

- Why does he say in 11:12 there will be a “fulfillment” for national Israel?
 - When will the fullness of the Gentiles be? What happens to Israel after that?
 - When will national Israel be grafted back into the tree of the Abrahamic Covenant? (See Zech. 12-14)
 - In what sense are the gifts and calling of God as it pertains to national Israel irrevocable?
 - How will Jesus’ reign on a throne in Jerusalem, in a literal physical kingdom, showcase His mercy and wisdom to the world?
 - Extra credit: how does Rom. 9:5 support the deity of Christ?
6. Since God is going to fulfill His promises to Israel, how does that help you trust Him for His promises to you? What are some specific promises He has made to the church? How do they help you while living in a world that is still under the curse of sin?
 7. What questions do you still have for Pastor Paul? Please email your questions to him: Pbrown@tbbfchurch.org OR Paul@BridgeBible.Church
 8. We all agree that Jesus is coming back. Are you ready to meet Him? Do you know for sure that you will be with Him in His kingdom? Are you sure? How do you know?
 9. Our theme this year is PRAYER. Bring a prayer journal to church every week and ask at least one person for specific prayer requests. Pray that week and check back the following Sunday.

Good books to read on the Millennial Kingdom:

- “Dispensationalism: Essential Beliefs and Common Myths,” by Michael J. Vlach
- “Amillennialism and the Age to Come: A Premillennial Critique of the Two-Age Model,” by Matt Waymeyer
- “Continuity & Discontinuity: Perspectives on the Relationship Between the Old and New Testaments,” by John S. Feinberg (editor)
- “The Case for Progressive Dispensationalism: The Interface Between Dispensational & Non-Dispensational Theology,” by Robert L. Saucy

October 25, 2026

The Bridge Bible Fellowship

Pastor Paul S. Brown

Selected Scriptures

Some of the Reasons Why I Believe in Premillennialism – Part 3

1. **Church History** = Premillennial (Barnabas, Papias, Justin Martyr, Irenaeus, Tertullian, Methodius, Lactantius...)
2. **Consistent Hermeneutic** = literal, historical, grammatical method. Context, context, context.
3. **Unconditional Covenants** = Abrahamic; Davidic; New
4. **Distinction between National Israel & the Church** (Acts 3:12; 4:8, 10; 5:21, 31, 35; 21:28)
5. **Intermediate Kingdom Age** (Ps. 72; Is. 2:2-4 cf. Micah 4:1-3; Is. 11:1-9; 65:17-25; Zech. 8:4-5; 14:16-19; Is. 24:21-23)
6. **Daniel 2:31-45**
7. **Daniel 9:24-27**

8. 1 Corinthians 15:20-28

- Controversy = if Jesus returns & death is abolished, how can there be a future millennial kingdom on earth where people can still die?
- “Then” =
- “When”? GRAMMAR:
 - When He hands over (present tense)
 - When He has abolished (aorist tense)
- If Jesus hands over the reign of the kingdom as soon as He returns, when will the saints reign with Him? (2 Tim. 2:12; Rev. 3:21; 5:10; 20:4-5; cf. 1 Cor. 4:8; 6:1-3)

9. Romans 9-11 – God is Faithful to His promises!

10. Revelation 20 [next week]

Discussion & Application:

1. Which specific scripture passage or point from the message challenged or clarified your view of end-times prophecy the most? Why?
2. In Daniel 2:31-45, what does King Nebuchadnezzar’s dream reveal about the future? (compare Daniel’s dream in chapter 7) What does the 5th kingdom (Messianic Kingdom) do to the 4th? Is there a biblical reason not to take this literally?
3. In Daniel 9:24-27, who are the 70 weeks for? Were the first 69 weeks fulfilled literally or spiritually? Does anything in the text hint that the 70th week will be spiritual and not literal? To whom does the 70th week apply? How does Rev. 6-19 support your answer?
4. What is the controversy over 1 Cor. 15:20-28 when it comes to the Millennial Kingdom? How does grammar impact our understanding of the timing of the passage? With that understanding, what is the sequence of events according to this passage?
5. How does Romans 9-11 support Premillennialism?
 - What is the connection to the end of chapter 8?
 - Note how Paul starts Romans 9 with an overwhelming concern for national Israel.
 - Note that throughout Romans 9-11, Paul maintains a distinction between literal, national Israel and the Church.
 - Why does he say in 9:3-4 that all the advantages he lists still belong to Israel (present tense)?