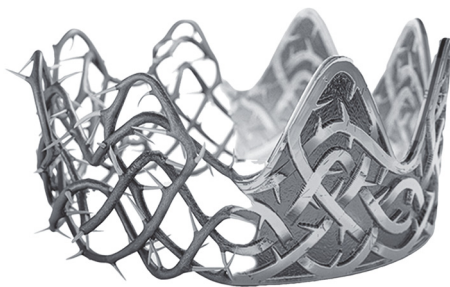


Looking Forward to the Reign of Jesus Christ



**Why I am a Premillennialist
(and why it matters)**

Colonel Tim Moore



www.lamblion.com

Dedicated to

Bill Smith

Who expressed a longing for the Lord's soon return
and poured love into the grandson he never had.

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Introduction

In April 2020, Lamb & Lion Ministries celebrated its 40th Anniversary. The Lord called David Reagan in 1980 to step out in faith and boldly proclaim the soon return of Jesus Christ. We've been doing so ever since.

Over the years, the depth and breadth of teaching Lamb & Lion offers has grown tremendously. We've touched on God's Prophetic Word throughout Scripture, sparking expectant faith and urgent evangelism. We've helped people understand the continuing significance of the Jewish people and taken many pilgrims to Israel. But our core message remains the soon return of Jesus.

Even as we undergo a transition in the leadership of Lamb & Lion Ministries, the focus and driving purpose Dave Reagan has faithfully maintained will continue. With that in mind, and discerning that we are living in the season of the Lord's return, it is appropriate to clearly present and reconfirm the core beliefs of our message.

Like John the Baptist, we boldly cry in the wilderness, "Make ready the way of the LORD, make His paths straight" (Mark 1:2-3, citing Isaiah 40:3). Our message centers on the imminent return of Jesus for His Church in the Rapture, followed by seven years of terror called the Tribulation, and culminating with His glorious Second Coming accompanied by His saints. When He comes again, Jesus will reign for a thousand years, bringing peace, righteousness and justice.

This booklet will explain why I am a Premillennialist. I pray that it will lead you to deepening faith in and rejoicing over our soon-returning King.

Godspeed!

Tim Moore
Summer of 2020

“The Second Coming of Christ will be so revolutionary that it will change every aspect of life on this planet. Christ will reign in righteousness. Disease will be arrested. Death will be modified. War will be abolished. Nature will be changed. Man will live as it was originally intended he should live.”

Billy Graham

Looking Forward to the Reign of Jesus Christ



“Bible prophecy helps us to better understand the future and realize the urgent need to spread the Gospel. It motivates us to personal purity and gives us hope in a hopeless age.”

Tim LaHaye



Part 1:

Prophetic Vocabulary

I recently spent time with a pastor who inquired about my role at Lamb & Lion Ministries. I explained that we proclaim the soon return of Jesus Christ. We briefly discussed the Rapture and the Second Coming, but then the young minister asserted that he is an Amillennialist. When I asked why, his answer was telling. He said, “I don’t really know.”

Amillennialism has become the default position of many within the Church — including many Evangelicals. Without really delving into the Prophetic Word of God, they have gravitated to a viewpoint that has become the defacto teaching of the Church. My young pastor friend readily admitted that he has never given the matter much thought. Although he is a thoughtful and deliberate proclaimer of the Gospel, he has not studied Bible prophecy enough to eagerly anticipate the earthly reign of our King.

Why is there so much confusion and even ignorance over a topic that the Bible is very clear about? What does a classic Amillennialist or Postmillennialist believe? Does it really matter as long as we agree that Jesus is the Messiah — God’s own Son who was crucified, died and buried, and is now raised to life everlasting?

I believe that it does. It may sound like a lot of quibbling over 1000 years, but it goes to the heart of understanding God’s glorious promises for the future.

Let’s review the relevant prophetic terms before we examine the various viewpoints. Then I’ll explain why Pre-

millennialism is the correct view and why it matters.

Review of Prophetic Terms

Many people are overwhelmed by the terminologies associated with Bible prophecy. The terms describe specific times and events. Here is a short list of relevant terms and their meaning:

Rapture — The “snatching away” of the Church. The Bible says Christians who have already died will be resurrected to meet the Lord in the air, and then those who are still alive will be caught up with Jesus in the sky in the “twinkling of an eye” (1 Thessalonians 4:13-18 and 1 Corinthians 15:51-53). The belief that this removal of the Church is imminent (requiring no intervening events), leads to what is called the “Pre-Tribulation” expectation for the Rapture.

Tribulation — The seven year period when God will pour out judgment on the world. In the Old Testament, a portion of this period is called the time of Jewish “distress” (Deuteronomy 4:30, Jeremiah 30:7 and Daniel 12:1). That is because the Jewish people will be persecuted as never before by the Antichrist during the final three and a half years. The Tribulation will begin when the Antichrist signs a peace treaty with the Jews in Israel (Daniel 9:27). It will end 2,520 days later (Revelation 11:3 and 12:6) when Jesus Christ returns to earth in glory and defeats Satan and the Antichrist with the breath of His mouth (2 Thessalonians 2:8).

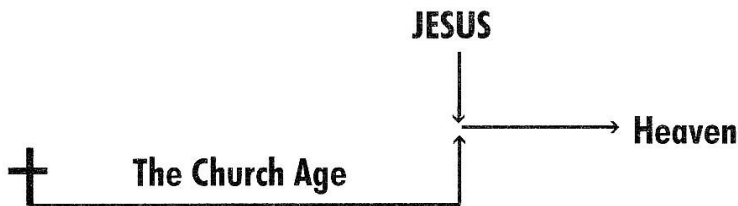
Second Coming — The glorious return of Jesus Christ to the earth. At the time of His Ascension, angels testified that He will come again in the same manner that He left almost 2000 years ago (Acts 1:9-11). The Scriptures say this will occur at the end of the seven years of the Tribulation (Matthew 24:29). Jesus said that when He returns, He will “sit on His glorious throne” to judge the nations — separating the sheep from the goats (Matthew 25:31-33).

Millennium — This word simply means one thousand years. Applied to Bible prophecy, it refers to Jesus’ 1000-year reign on the earth following His Second Coming. During this time, Satan will be bound and the earth will be flooded with peace, righteousness and justice (Isaiah 9:6-7).

Overview

One way to present an argument is to misrepresent the views you do not agree with by creating a straw man of sorts that can easily be torn down. That is not my intention. While I have major disagreements with the Amillennial and Post-millennial viewpoints, I intend to present them in as straightforward a manner as possible.

