

# Historic Premillennialism<sup>1</sup>

By Wick Broomall

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Dispensational Premillennialism and classic Historic Premillennialism are two very different systems of eschatology:

1. Older Premillennialism<sup>2</sup> taught that the church was in the fore-vision of the Old Testament prophecy; Dispensationalism teaches that the church is hardly, if at all, in the Old Testament prophets.
2. Older Premillennialism taught that the great burden of Old Testament prophecy was the coming of Christ to die (at the First Advent) and the kingdom age (at the Second Advent). Dispensationalism says that the great burden of Old Testament prophecy is the kingdom of the Jews.
3. Older Premillennialism taught that the First Advent was the specific time for Christ to die for man's sin; Dispensationalism teaches that the kingdom (earthly) should have been set up at the First Advent for that was the predicted time of its coming.
4. Older Premillennialism taught that the present age of grace was designed by God and predicted in the Old Testament; Dispensationalism holds that the present age was unforeseen in the Old Testament and thus is a "great parenthesis" introduced because the Jews rejected the kingdom.
5. Older Premillennialism taught that one may divide time in any way desirable so long as one allows for a millennium after the Second Advent; Dispensationalism maintains that the only allowable way to divide time is in seven dispensations. The present age is the sixth such dispensation; the last one will be the millennial age after the Second Advent. It is from this division of time that Dispensationalism gets its name.
6. Older Premillennialism taught that the Second Advent was to be one event; Dispensationalism holds that the Second Advent will be in two sections - "the Rapture" and "the Revelation." Between these two events they put the (to them) unfulfilled seventieth week (seven years) of Daniel 9:23-27, which they call "the Great Tribulation."
6. Older Premillennialism taught that certain signs must precede the Second Advent; Dispensationalism teaches that no sign precedes the "rapture-stage" of the Second Advent, which may occur "at any moment." However, there are signs that precede the "revelation-stage" of the Second Advent. The "Rapture" could occur "at any moment," but the "Revelation" must take place after the seven years of the Great Tribulation. The first stage is undated and unannounced; the second stage is dated and announced.
7. Older Premillennialism had two resurrections-the righteous before the Millennium; the unrighteous after the Millennium. Dispensationalism has introduced a third resurrection - "tribulation-saints" at the "revelation-stage" of the Second Advent.

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<sup>1</sup> Quoted from: *The Bible And The Future* by Dr. Wick Broomall.

<sup>2</sup> Dr. Broomall uses the term "older Premillennialism" to mean "Historic Premillennialism"

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8. Older Premillennialism usually held what is called the "historical symbolic" view of the book of Revelation. This view makes Revelation a picture in symbolic form of the main events in the present age. Dispensationalism holds generally to the "futurist" view of the book of Revelation, which view makes almost the whole book (especially chapters 4 to 19) a literal description of events to take place during "the Great Tribulation" or Daniel's seventieth week, which Dispensationalism considers as yet unfulfilled.

9. The general attitude of older Premillennialism was on the whole mild and reverent in its approach to Scripture. There have been some outstanding scholars who have been persuaded that the premillennial is the correct view. In contrast, Dispensationalism has assumed a far more dogmatic attitude. It has introduced a number of novelties in prophetic interpretation that the church never heard of until about a century ago<sup>3</sup>.

### Summary Chart Dispensational vs. Historic Premillennialism

	<b>Dispensational Premillennialism</b>	<b>Historic Premillennialism</b>
1	The church is hardly, if at all, in the Old Testament prophets.	The church was foreseen in Old Testament prophecy.
2	The great burden of Old Testament prophecy is the kingdom of the Jews.	Old Testament prophecies are primarily about the coming of Christ to die (at the first advent) and the kingdom age (at the second advent).
3	The earthly kingdom should have been set up at the first advent, for that was the predicted time of its coming.	The first advent was the specific time for Christ to die for man's sin.
4	The present age was unforeseen in the Old Testament and thus is a "great parenthesis" introduced because the Jews rejected the kingdom.	The present age of grace was designed by God and predicted in the Old Testament.
5	Time is usually divided into seven dispensations. The present age is the sixth such dispensation.	One may divide time in any way desirable so long as one allows for a millennium after the second advent.
6	The second advent will be in two sections - "the rapture" and "the revelation." Between these two events is the unfulfilled 70th week (seven years) of Daniel 9:23-27, called "the great tribulation."	The second advent will be one event.
7	No sign precedes the "rapture stage" of the second advent, which may occur "at any moment." However, signs will precede the "revelation stage" of the second advent.	Certain signs must precede the second advent.

<sup>3</sup> Referring to Darby "discovering" the pretrib rapture in the early 19th century.

	<b>Dispensational Premillennialism</b>	<b>Historic Premillennialism</b>
8	There will be a resurrection of "tribulation saints" at the "revelation stage" of the second advent.	There are two resurrections - the righteous before the millennium, the unrighteous after the millennium.
9	Usually holds to the "futurist" view, which makes most of Revelation a literal description of events to take place during "the great tribulation" or Daniel's 70th week.	Usually holds the "historical symbolic" view of Revelation - a picture in symbolic form of the main events in the present age <sup>4</sup> .

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(Document formatted by Ed Sanders and posted on [theologue.wordpress.com](http://theologue.wordpress.com)).

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<sup>4</sup> Today most historic Premillennialists hold to the futuristic view.