

The Gospel Millennium

May 21, 2006 · AM · <https://letgodbettrue.com/sermons/2006/gospel-millennium-1/>

Denied: The Jewish fable of an earthly kingdom of God, with its capital in Jerusalem, where Jesus Christ will reign on a worldly throne, in a worldly temple, overseeing a revival of animal sacrifices, with the righteous and wicked living side by side peacefully, and physical Jews exalted in restored superiority over Gentiles.

Affirmed: John the Baptist and Jesus Christ established the final kingdom of God, which is the spiritual reign of Christ that will endure until the Second Coming, which is the fulfillment of blessings promised by Old Testament prophets, and the joyful rest of the people of God under gospel truth, with the Son of David on His throne in heaven.

“Not giving heed to Jewish fables, and commandments of men, that turn from the truth.”

Titus 1:14

In Acknowledgement:

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- A. Baptized Jewish converts to Christianity left the Old Testament ritual, the priesthood, the temple, the carnal hopes of fleshly Israel, and the love of Jerusalem to follow Jesus Christ and His apostles and avoid the terrible persecution of their own countrymen (Acts 8:1; I Thess 2:14; Heb 10:32-34).
- B. Paul did not comfort these Jewish converts with a future millennial kingdom centered in Jerusalem, with them as the master race, and with animals being offered again before a manmade temple! In fact, he would have abhorred any such notion as heresy (Gal 3:28-29; 4:21-31; Heb 4:1-11; 9:11).
- C. He told them that their conversion brought them into union with the true Mount Sion, the real city of God, the heavenly Jerusalem, the angelic host of heaven, the universal church of the elect, the book of Life, the great God, the spirits of all the saints, and to Jesus and full redemption from sin!
- D. There is no millennial kingdom even possible on earth that could come close to this glorious description, and any talk of such a competing kingdom is heresy and blasphemy, and it is merely rehashing ancient Jewish fables (Luke 17:20-21; John 4:20-24; 18:36; Eph 2:11-22; 3:1-13)!
- E. God’s promise to shake the heaven and earth was given through Haggai to comfort Zerubbabel and the

Jews in rebuilding the temple, when God promised to send the Desire of all Nations to that temple and make peace by His cross, Who did just that 2000 years ago (Hag 2:6-9; Mark 15:38)!

- F. This final religious shaking would dislodge and get rid of the weak and beggarly elements of the Old Testament and leave the permanent form of worship of the New Testament, where Jews and Gentiles would form one body (Matt 21:40-46; Luke 16:16; Gal 4:9; Col 3:11; Heb 9:10).
- G. What was left after this shaking? A kingdom that could not be moved – the final kingdom that saved Jews would desire, enjoy, and use to the glory of the great God! There is no other kingdom coming after the gospel kingdom of the Lord Jesus Christ. The premillennial kingdom is a lie!

What is a millennium?

- A. “Millennium” is from the Latin mille for thousand plus annus for year, thus a period of 1000 years.
- B. A millennium is a period of 1000 years, a century that of 100 years, and a decade that of 10 years.

Does “millennium” occur in the Bible?

- A. No, the word “millennium,” which means 1000 years, does not occur anywhere in the Bible.
- B. However, a passage in Revelation does refer to a thousand years six times (Revelation 20:1-7).
- C. But it does not contain even a tithe of the ideas taught as dogma by prophetic speculators.

Is understanding the millennium important?

- A. Yes, it is important because it is in the Bible, though we do categorize it by its prophetic context.
- B. Yes, it is important because it is in the Revelation, which promises a blessing to readers (Rev 1:3).
- C. Yes, it is important for a number of reasons that the unlearned might not readily recognize.
 - 1. It deals with the methodology of understanding the Bible – strict literalism or spiritual wisdom.
 - 2. It deals with the issue of the kingdom of God, which drastically affects Bible understanding.
 - 3. It deals with modern Israel, the Palestinian conflict, and determines your position on Zionism.
 - 4. It deals with the importance or unimportance of Christ, the gospel, the Gentiles, and the gospel.
 - 5. It is involved with corruptions of many other prophecies and an ignorant approach to the Bible.