Amillennialism — Simply stated, a committed Amillennialist does not believe that Jesus will reign upon the earth for a thousand years. Instead, classic Amillennialism asserts that Jesus’ reign is spiritual in nature and began at the Cross. They further believe His reign will continue until His Second Coming. This view claims that He is already reigning over all the world through the Church and that Satan is bound now. Rejecting a literal 1000-year reign (both in length and in nature), Amillennialists deny a future reign of Jesus over an earthly kingdom. They contend instead that the Eternal State will commence immediately upon His return.

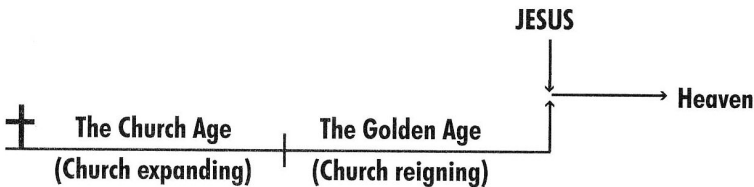


The Amillennial Viewpoint

It should be noted that there is an extreme form of Amillennialism called “Preterism.” In its most radical form, this view asserts that all end-time prophecies were fulfilled in 70

AD — including Jesus' Second Coming spiritually to reign over His earthly kingdom — the Church. As such, it rejects a literal 1000-year reign of Jesus and spiritualizes most Bible prophecies related to the end-times. I will not address Preterism directly in this booklet because it remains, by far, a minority position within the Church.

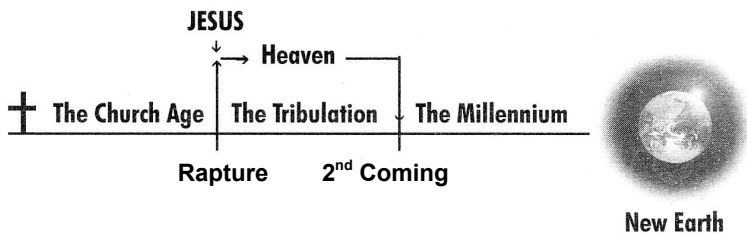
Postmillennialism — This view accepts the reality of a literal 1000-year kingdom here on earth, but it asserts that Jesus will not be present. Instead, He will reign through the Church and will not return to earth until the end of the thousand years, at which time the kingdom will be presented to Him by the Church. Postmillennialism expects the Church to gain political power as it evangelizes the whole earth and each nation is converted to Christianity. According to this view, “Christ will return to a truly Christianized world.” The Church will hand over the idyllic kingdom it has created and has been administering for a literal 1000 years, and Jesus will close out human history.



The Postmillennial Viewpoint

Premillennialism — This view accepts that Jesus will return to earth in glory, accompanied by Church Age Saints in their glorified bodies. He will defeat the Antichrist and bind Satan. Following the Sheep-Goat Judgment, mortal believers who have lived to the end of the Tribulation will enter the Millennial Kingdom in the flesh and repopulate the earth. Jesus will personally reign for a literal 1000 years — ruling with a rod of iron and flooding the earth with peace, righteousness, and justice. Glorified saints will reign with Him. At the end of that Edenic thousand years, Satan will be released to deceive

the world one last time — proving that man’s sin is due to his inherent nature, not his environment. Premillennialists disagree among themselves as to the timing of the Rapture of the Church. Most place it before the Tribulation, others in the middle or near the end, and some combine it with the Second Coming at the end of the Tribulation.



The Premillennial Viewpoint

With this broad overview of the major viewpoints, let’s consider how misconceptions about the Messiah’s kingdom crept into the Church.

“The only dependable approach to prophecy is the *literal method of interpretation*. This method assumes that Bible prophecy, written in regular human language, should be interpreted according to laws governing written communication. It is a trustworthy and God-honoring method of interpretation which takes the Bible at its word.”

Paul Lee Tan



Part 2:

How Varying Views Developed

It could be said that the nature of the Messiah's reign has been a source of confusion for over 2000 years. When He was ministering on the earth, Jesus' own disciples expected Him to usher in His kingdom then and there. He understood their expectation.

Luke records that one of the parables He told His disciples as they approached Jerusalem was specifically in response to their supposition "that the kingdom of God was going to appear immediately" (Luke 19:11). Jesus wanted His apostles to understand that He would be away "in a distant country" for a time. He said those serving Him on earth would be expected to be about His business until He came back (Luke 19:12-26).

Following Jesus' resurrection, the disciples He encountered on the road to Emmaus confided, "We were hoping that it was He [Jesus] who was going to redeem Israel" (Luke 24:21). They were expecting an earthly kingdom for the Messiah and a restoration of primacy for Israel. Just before His ascension, His apostles were still asking, "Lord, is it at this time that you are restoring the kingdom to Israel?" (Acts 1:6).

Jesus' Clarifications

It is important to recognize that Jesus did not tell His disciples that there would be no future kingdom in Israel. Instead, He said to them, "It is not for you to know the times or epochs which the Father has fixed by His own authority" (Acts 1:7).

Jesus' future physical kingdom on earth does not conflict with the present spiritual kingdom. He referred to this when He told Pilate, "My kingdom is not of this world" (John 18:36). Jesus' kingdom is an "already, but not yet" prophetic promise. Although He already has a heavenly kingdom, Jesus has not yet exercised His authority as King of kings and Lord of lords on earth. If He had, Satan would not be deceiving nations and individuals today.

The Bible says that the Messiah will fulfill all the promises of prophecy (Luke 24:44). One of those is that He will sit on the throne of His father David on Mount Zion in Jerusalem (Luke 1:32-33 and Psalm 2:6). During His reign, the earth will be restored to its perfection that existed before the Fall occurred in the Garden of Eden (Romans 8:19-22). Satan will be truly bound (Revelation 20:1-3). Human lifespans will be dramatically increased, and Israel will become the pre-eminent nation in the world (Isaiah 65:17-25 and Micah 4:1-7). Even the famous Dead Sea will teem with life (Ezekiel 47:1-10). Jesus clearly did not fulfill any of these specific promises during His First Coming.

So, the disciples were not wrong in their expectation for the Messiah to reign over an earthly kingdom. They merely misunderstood the timing of its establishment. As the early Church grew and expanded, other misconceptions arose.

