . . Most assuredly, the eschatology of the New Testament is an “eschatology of victory”—victory presently being realized by and for the church, through the eschatological kingship of Christ (Eph. 1:22), but any outlook that fails to grasp that, short of Christ’s return, this eschatology of victory is an eschatology of suffering—an eschatology of (Christ’s) “power made perfect in weakness” (2 Cor. 2:19)—confuses the identity of the church. . . . Until Jesus comes again, the church “wins” by “losing.”

— Richard B. Gaffin, *Theonomy and Eschatology*, in *Theonomy: A Reformed Critique*, ed. William S. Barker and W. Robert Godfrey (Grand Rapids: Zondervan, 1990), 215-216.