What effect will correct understanding have?

- A. Correct understanding will exalt the Lord Jesus Christ to the throne of God and of David to you.
- B. Rather than distraction or speculation about the future, our lives should be focused on the present.
- C. Rather than see Gentiles as second-class citizens and the church a parenthesis, we have a kingdom!

Should we start with Revelation 20:1-7?

- A. No! Revelation is a book of signs, figurative symbols, and metaphorical representations, which even the most learned Bible students struggle with and end up opposing their peers (Rev 1:1).
- B. The Lord Jesus signified its message to John – He communicated it by obscure sign language, which is the typical method of prophets (Hos 12:10; I Pet 1:11; Heb 9:8; John 12:33; 18:32; 21:19).

- C. Jesus and Paul taught expressly about the kingdom of God, so we should study them before trying to decipher the Bible's most figurative book (Matt 4:17; 10:7; Mark 1:14-15; Acts 20:25; 28:31).
- D. Revelation has locusts shaped like horses with the hair of women and the power to sting in their tails like scorpions; a garishly dressed woman riding on a beast with seven heads and ten horns; a cavalry of 200,000,000 horses that have fire and smoke and brimstone coming out of their nostrils; a woman that had two wings of a great eagle to fly into the wilderness; 144,000 virgin men who knew a special song; all the birds of heaven eating kings, nobles, and military men, etc., etc.
- E. It is dangerous and heretical to take any passage, but especially a figurative one, interpret it literally, and presume to teach a novel doctrine that is denied by the rest of the Bible (II Pet 1:20).
- F. It is much wiser, and the only way to arrive at right conclusions and correct interpretations, to learn the methods of prophets and read express truth about Christ's kingdom from other Bible writers.
- G. The most popular theories about the millennium have little basis in Revelation 20, for the carnal details they assign to their ideas of the millennial kingdom are simply not found in that passage.
- H. They know most of the symbols are figurative i.e. key, bottomless pit, and chain, yet they presume the 1000 years in the very context is literal! You cannot have it both ways without a strong reason!

What are the main millennial views?

- A. Premillennialism is belief the Second Coming is PRE – before the 1000-year kingdom of Christ, meaning that a rapture of saints occurs, a tribulation transpires, and an early kingdom is then set up.
- B. Postmillennialism is belief that the Second Coming is POST – after the 1000-year reign of Christ, meaning that Christians will usher in the millennium through their preaching and political activism.
- C. Amillennialism is belief that the 1000-year reign of Christ is spiritually taking place right now – the prefix A usually means no or not, but amillennialists do believe in a millennium, a spiritual one.

What is the most popular view today?

- A. Premillennialism is the most popular view today, held by most conservative evangelicals, who form a majority of the Christians left who believe the Bible enough to think it deals with future things.
- B. The original Scofield Reference Bible greatly assisted the craze among fundamentalists in 1909.
- C. Since then, Dallas Theological Seminary, Clarence Larkin, Hal Lindsay, Salem Kirban, Jack Van Impe, Tim LaHaye, and many other popular speakers have promoted this sensational theory.

What was the most popular view in history?

- A. The most popular view in history was amillennialism, held by most of the Reformers and Puritans.
- B. Dispensational premillennialism is a radically different school of Bible prophecy than seen before, by virtue of its literal hermeneutic and confusion in Daniel 9, Matthew 24, and elsewhere.

Are the kingdom of God and the millennium the same?

- A. Yes! The issue at stake is the promised reign of Jesus Christ as David with saints over the world.
- B. There is no Bible reference to a millennium or 1000-year reign of Christ other than Revelation 20.

- C. Scofield and other heretics identified the kingdom of heaven as the future millennial kingdom on earth and the kingdom of God as His universal rule over His creations, forming two kingdoms!

Are the kingdom of heaven and kingdom of God the same?