Straying from Scripture

Within a few hundred years after Jesus' death, the Church largely abandoned the expectation of a literal reign of Jesus on the earth. And, disregarding numerous biblical prophecies, it denied any future role for the Jewish people in God's plan for the end times.

Why did the early Church Fathers stray from the understanding of Jesus' future kingdom that the disciples referenced? There are two main reasons — Christian anti-Semitism and growing pride.

Christian Anti-Semitism

The Apostolic Church was Premillennial in its expectancy of Jesus' return. Inspired by the Holy Spirit, the writers of Scripture in both the Old and New Testaments foresaw the righteous reign of the Messiah over all the earth. But, beginning in the 3rd Century, rising anti-Semitism led Church Fathers, such as Origen, to spiritualize the text of Scripture.

Why would early Christian leaders spiritualize God's prophetic Word? Primarily, to appropriate the promises made to the Jewish people and claim them for the Church.

As more Gentiles were added to the Church, it gravitated away from its Jewish roots. Fewer Jews placed their faith in Jesus as the Messiah because Jewish leaders hardened their resistance to the increasingly Gentile movement that was disparaging the Jewish people.

The resistance of the Jews motivated the Gentile Church leaders to intensify their attacks on the intransigent Jews. They declared the Jews to be "Christ-killers" and began to persecute them unmercifully. Eventually, Christian holidays were officially unlinked from any connection to Jewish feasts. Finally, Church leaders discounted any future role for the Jewish people. They argued that God had "washed His hands of them" and that all their promises had been transferred to the Church.

Augustine, who was the most influential of all the Church Fathers, was particularly vehement in his disdain for the Jews. Steeped in hatred of all things Jewish, he proclaimed that future prophetic promises given to the Jews should be understood to apply to the "true Israel" — namely, the Church. Augustine could not accept the idea that God might still have a plan and purpose for the Jewish people. So, he rejected the idea of a future where Israel would be the prime nation in the world under the reign of Jesus Christ.

As Origen and others had done, Augustine spiritualized the yet-to-be-fulfilled promises to the Jewish people, appropriating them for the Church. Then, he spiritualized the length and nature of Jesus' reign.

Augustine is considered the father of Amillennialism because he systematized the concept in his writings, paving the way for it to become official church doctrine. Echoing Greek philosophers who considered the material world evil, he dismissed an earthly reign as appealing to carnal desires.

His great work, *The City of God* (426 AD), consistently elevated the spiritual above the material. This was actually another manifestation of his anti-Semitism, because Jewish Old Testament texts clearly record God declaring His creation "good" prior to the fall of Man. Additionally, Augustine was not consistent in his approach to biblical interpretation. Although he tended to interpret most of the Bible literally, he spiritualized prophecy.

Thus, instead of Christ reigning physically on the earth as Old Testament prophets foretold, Augustine declared that such mundane duty would be carried out by the Church — under the auspices of Jesus' spiritual reign from Heaven. Augustine also proclaimed that Satan was bound at the Cross — a direct contradiction of 1 John 5:19. His view dramatically elevated the worldly role of the Church as God's ruling authority on earth. That is why it was quickly adopted into Catholic doctrine and has continued to hold sway in many Protestant denominations.

Perhaps surprisingly, Augustine would deny that he eliminated the Millennium. He would merely argue that the Millennium represents the spiritual reign of Jesus over the Church, which began at the Cross and will continue uninterrupted until He returns. But if Augustine was right, then the 1000-year length of the reign, which is cited six times in Revelation 20, is rendered meaningless.

Augustine’s Christian anti-Semitism lingers to this day in the form of Replacement Theology. That unbiblical doctrine claims that the Church has replaced Israel and that God has washed His hands of the Jewish people. This teaching contradicts the teaching of Paul in Romans 9-11, where he makes it clear that God still loves the Jewish people and has a future purpose for them. It is a doctrinal cancer that infected Martin Luther and continues as a pandemic among most churches today.

Despite these wrong attitudes toward the Jewish people, God blessed the Church. Filled as it is with saved but imperfect people, it grew and impacted the world for good — just as He promised it would. That growth and blessing led many in the Church to a warped understanding of Jesus’ reign on earth for an altogether different reason.

Growing Christian Hubris

Pride is the second primary reason that the Church strayed from a literal understanding of Jesus’ future kingdom. While confidence is a trait all good leaders must exhibit, it must be balanced with humility. Excessive confidence, especially in one’s ability to accomplish a task “above pay grade,” constitutes hubris.

Placing their faith in Man rather than God, church leaders came to believe that the Church itself would eventually gain primacy in the world. In doing so, they eliminated Jesus from His own earthly kingdom!

After suffering terrible persecution for 300 years, Christianity was suddenly declared to be the official religion of the Roman Empire when Emperor Constantine embraced the faith (232 AD). Over the following centuries, the Church (the Catholic Church) rapidly grew in wealth and influence.

It appeared as if the Church would eventually extend its spiritual reign over all the earth — if not due to evangelism

and true conversion, then through sheer power. That expectation eliminated the longing for a future kingdom described in Scripture where Jesus would reign.

Straying from a literal interpretation of Scripture, the power-drunk Church in the West split into Roman Catholic and Eastern Orthodox branches. Unbiblical doctrines began to sprout like weeds. Throughout the centuries of darkness that followed, very few believers held on to the Premillennial truth of Scripture.

Post-Reformation Hubris

Following the Reformation, Christians were finally able to own and read the Bible for themselves in their own languages. There was a clamor to return to Scripture alone — “*sola scriptura*.” Admittedly, many of the Reformers remained ambivalent toward Bible prophecy, focusing instead on doctrines like grace and the sufficiency of the Cross. But Premillennial expectancy was sparked as individual Christians read prophetic scriptures and interpreted them literally.

The Reformation led to a period of fervent evangelism that saw Western nations send missionaries around the world. But ironically, the very expansion of the Evangelical, Bible-revering Church led to another wave of unfortunate and unbiblical hubris. Schooled in rationalism, many Church leaders began to assert that the efforts of Man through the evangelizing Church would usher in the promises of the biblical millennium.

Daniel Whitby, a minister who espoused Unitarian views, promoted what he called a “New Hypothesis” — an expectation of Church ascendancy and a renewed appropriation of the Jewish promises for the Gentile church.

Whitby, and others who followed his thinking, believed that by preaching the Gospel, the Reformed Church would displace the errant Catholic and Orthodox Church, convert

the Jews, and repudiate Mohammedanism (Islam) and the other heathen religions.

Taking root amid the Great Awakening, their idealistic new viewpoint, called Postmillennialism, was based on Humanism — an unbiblical belief in the goodness of Man and his inevitable progress. They proposed that the Church would Christianize the world, reign for a 1000 years, and then present the kingdom to Jesus at His Second Coming. Sadly, their willingness to disregard the plain sense meaning of Scripture represented a resurgence of the very spiritualization that had plagued the Catholic fathers.

At its core, Postmillennialism denies the Bible's teaching about Man's inherent sin nature. Despite the mounting evidence to the contrary, it touts Man's ability to create heaven on earth. Like Amillennialism, it elevates the role of the Church and ignores promises made to the Jewish people. It also spiritualizes Jesus' reign. Again, instead of bodily reigning on Mount Zion, He is relegated to reigning spiritually through the Church for a thousand years.

Postmillennialist optimism suffered a great blow early in the 20th Century. World War I proved that even the Christianized West could not achieve true godliness. Still, the tendency to spiritualize end-time prophecies and disregard promises to the Jewish people was a hard habit to break.

To this day, many Christians believe that the Church will be the instrument of God's promise to reign over the world. Once again, the expectation of Jesus's soon return has been muted — along with a longing for Him to reign on the earth and usher in peace, righteousness and justice.

Concluding Thoughts

A scriptural example of hubris is the attitude of the Laodicean church which symbolically represents the Church of the end times. Jesus described it as saying, "I am rich, and have

become wealthy, and have need of nothing.” In response, Jesus condemned it as “wretched and miserable and poor and blind and naked” (Revelation 3:17). Certainly, the audacity to think that the Church can reign in place of Jesus — with an attitude of “we’ve got this” — represents the height of Christian hubris.

With that historic context established, let’s look at what Premillennialists are expecting when Jesus returns in glory to usher in His thousand-year reign.



Part 3:

Premillennial Expectations

Modern Premillennialism represents a resurgence of the viewpoint held by Jesus' apostles — that Jesus will establish a kingdom on earth when He returns in glory. Premillennialism emphasizes the literal interpretation of Bible prophecy. As the saying goes, the guiding philosophy among those of us who are Premillennialists is: “When the plain sense makes sense, don't look for any other sense, lest you end up with nonsense.”

To that end, I'll provide an overview of Premillennial expectations by focusing on God' glorious promises to Jesus, the Jewish people and the Church.

The Promises to Jesus

The Old Testament prophets foretold a time when the coming Messiah will reign over all the earth (Isaiah 2:2-4, Daniel 7:13-14 and Zechariah 14:1-9). For instance, the prophet Isaiah describes the reign as “a shoot that will spring from the stem of Jesse” and the “branch from his roots that will bear fruit” (11:1). He describes a judge who will rule with righteousness and fairness, who will strike the earth and slay the wicked. He tells of an earth restored to Edenic peace and serenity, full of the knowledge of the Lord.

This passage in Isaiah 11 was given to the Jewish people, to describe their coming King. It details His genealogy (v. 1), His character (vv. 2-5), the restored natural world (vv. 6-9), the role of the Gentile nations (v. 10), the restoration and pre-eminence of Israel (vv. 11-14) and the altered topography that

will facilitate Israel's final regathering (vv. 15-16).

Some would claim that Jesus fulfilled all these ancient promises during His first appearing. But that is clearly not true. Isaiah foretold a time when the Messiah will return to manifest His glory before all the earth (Isaiah 24:23 and 66:18-19). That has not yet occurred.

When Jesus read from Isaiah in His home synagogue in Nazareth, the portion He proclaimed fulfilled is telling (Luke 4:16-21). He read what our Bible texts call verses 1 and 2a of Isaiah 61. Here's what Luke records Jesus declaring He had fulfilled that day (Luke 4):

18) The Spirit of the LORD is upon Me, because He has anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed,

19) to proclaim the favorable year of the LORD.

Certainly, in a blend of physical and spiritual fulfillment, He did all of that. He preached the good news, released those held captive by demonic spirits and restored physical sight to the blind. He also offered everlasting freedom from the oppression of sin. And, His very presence validated His proclamation of the favorable year of the Lord.

But, Jesus pointedly closed the book after reading only the first sentence of verse 2 in Isaiah 61. He did that because the very next phrase speaks about the "day of vengeance of our God." The fulfillment of that verse hangs over the world to this day. The day of vengeance Isaiah prophesied will usher in horrific but deserved judgment — an outpouring of wrath from God Himself. In Revelation, Jesus warned all who have ears to hear that this will occur during the judgments of the Tribulation.

The New Testament also points to Jesus' future reign. At the Annunciation, Gabriel appeared to Mary and made an eight-fold promise to her (Luke 1:30-33):

- 1) She would conceive a child.
- 2) She would give birth to a son.
- 3) The son's name would be called Jesus.
- 4) He will be great.
- 5) He will be called the Son of the Most High.
- 6) He will be given the throne of David.
- 7) He will reign over the house of Jacob forever.
- 8) His kingdom will have no end.

The first five of these promises were literally fulfilled in history. Amillennialists argue that the remaining three have also been fulfilled spiritually in the Church. But why would the first five be fulfilled literally and the last three spiritually?

Obviously, the last three of these promises have not yet been fulfilled: Jesus has not yet been given the throne of His father David (He currently shares His heavenly Father's throne), He has not yet begun to reign over the house of Jacob forever, and His kingdom has not yet been manifest on this earth. Jesus' reign on earth will see the fulfillment of those promises and many more that are repeated throughout the Scriptures.

What the prophets did not address was the length of time the Messiah would reign over all the earth. Revelation 20 reveals that information. The first seven verses of that chapter focus on the binding of Satan and the 1000-year reign of Jesus and His glorified saints. Six times we are told this reign will last one thousand years. So the Bible abounds with descriptions of the Messiah's earthly reign and the Revelation of the Messiah Himself tells us it will last 1000 years.

Echoing this revealed truth, Jewish tradition has long taught that Genesis 2:1-3 points to a Sabbath rest upon the earth. In other words, following God's pattern of six days of

work followed by a day of rest, they proposed that there would be 6,000 years of turmoil on earth followed by 1,000 years of rest. So even the Orthodox Jewish tradition anticipates a Millennium of holiness and rest.