- A. Absolutely! Daniel prophesied the God of heaven would set up a kingdom under the Roman Empire; therefore, it could be called either the kingdom of God or kingdom of heaven (Dan 2:44)!
- B. Luke gave a lengthy description of this empire when recording John's preaching of this kingdom
- C. Why would C.I. Scofield say they are not the same thing? Because he had to come up with a fable to protect his Jewish obsession with an earthly kingdom of Jewish preeminence on earth.
- D. Though many passages prove our point, see how Jesus used them as synonyms (Matt 19:23-24)!

When was the kingdom of God set up in the earth?

- A. It was set up in the days of the Roman Empire, just as Daniel clearly prophesied (Daniel 2:44).
- B. So Luke was careful to describe the ministry of John and Jesus under Rome (Luke 2:1-7; 3:1-3).
- C. Any idea or statement to the contrary is heresy and destroys the integrity of Daniel's prophecies.
- D. John and Jesus taught the time fulfilled and the kingdom at hand (Matt 3:2; 4:17; 10:7; Mark 1:15).
- E. There were righteous and wise people walking in the Spirit who expected it (Luke 2:25,38; 23:51).
- F. Men pressed in during the ministries of John and Jesus (Luke 16:16; Matthew 11:12; 21:28-32).
- G. Did Jesus cast out devils by the Spirit? Then the kingdom had come! (Matt 12:28; Luke 11:20)!
- H. Some of those living would see the kingdom of God come in greater power (Mark 8:1; Luke 9:27).
 - I. Jesus promised the apostles a table in His kingdom, which table is in the church (Luke 22:28-30)!
- J. Peter used his apostolic keys on Pentecost and preached Christ on David's throne (Acts 2:30-38)!
- K. Paul knew the Colossian saints had already been translated into the kingdom (Colossians 1:13).
- L. John was quite confident that believers he wrote were in a kingdom with him (Revelation 1:6,9).
- M. A loud voice in heaven declared the kingdom to have arrived at Christ's ascension (Rev 12:10).
- N. If the kingdom of God is yet in the future, then these are the next to last days, not the last days!

How did men and how do men get into the kingdom?

- A. By repenting of sins and following Jesus Christ in baptism (Matt 11:12; 21:31-32; Luke 7:29-30).
- B. This was the very same message Peter preached on the Day of Pentecost (Acts 2:33-39; 8:12).
- C. This was the very same message Philip preached in Samaria shortly after Pentecost (Acts 8:12).

Is any other kingdom described or foretold in the Bible?

- A. No, Paul actually told the Israelites that the gospel kingdom was the last kingdom (Heb 12:22-29)!
- B. The "heavenly kingdom" is only that part of Jesus Christ's kingdom that is in heaven (II Tim 4:18).
- C. The kingdom will be delivered up to God in the last day to be an eternal kingdom (I Cor 15:24-28).

Did Jesus offer the Jews a future kingdom on earth?

- A. No, He opened His ministry by preaching time fulfilled and the kingdom at hand (Mark 1:14-15).
- B. No, He preached glad tidings about the kingdom, which was not 2000 years away (Luke 8:1).
- C. No, He told His preachers to declare to cities that the kingdom was nigh to them (Luke 10:9-11).
- D. No, He declared that His miracles proved the kingdom of God had come (Matt 12:28; Luke 11:20).
- E. No, He told Jews that Gentiles would come from all lands to take it (Matt 8:11-12; Luke 13:28-29).
- F. No, He spoke of the end of the world involving the wicked being taken first (Matthew 13:24-43).
- G. No, He spoke of the kingdom's small beginnings turning into a large thing indeed (Matt 13:31-33).
- H. No, He spoke to Peter about his kingdom privileges as his authority in the church (Matt 16:15-20).
- I. No, He condemned the Pharisees for neglecting and blocking a present kingdom (Matthew 23:13).
- J. No, He offered them His gospel kingdom and then gave it to the Gentiles (Matt 21:33-46; 22:1-7).
- K. No, He told His hearers some would live long enough to see the kingdom (Mark 9:1; Luke 9:27).
- L. No, He blessed men who had already left the things of this life for the kingdom (Luke 18:29-30).
- M. No, He pressed kingdom duties when He was pressed about the appearance of it (Luke 19:11-27).
- N. No, He rather described a fuller manifestation of the kingdom within a generation (Luke 21:29-33).
- O. No, He declared at the Last Supper that He would shortly fulfill it in the kingdom (Luke 22:16).
- P. No, He offered blessings in this life or in the world to come, but not in a millennium (Mark 10:30).
- Q. No, He told a scribe at least 2000 years before the millennium that he was close to it (Mark 12:34)!
- R. No, He said His kingdom came not with observation, precluding any earthly one (Luke 17:20-21).
- S. No, He said that His kingdom was not of this world, which precludes millennial ideas (John 18:36).
- T. No, He rejected their attempts to forcibly make Him a king for filling their bellies (John 6:15,26).
- U. No, He told them their house was left desolate to them and was no longer God's (Matthew 23:38).
- V. No, He told them they were imposter Jews of the synagogue of Satan (John 8:44; Rev 2:9; 3:9).
- W. No, He told His apostles that Nathanael was an Israelite indeed, unlike the nation (John 1:47).
- X. No, He spoke of the kingdom to His disciples, but He said nothing about a millennium (Acts 1:3).
- Y. No, He did not even correct the thief who expected Jesus to arrive in His kingdom (Luke 23:42).
- Z. No, He told His apostles that the church was the only kingdom He had for them (Luke 22:28-30).