When Christ returns, He will judge the living and the dead. Mortal believers who have endured the Tribulation will enter the Millennial kingdom in the flesh. With the earth restored to its original perfected state, they will quickly repopulate the world. Glorified saints will reign over these people under the authority of Jesus for 1000-years (Daniel 7:27 and Revelation 2:26-27).

The greatest reason for Jesus' earthly reign is so that He can manifest His glory to mortal men and women and receive the honor He was denied at His First Coming (Isaiah 2:11 and 2 Thessalonians 1:7-10). Through the prophet Isaiah, God said (Isaiah 45):

23) I have sworn by Myself, the word has gone forth from My mouth in righteousness and will not turn back, that to Me every knee will bow, every tongue will swear allegiance.

24) They will say of Me, "Only in the LORD are righteousness and strength." Men will come to Him, and all who were angry at Him will be put to shame.

25) In the LORD all the offspring of Israel will be justified and will glory."

We would be wise to recognize that God ties His glory together with the blessing and glory of His Chosen People.

The Promises to the Jewish People

The Jewish people are promised that in the Millennial kingdom, theirs will be the leading nation on the earth. After centuries of being downcast among the nations, they will

achieve primacy (Zechariah 8:13).

An old Jewish joke has God explaining to an ancient Jew that his people will be chosen as a conduit of great blessings to all the world, but first, they must suffer exile and persecution for thousands of years. The Jew responds, “Can’t you choose somebody else?” That response harkens back to Moses’ protest when God called him to lead His people out of bondage.

The Jews have been God’s conduit for incredible blessings to the world. Through them He communicated His Holy Word. In them, He demonstrated the bountiful blessing that is poured out on those who love and obey Him — and the corrective judgment that befalls those who stray. And through the Jews, God sent His own Son into the world.

But most Jews would testify that they don’t feel particularly blessed. The Gentile world — particularly Christians and Muslims — has persecuted and shunned them throughout the millennia. They will experience unprecedented persecution during the Tribulation at the hands of the Antichrist — far greater than even the Holocaust. The Millennium offers hope to those Jews who endure the Tribulation.

During the Tribulation, a remnant will come to the end of themselves and embrace Jesus (Yeshua) as their Messiah. A total of 144,000 of them will be sealed as evangelists, even as the Antichrist and False Prophet rage. And, when Jesus returns, they will look upon Him and weep, crying out, “Baruch haba b’Shem Adonai” — “Blessed is He who comes in the Name of the Lord” (Matthew 23:39 — quoting Psalm 118:26).

Bible prophecy tells of a time when the Jews will be universally recognized as blessed of God. Their nation will be the first among all the nations of the earth. Zechariah recorded this promise: “Thus says the LORD of hosts, ‘In those days ten men from all the nations will grasp the garment of a

Jew, saying, “Let us go with you, for we have heard that God is with you” (Zechariah 8:23).

This promise has not yet been fulfilled. But it will be while mortal men still populate the nations of the earth — when Jesus dwells in Jerusalem in the heart of Israel.

We can celebrate with the Jewish people right now that God is faithful to His promises. By blessing Abraham’s chosen offspring, we can partake of the overflow of blessing promised in Genesis 12:3. Thankfully, the Church is also promised a whole host of blessings.

The Promises to the Church

There has never been a need for the Church to appropriate promises given to the Jews. Church saints are given many wonderful promises themselves.

The Rapture itself is a promise to the Church, for only Church Age saints will be resurrected and snatched away before the Tribulation (1 Thessalonians 4:13-18). The Rapture is not a promise to Old Testament saints.

At the time of the Rapture, Christians — both the living and dead — will receive glorified bodies like the body Jesus had after His resurrection (Philippians 3:21). Our new bodies will be perfected and made immortal.

Revelation 2 and 3 are filled with promises to Christian believers who overcome. In fact, there are 14 promises that range from access to the Tree of Life, to receiving a new name, to sharing Jesus’ throne.

Relative to the Millennium, Church saints will experience the thrill of accompanying Jesus’ glorious return to the earth (Revelation 19:11-14). Then, we will share in His dominion and authority as He ministers and reigns upon the earth (Daniel 7:18,27 and Luke 19:11-17).

Revelation 20:6 says, “Blessed and holy is the one who

has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.” Who will we reign over? It will be those saved during the Tribulation who survive until the Lord’s Second Coming and who live to the end of it (Revelation 5:10). They will enter the Millennium in the flesh and quickly repopulate the earth. We will reign over those still-mortal believers and their offspring.

Far from minimizing the significance of Jesus’ earthly reign or appropriating God’s promises to the Jews, Christians should rejoice that we have been grafted into the family of God and declared co-heirs with Christ. And we should eagerly await our gathering to “our great God and Savior, Christ Jesus” (Titus 2:11-14), keeping in mind that those who live with that expectation in their hearts will receive a special “crown of righteousness” (2 Timothy 4:8).

Premillennial Summary

A determination to interpret the Bible literally, for its plain-sense meaning, is a hallmark of the Premillennial viewpoint. As a matter of fact, most Amillennialists and Postmillennialists would concede that a literal interpretation of the Scriptures leads inevitably to a Premillennial position. But they are unwilling to accept that conclusion.

I could have expanded this section to address prophetic promises God has made to the Creation, the nations of the world and Satan (his total defeat). Instead, I’ll touch on each of those as I contrast the Premillennial view with the Amillennial and Postmillennial views, pointing out the fallacies of the latter two.

“I believe God knows how to communicate. I believe He says what He means and means what He says. I don’t believe you have to have a doctorate in hermeneutics to understand the Bible. The essentials, instead, are an honest heart and the indwelling of God’s Spirit (1 Corinthians 2:10-16).”

David R. Reagan



Part 4:

Amillennial and Postmillennial Fallacies

Amillennialists and Postmillennialists incorporate several fallacies into their end-time views: the spiritualization of literal texts, the nature of Jesus' reign, the treatment of Satan and the nature of the world when Jesus returns.

Spiritualization

The key fallacy of both Amillennialism and Postmillennialism is the spiritualization of prophetic scriptures that are meant to be interpreted literally. Most importantly, both spiritualize the earthly reign of Jesus Christ — denying Him one of the promises repeatedly prophesied about the Messiah.

The Amillennialist suggests that we should spiritualize the length of Jesus' reign — even though we are told six times that it will last 1000 years (Revelation 20:1-7). Then, they spiritualize the reign itself. They claim that Jesus is reigning over the earth right now.

If He is, He is certainly not doing so with a “rod of iron” as the Psalmist foretold (Psalm 2:9). And surely we are not experiencing the peace, righteousness, and justice Isaiah anticipated (Isaiah 2:2-4).

A leading Amillennialist in the 20th Century named Floyd Hamilton offered this simplified overview: “When Christ comes, the dead are raised, the righteous raptured, the wicked destroyed by fire, the great judgment occurs, and the new heavens and new earth follow immediately.”¹ If such an overview seems to compress what Scripture has laid out, just consider Hamilton's explanation:²

By eliminating the alleged millennium, putting the two resurrections into one, the different judgments into one, and declaring that when Christ comes, He comes to end this age and judge the world, we get rid of all the difficulties that beset both Premillennialism and Postmillennialism.

Such callous treatment of Bible prophecy is breathtaking in its audacity.

Postmillennialists make the same mistake of spiritualizing many texts. They do anticipate a literal 1,000-year era of holiness on the earth, but they spiritualize the nature of His reign. They expect that the Church will reign for a thousand years before handing a glorified earth over to Jesus Christ when He returns.

Prophecy scholar and illustrator Clarence Larkin described Daniel Whitby's postmillennial viewpoint this way: "The promises made to the Jews in the Old Testament, and the re-establishment of the Throne of David . . . were spiritual and applied to the Church."³

Postmillennialism is based upon a belief in the inherent goodness of Man and his inevitable progress. Yet, even after the carnage of the First and Second World Wars, committed Postmillennialists were unbowed. They continued to expect steady human progress through evangelism and Church influence.

In the mid-1960s, famous Postmillennialist Loraine Boettner boldly proclaimed, "Christ will return to a truly Christianized world."⁴ He also confessed, "Frankly, we have no desire for such a state as Premillennialism sets forth, but prefer at death to enter into the heavenly state."⁵ Clearly, his preferences do not align with Bible prophecy or global trends evident to anyone with eyes to see.

The Bible teaches that Church Age saints will reign over the world with Christ during the Millennium (Revelation 20:6), but they will be in glorified bodies and with glorified hearts and minds. The idea that we are doing so now as the Amillennialists suggest — or that we will ever be able to do so in our mortal bodies as the Postmillennialists anticipate — is laughable.

Question:

Since Jesus literally fulfilled all the First Coming prophecies, why should the Second Coming prophecies be fulfilled any differently?

The Nature of the Millennium

The second fallacy of Amillennialists and Postmillennialists is a failure to understand the nature of the 1000-year kingdom. As I've already demonstrated, Jesus' reign will fulfill prophetic promises made to Him, the Jewish people, the Creation and the Church.

When the Messiah reigns from the throne of David on Mount Zion in Jerusalem, He will flood the earth with peace, righteousness and holiness (Zechariah 14:16-21). The Jews will be the primary nation on the earth — revered and respected by all the Gentile nations. That clearly is not the case right now.

Creation is promised restoration to its original perfection — so much so that “the wolf will dwell with the lamb, and the leopard will lie down with the young goat, and the calf and the young lion and the fatling together, and a little boy will lead them” (Isaiah 11:6). Isaiah concludes his description of the world that will exist after the Messiah slays the wicked with the breath of His lips by saying, “the earth will be full of the knowledge of the LORD” (Isaiah 11:4,9).

In another “already, but not yet” passage, Paul said the Creation “eagerly awaits the revealing of the sons of God”

because that is when the curse will be lifted (Romans 8:19-25). Obviously, this prophecy has not yet been fulfilled.

Even the nations of the world will be blessed during Jesus' reign on earth. It is prophesied that the peace that has proven so elusive throughout human history will finally be realized. Isaiah describes a time when all the nations of the world will stream to the mountain of the Lord in Jerusalem to learn from Him directly (Isaiah 2:2-3).

Amillennialists and Postmillennialists focus on the role of the Church, and elevate its promises above those given to Jesus and the Jews. In doing so:

- They deny Jesus the opportunity to manifest His glory before men.
- They hollow out His righteous reign from Mount Zion and substitute a shadow administration run by the mortal Church.
- Demonstrating a lingering anti-Semitism, they also repudiate promises given to the Jewish people for restoration, salvation, and primacy.
- Finally, they empty the prophetic promise that nature will be fully restored.

Questions:

Zechariah 14:9 says that when the Lord returns, He will become “king over all the earth.” *If Jesus is ruling already then why is the world obviously in open rebellion against Him today?*

Revelation 20 tells us six times that Jesus will reign for 1000 years. *If we are in the Millennium now, how can it be explained that it has lasted almost 2000 years?*

Isaiah 11:9 says that when the Messiah reigns, “the

earth will be full of the knowledge of the LORD as the waters cover the sea.” *If the Messiah’s kingdom is marked by peace, righteousness and justice flooding the world, who would assert that is happening today?*

If the Church is gaining ascendancy or already reigning now, why is the world becoming increasingly hostile to Christianity?

Treatment of Satan

Another fallacy of Amillennialists and Postmillennialists is their treatment of Satan. Postmillennialists insist he will be bound once the Church finally gains ascendancy. Amillennialists claim that Satan is already bound under the authority of the Church. My response is the same as David Reagan’s: “If that is true, Jesus is doing a poor job, and Satan is on an awfully long chain because he is always gnawing on my leg!”

Peter wrote that Satan “prowls about like a roaring lion, seeking someone to devour” (1 Peter 5:8). Peter’s warning does not make sense if Satan is already bound.

Satan was defeated by the Cross, and Revelation 20:1-3 says that he will be bound at the outset of the Messiah’s reign. That passage declares that Satan will be shut up in the abyss — unable to deceive the nations for (you guessed it) 1000 years. Any suggestion that he is currently bound and unable to deceive the nations makes a mockery of this promise.

Question:

If Satan is currently bound, why does evil thrive on the earth today, and why are all the nations in the world in rebellion against Jesus?

The End Time Condition of the World

The last fallacy I’ll address is the Amillennialist and Postmillennialist expectation of the world’s condition at the

time of the Second Coming. Both insist that the world is getting better — with the Church exerting greater and greater influence.

This naive claim has been dramatically disproved time and time again. Consider the two world wars sparked by the Christian West, followed by an unprecedented rise in ungodliness and rebellion against the true and living God. Furthermore, throughout the world today, there is a gloating celebration of abortion and aggressive promotion of sexual perversion. Additionally, we are experiencing an exponential increase in terrorism and violence. And to cap it off, there is unprecedented apostasy in the Church.