Did Paul offer the Jews a future kingdom on earth?

- A. No! He taught the hope of Israel was the resurrection of the dead, not a millennium (Ac 28:17-22).
- B. No! He preached the gospel about Jesus Christ as the glad tidings of the kingdom (Acts 28:23-31).
- C. No! He persuaded men about the kingdom in Ephesus without any millennium (Acts 19:8; 20:25).
- D. No! He declared the kingdom to be a thing very different than a Jewish millennium (Rom 14:17).
- E. No! He told them they related in God's sight to the rejected Hagar and Ishmael (Gal 4:21-31).
- F. No! He told Jews they had been united with Gentiles in one body by Christ (Eph 2:11-22; 3:1-13).
- G. No! He told Jews they had already received the final kingdom of God (Heb 12:25-29; Hag 2:6-9).

- H. No! He told Jews the prophecies of a new covenant were fulfilled in Christ (Hebrews 8:6-13).
- I. No! He told Jews the glorious rest of God promised by David was the gospel (Heb 3:7 – 4:11).
- J. No! He told Jews that Abraham their father had never wanted a kingdom on earth (Heb 11:8-16).
- K. No! He told men that true Jews were spiritual seed by election (Rom 2:28-29; 9:6-8,24; Gal 6:16).
- L. No! He taught the Corinthians the second coming would merely deliver it to God (I Cor 15:23-28).
- M. No! He only told the Gentiles that some of them might be converted to the gospel (Rom 11:23-31).

Did Peter offer the Jews a future kingdom on earth?

- A. No! He declared that Jesus Christ raised up to heaven fulfilled David's prophecies (Acts 2:30-36).
- B. No! He told them the times of refreshing from the Lord were now being fulfilled (Acts 3:19-26).
- C. No! He told them instead they had an eternal inheritance in heaven waiting for them (I Peter 1:3-7).
- D. No! He told them their rejoicing with great glory was the blessing of God's kingdom (I Pet 1:8-12).
- E. No! Peter described three stages of history to the Jews, but left out the millennium (II Pet 3:1-14).

Was God or Jesus surprised by the Jews rejecting the kingdom?

- A. Not a chance! The very thought of this question is profanely blasphemous and heretical to the core.
- B. Not a chance! David foretold their rejection about 1000 years before (Ps 118:22 cp Matt 21:33-46).
- C. Not a chance! Isaiah foretold their rejection about 700 years before (Isaiah 53:1 cp John 12:37-38).

Was the church an afterthought to God?

- A. Not a chance! God had an eternal purpose to manifest His wisdom by the church (Eph 3:9-11).
- B. Not a chance! God had an eternal purpose for Christ to buy the church (Acts 20:28; I Pet 1:19-20).
- C. Not a chance! God had an eternal purpose to raise up David's house with Gentiles (Acts 15:13-18).

Will God ever give fleshly Jews a kingdom again?