It is utter foolishness to claim that the Church is Christianizing the world.

Just ask yourself this question: In moral and spiritual terms, has the world gotten measurably better within your lifetime? Has it gotten measurably better or demonstrably worse in just the past ten years?

Questions:

If the world is supposed to be in the Millennium now or becoming Christianized, why does it seem to be coming apart at the seams — naturally, socially and morally?

If the Tribulation precedes Jesus' Second Coming, does that mean we are simultaneously experiencing the Tribulation and the Millennium now?

If the Bible promises a restoration of nature during the Millennium, why is the Creation continuing to deteriorate before our very eyes?

The Biggest Problem

To reiterate, the biggest problem with both Amillennialism and Postmillennialism is that they disregard two of the

primary biblical characteristics of the Millennium — the Messiah’s personal reign over an earthly kingdom and the primacy of the Jewish nation during that reign. By doing so, they ignore prophetic promises to Jesus and the Jews and only highlight promises made to the Church. Ironically, many of the promises they do claim are actually promises made to Jesus and the Jews.

While it is human nature to emphasize things that intersect with our own lives and discount everything else, students of Bible prophecy must allow God’s revelations in Scripture to guide our understanding. Doing so allows us to discern not only the “what” of end-time events, but the “why.” It also provides us discernment regarding the “when” — in that we should recognize that we are living in the season of the Lord’s return.

When the Old Testament prophets described the Messiah, they provided many details about Him that were fulfilled with Jesus’ birth. Others were fulfilled during the course of His ministry and at His death and resurrection. But the prophecies concerning His reign on earth remain to be fulfilled. Eliminating His Millennial Kingdom on earth robs Him of what He has been promised.

Likewise, the Jewish people have been promised primacy among the nations. They have been told that someday ten men will cling to the robe of a Jewish man and say, “Let us go with you, for we know that the Lord is with you” (Zechariah 8:23). This will only occur during the Millennial kingdom.

Gentile believers must not discount these promises. Instead, we must celebrate the faithfulness of God to make such glorious promises to His Chosen People and endeavor to bless them now through our own words and actions.

Summarizing the Three Viewpoints

My purpose throughout this booklet has been to testify to the certainty of Jesus' future Millennial Reign on this earth. Referring to Jesus' reign begs the question of why anyone would conceive of a biblical Millennium devoid of the reigning Christ. Yet, in spite of all the historical evidence, there are still some who conscientiously suggest that Mankind can reacquire Eden without Jesus Christ reigning as King.

At their heart, both Amillennialism and Postmillennialism reject the earthly reign of Jesus Christ. They disregard the repeated promises of God to Jesus and the Jewish people, and they spiritualize away the clear meaning of Bible prophecy. In short, the Premillennial view is the only one that offers a clear and literal interpretation of Bible prophecy. That is why I am a Premillennialist.



Part 5:

Who, What, When, Where, How, Why?

To recap, I'll follow the outline of a Rudyard Kipling poem that provides a succinct summary of the similarities and differences in the Millennial viewpoints:

I keep six honest serving-men
They taught me all I knew;
Their names are What and Why and When
And How and Where and Who.

Who – Jesus Christ will physically reign over the earth from the throne of His father David, which has always been located in one place — earthly Jerusalem. The nations of the world will finally recognize Him as King of kings and Lord of lords. All the viewpoints agree on the Lordship of Jesus Christ, but the Amillennialists and the Postmillennialists both contend that it will be the Church that will be physically reigning, not Jesus.

What – A reign of Jesus on the earth and over all the earth. Both Amillennialists and Postmillennialists deny this. Amillennialists argue that Jesus is reigning now from Heaven through His Church. Postmillennialists contend that Jesus will also reign from Heaven through His Church, once the Church has taken over the world.

When – The timing of the Millennial reign is a central point of contention. Premillennialism says it will begin at the end of the Tribulation when Jesus returns to

earth at His Second Coming. Amillennialists say the Millennium began at the Cross. Postmillennialists maintain it will not begin until the Church takes over the world.

Where – Jesus will reign from Mount Zion in Jerusalem, in the midst of the nation of Israel (Zechariah 8:3). With the Messiah reigning in Jerusalem, the city will be called “Yahweh Shammah,” meaning “The LORD is there” (Ezekiel 48:35). This means Israel will achieve the primacy among nations that it has always been promised. This is another point of great contention because only the Premillennial position expects Jesus to reign from Mount Zion in Jerusalem — as Scripture clearly states. Amillennialists and Postmillennialists spiritualize those texts to place Jesus in Heaven during His reign. And they both deny any future significance to physical Israel.

How – Jesus will defeat the Antichrist in the Valley of Armageddon with the breath of His mouth, along with the gathered pagan armies of the world (2 Thessalonians 2:8). When He speaks, a plague will go forth that will instantly consume and kill all the forces of the Antichrist (Zechariah 14:12). Amillennial and Postmillennial viewpoints both spiritualize all these scriptures, denying they have any literal meaning.

Why – The purposes of the Millennial kingdom are:

- 1) To fulfill the prophetic promises that the Messiah will reign on the earth from the throne of David and that the nations will stream to Jerusalem to worship Him.
- 2) To provide a Sabbath Millennium when the earth will be refreshed and experience world-

wide peace.

- 3) To fulfill promises to the Jewish nation that they will one day be the prime nation in the world.
- 4) To fulfill the promise to the Church that it will one day reign with Jesus over all the world.

Again, Amillennialists and Postmillennialists spiritualize all these promises, rendering them invalid.

An Additional Reason for the Millennium

There is one other very important purpose of the Millennium. God will use it to prove that the Satan-inspired religion of Humanism is false. Humanists teach that the source of evil in the world is society and not the fallen nature of human beings. They believe humans are essentially good and are capable of perfection, if only the ills of society can be cured. They perpetuate the serpent's lie told to Eve in the Garden of Eden — that Man can become like God.

The Bible teaches the opposite — that Mankind is fatally flawed with an inherent sin nature and that the only hope is for people to be born again through faith in Jesus and receive the indwelling of the Holy Spirit.

So, God is going to put all of Mankind into a perfect environment, the Millennium, and bless them bountifully. Yet, at the end of the Lord's millennial reign, when Satan is let loose, he will be able to rally a great number of those in the flesh to revolt against Jesus, proving decisively that people cannot be changed by simply perfecting their environment.