- A. Never! The Lord Jesus Christ, David the King, gave the kingdom to the Gentiles (Matt 21:33-46).
- B. Never! The true seed of Abraham and the true Israel of God are Christians (Gal 3:16,29; 6:16).
- C. Never! The holy nation that counts in God's sight are Jewish and Gentile Christians (I Pet 2:4-10).

What is the hope of Israel?

- A. The hope of Israel was Messiah to save them from their sins (Luke 1:67-79; 2:25-38; Ac 28:23-31).
- B. The hope of Israel was to be saved by the grace of Jesus Christ even as the Gentiles (Acts 15:11).
- C. The hope of Israel was the resurrection from the dead (Acts 23:6; 24:17,21; 26:6-8; 28:17-22).
- D. The hope of Israel was to obtain the rest in the gospel prophesied by David (Hebrews 3:7 – 4:11).
- E. The hope of Israel was to become a citizen of God's Zion as described by Paul (Heb 12:22-24).
- F. The hope of Israel to the father of Israel was a heavenly city and heavenly country (Heb 11:8-16).
- G. Nowhere was there any offer or any hope by instructed Jews for an earthly kingdom in Palestine.

What else does a premillennialist believe?

- A. We will not worry about historic premillennialism, since most have never heard of it nor studied it.
- B. The world could not contain the speculative ideas of dispensational premillennialism, reprint their cartoons and charts of comings, judgments, and dispensations, and index their novels and movies.
- C. Typically, they believe Christ's Second Coming is both pre-tribulationary and premillennial, meaning that Matthew 24 has not been fulfilled and occurs after Jesus Christ returns for believers.
- D. The Dispensationalists among them have a large collection of additional fantasies, both about the first coming of Jesus Christ and the Second Coming, Israel, the church, the law, the kingdom, etc.
 - 1. Israel rashly chose law at Sinai, exchanging grace for law! Can you even grasp such heresy?
 - 2. Christ's ministry was primarily to offer an earthly kingdom to Israel, settling later for the cross.
 - 3. The New Testament church age is a mystery parenthesis, unknown by the prophets, and filling the time between the 69th and 70th weeks of Daniel, ending at the secret pre-tribulation rapture!
 - 4. Jewish distinctions, supremacy, and restoration of Moses' law must prevail in the millennium.
 - 5. The "second coming" of Christ is in three phases, with various resurrections and judgments of various persons at various times for various purposes, per Scofield, Larkin, and Lindsay.
 - 6. The millennium is a "golden age" of fleshly peace, plenty, and prosperity for the wicked and righteous alike, with Christ and David and the twelve apostles on their respective thrones, ruling a mixed population of carnal and glorified bodies, and with Satan chained. Yet there will still be pain, tears, injustice, sorrow, death, hunger, thirst, and growing wickedness. And mankind, in surly obedience to the King's "rod-of-iron" rule, will itch for the day to rebel and hurl Him from His throne! So we are told!

What is a summary of the Premillennial timetable?

- A. They believe prophecy is for speculation about future events rather than comfort and faith during them (Isaiah 41:23; 42:9; 44:7-8; 46:9-10; 48:5; Matt 24:25; John 13:19; 14:29; 16:4).
- B. Here is a simple summary of the main events and time gaps in their eschatological fantasies.
 - 1. The gospel must be preached worldwide for a witness, and earthquakes and wars must increase.
 - 2. Jesus will come again in a secret rapture to resurrect saints only and take them safely to heaven.
 - 3. The antichrist will help Jews restore the O.T. for 3.5 years; then he will oppose them for 3.5.
 - 4. During this time of antichrist swings, 144,000 Jewish missionaries will convert many to Christ.
 - 5. Jesus comes a third time to destroy antichrist and 200,000,000 Chinese cavalry at Armageddon.
 - 6. Jesus will take the throne of David in Jerusalem, restore animal sacrifices, and rule the earth.
 - 7. The wicked will submit for 1000 years, but then Jesus will come a fourth time to defeat them.
 - 8. After that, we have the great Day of Judgment and the books are opened to find our destinies.
 - 9. Finally, we get a new heaven and new earth, where Gentiles and Jews are almost comparable.
 - 10. These theories were unknown before 1830. They were popularized by men like Edward Irving, John Darby, C.I. Scofield, Clarence Larkin, Hal Lindsay, Salem Kirban, Tim LaHaye, Bob Jones, John R. Rice, John Walvoord, Dwight Pentecost, Jack Van Impe, etc., etc.

Can we reject Premillennialism as a system of lies?

- A. Absolutely! They show profane disregard for scripture with even the simplest of Bible prophecies i.e. Daniel's 70 weeks and our Lord's Olivet Discourse (Daniel 9:24-27; Matthew 24:1-35).
- B. Though they have more errors than the Gadarene did devils, we will consider only a few big ones!
- C. Scofield and cronies base much of their scheme on unfilled land promises to Israel; but Israel got all the land, and the Lord does not owe them any more; the promise of the land was conditional anyway; and Abraham never wanted it to begin with (Joshua 21:43-45; Neh 9:7-8; Heb 11:8-16).
- D. God was confused and forgot an indeterminate period of time of about 2000 years in the middle of Daniel's 70 weeks, which makes His determination a failure, turns the Messiah into the antichrist, and despises the new covenant, though the New Testament and history shows complete fulfillment.
- E. The Desire of all Nations will come to a millennial temple to give peace, though Paul confirmed the prophecy as fulfilled when writing Israelites, and the house Haggai spoke of was torn apart stone-by-stone by the Romans in 70 A.D. to end any further role for it (Hag 2:6-9; Heb 12:25-29).
- F. The prophesied Elijah the prophet is not really John the Baptist, but the literal Elijah, whom they say will come before the Day of the Lord, just as the Jewish fables prescribed in the days of the apostles (Mal 4:5-6; Matt 11:7-15; 17:10-13; Luke 1:17; John 1:21; Matt 16:14)!
- G. The kingdom of heaven and the kingdom of God are not the same thing, according to Scofield's notes at Matthew 6:33, in spite of the Bible (Matt 19:23-24; Matt 4:12-17 cp Mar 1:14-15; etc.).
- H. They claim from Matthew 24:14 the gospel must be preached in all the world for a witness before Jesus can return, but the verse applies to the "end" of Jerusalem in 70 A.D., and the gospel was preached in all the world (Mark 16:19-20; Rom 1:8; 10:18; Col 1:6,23; I Tim 3:16).
- I. They teach the abomination of desolation is some one-eyed Cyclops head of the United Nations with a glowing 666 for his heart, but Luke tells us plainly it is Roman armies surrounding Jerusalem (Luke 21:20-22), which Daniel had clarified 500 years earlier (Dan 12:5-13)!
- J. A secret rapture will occur pre-, mid-, or post-tribulation relative to the great tribulation of Matthew 24; but this great tribulation was the tearing down of Jerusalem and temple in 70 A.D., and even if it were not, Jesus Christ does not come until after it occurs anyway (Matt 24:34)!
- K. They say Jesus tried to set up an earthly kingdom, but the Jews refused; we say Jesus did set up His kingdom and crushed the Jews; and His kingdom was pointedly not of this world anyway (Luke 11:20; 16:16; John 6:15; Heb 12:28-29; Matt 21:33-46; 22:1-7; Luke 17:20-21; John 18:36).
- L. The Jews are still God's chosen people and have a preeminent role in the future, in spite of Paul teaching they are a spiritual seed, and the promises are to be understood spiritually in Christ, especially those to Abraham, the father of the Jews (Gal 3:16,38-29; 4:21-31; 6:16; Heb 11:8-16).
- M. They say Jesus Christ will return the second time before the man of sin is revealed, the antichrist to them, even though Paul plainly declared the opposite timing of these events (II Thess 2:1-3)!
- N. They talk of a secret rapture and multiple resurrections, but there is only one resurrection of both wicked and righteous at the same time (John 5:28-29; Acts 24:15; Matt 13:30,40; II Thess 1:7-10).
- O. There is no space for choosing law instead of grace at Sinai, seven dispensations instead of three the Bible recognizes (Rom 5:14), the gospel of the kingdom and the gospel of the grace of God are two

different gospels (Acts 20:24-25), and a corruption of David's tabernacle (Acts 15:14-16).