History is going to go in a circle. It began with two people in a perfect environment — the Garden of Eden. They rebelled against their Creator. It will end with all of humanity in a perfect society, yet, most of them will also rebel.

During the Millennium, Mankind will be restrained by the

Lord's absolute rule with a rod of iron. Think about what it will be like for unregenerate human beings. Even as they live in a utopian world, most of them will yearn for things of the flesh. They may even honor Jesus with their lips, but they will seethe with rebellion, and their hearts will remain far from Him (Matthew 15:8).

When Satan is released at the end of the Millennium, he will stoke that spirit of rebellion and lead many to turn against the Lord. This will result in their destruction and the confinement of Satan to Hell, where he will be tormented forever (Revelation 20:10).

Summary

So, why am I a Premillennialist? With no animosity toward fellow Christians who hold to other end-times viewpoints, it is because:

- I interpret prophetic scriptures literally within their context.
- I look forward to the fulfillment of God's promises to Jesus, the Jews, and the Church — in that order.
- I eagerly await Satan's actual binding when the earth is restored to its original created glory and peace, righteousness and justice flood the world.
- I have learned that Christians must maintain humility both individually and collectively. While we have great responsibility and calling, only Jesus is fit to reign — on this earth as He does in Heaven.

Final Observations

Some who read this booklet will wonder: Does it matter what I know about the end-times? As long as I belong to Jesus, isn't that enough?

Putting your faith in Jesus Christ is the most important decision you will ever make. It guarantees you an eternity of

blessing as you partake of all the promises God made to you throughout the Bible. But, He has communicated aspects of what only He can know for a reason. Whether to offer insight to the creation of the world before Mankind was present to be an eyewitness or to peer into the everlasting future to see glimpses of what is to come, God has spoken through His Word for our edification and benefit.

Having a right understanding of the promises offered to Jesus leads us to worship Him more fully here and now. Respecting the promises given to the Jews (without claiming them for ourselves) motivates us to bless them now as God's Chosen People. And, realizing that we can look forward to reigning with Christ helps us to anticipate a much more meaningful future than floating on a cloud playing a harp. Our faith should be far richer and more fulfilling than most of us even realize.

Knowing God's incredible promises for the future gives us hope in the present.

In the end, understanding that God's promises are "Yes, and Amen" points us to Him who is "The Amen, the faithful and true Witness, the Beginning of the creation of God" (2 Corinthians 1:20 and Revelation 3:14).

2000 years — Adam to the Flood

2000 years — Flood to Christ

2000 years — Holy spirit (Church Age)

1000 years — Millennial Kingdom

What time is it?

How much longer?

Our Lord may come sooner than we anticipate.

This book is dedicated to Bill Smith, a man who loved the Lord and mentored and loved me when I was a teenager. He became “Grandpa Smith” to me and my entire family.

He wrote the words above on the flyleaf of the Gideon Bible he carried every day for 46 years until his home-going in 2013 at age 100. They are his testimony of expectant hope.



Part 6:

Application

Let's conclude by considering how you should respond to the information contained in this booklet. Your response will depend on who you are.

Implications for a Believer

If you've already put your trust in Jesus Christ as your Lord and Savior, you can anticipate His call with eager joy. No matter the circumstances of your life or the storms that rage around you, your eternal fate is secure. The Lord will call you to Himself in the Rapture before the start of the Tribulation. He will glorify your body in the twinkling of an eye and bring you back with Him at His Second Coming when He returns in glory. You will then reign with Him for a thousand years (Revelation 20:6).

Until He does, I pray that this booklet will help motivate you to urgent evangelism, holy living and a heavenward gaze.

Implications for a Jew

All the blessings that accompany God's choosing can be yours if you put your faith in the God of Abraham, Isaac and Jacob, and accept that Yeshua is the Messiah whom all the prophets anticipated. Consider for yourself all the Messianic prophecies that He fulfilled. By putting your faith in Him, you can realize the blessedness that is your birthright. But if you reject Him, there is no other way, no other door, to enter into God's eternal Sabbath rest.

Turn to Yeshua now. Recognize Him as the Jewish Mes-

siah foretold by the Jewish prophets. Do not wait until the Tribulation begins to cry out: “Blessed is He Who came and is coming again in the Name of the LORD!”

Implications for an Unbeliever

If you are a Gentile who does not yet know Jesus, do not wait another day to turn from the wrath to come (John 3:36). Jesus is at the very gates of heaven. He may call His Church at any moment, but He does not wish that you should perish (2 Peter 3:9). Do not risk another moment with the awful wrath of God abiding on you (John 3:36). Accept His free gift of salvation and come to know Him as Savior and Lord.

Acknowledge in your heart and confess with your mouth: “Jesus, You are Lord of all. I confess my sinfulness and put my trust in You. With Your help, I turn from my sin. I long for a relationship with You and look forward to an eternity with You.”

Let go of your unbelief. Turn to Jesus and discover that: “Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him” (1 Corinthians 2:9, NKJV).

Conclusion

Regardless of which category you fall into, I hope you have been encouraged or challenged in your understanding of Bible prophecy. I pray that, like Jacob, you have wrestled with the Lord, and come away changed but blessed.

More than anything else, I would urge you to put your faith in Him Who died and rose again and is coming in glory to judge the living and the dead. Until He does break from the heavens, join me in crying out, “Maranatha! Come quickly, Lord Jesus!”

Godspeed!

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About the Author

Since 2014, Tim Moore has served as an Associate Evangelist for Lamb & Lion Ministries. He has preached the soon return of Jesus throughout the United States and has led many pilgrimages to Israel.

The Board of Trustees of Lamb & Lion Ministries has designated Tim to be Dr. Reagan's successor in 2021. At that time, Tim will become the Director and Senior Evangelist for the ministry.

In addition to traveling extensively to speak on behalf of Lamb & Lion Ministries, he appears on the weekly "Christ in Prophecy" television program and the Ministry's online "Prophetic Perspectives" videos. He also writes for the bi-monthly magazine, *The Lamplighter*.

Tim is a retired Air Force Colonel with over 34 years of military service. He served as a Kentucky State Representative for many years — chairing the Prayer Caucus, the Pro-Life Caucus, and the "Veterans, Military Affairs, and Public Protection" Committee.

He is a graduate of the Air Force Academy, the University of Arkansas, and the Air War College. He also completed the Harvard Kennedy School's "Senior Executives in National and International Security" program.

Tim and his wife Amy have been married since 1988. They have four children and two grandchildren.