What else does a postmillennialist believe?

- A. They believe they will take the world for God and truth, if they home school their children, practice courting instead of dating, attend God-and-country rallies, and get active enough in politics, etc.!
- B. The world is getting better and better! Can you not see the godly improvement on every side?
- C. This view today is connected to Christian Reconstructionism, Dominion Theology, and Theonomy.

Can we reject Postmillennialism as a system of lies?

- A. Absolutely! The New Testament does not teach anywhere that the world is going to get better.
- B. It teaches the last days will get much worse (II Thess 2:1-12; I Tim 4:1-3; II Tim 3:1-5,12; 4:3-4).
- C. It teaches that Satan knows the time better than these heretics and fights harder (Rev 12:12; 20:3).
- D. Those who follow this heresy would have a state church and eventually put us to death for heresy!
- E. Nowhere does the Bible teach us to get involved in politics and seek to "Christianize" government.

What else does an amillennialist believe?

- A. They believe John the Baptist and Jesus Christ set up His spiritual kingdom at His first coming.
- B. The elect of God of Jews and Gentiles are the true Israel of God and fulfill all the Jewish promises.
- C. Regeneration brings a person into a vital relationship with Jesus Christ on His throne in heaven.
- D. They believe there is one final all-inclusive event of a resurrection, judgment, and a new earth.
- E. They esteem the New Testament over the Old and allow for spiritual things over physical things.

What are some pillars of premillennialism?

- A. Hermeneutics – Scripture, even prophecy, should be interpreted literally, as by an original reader.
- B. Land – The Jews have never received the unconditional promises of land given to Abraham.
- C. Jerusalem – They have a fixation on this decrepit city, with the Mosque of the Rock its chief asset.
- D. Jews – God still regards them as His chosen people and considerably more important than Gentiles.
- E. Jesus – The promise to David of a Son to sit on his throne has not been fulfilled yet in Jesus Christ.
- F. Jews – God will restore them at a future date to a revival of their ancient kingdom in Palestine.
- G. Satan – There has been no binding of the devil, since he was thrown out of heaven before Eden.

What about their literal hermeneutics?

- A. The Holy Spirit taught that prophets do not use literal or plain language, instead relying on similitudes – or metaphors, comparisons, figures, and signs (Hoses 12:10; John 12:33; 21:19).
- B. The Spirit can speak expressly (I Tim 4:1), but He does not by the prophets (Rev 1:1; I Peter 1:11).
- C. Which heel did Satan bruise (Ge 3:15)? How do you travel in a land flowing with milk and honey?
- D. Shaking heaven and earth would make a lot of dust! The hairy Elijah must still come (Mal 4:5-6)!

- E. Old Testament prophecies that are already fulfilled illustrate this figurative language (Isaiah 13).
- F. Only the Holy Ghost taught apostles to correctly apply O.T. prophecies (Acts 2:14-21; 15:12-18).
- G. The premillennialist idea of taking prophetic words, especially of the Old Testament, in their ordinary, literal, or normal sense is scornful heresy. True ministers will divide words (II Tim 2:15).

What about God's promises of the land?

- A. God gave Israel all the land He ever promised them, so stop slandering Him (Josh 11:23; 21:43-45; 23:14-15; I Kings 8:34,56; Neh 9:7-8,22-25; Ex 23:27-31; Num 34:1-15; Deut 11:22-25; Ps 44:1-3; 105:43-45; 135:10-12; Acts 7:45; Josh 2:24; 3:9-11; 22:4; 24:13; II Chron 6:25; Jer 32:21-23).
- B. If you do not think Joshua got all the land to fulfill earlier geographical descriptions and locations, then compare Deut 7:22; II Samuel 8:1-6; I Kings 4:20-21; I Samuel 27:8-9; and II Chron 9:26.
- C. The land of Canaan was only offered conditionally, and Israel violated the terms, so Israel forfeited their deed to Canaan by disobedience (Deuteronomy 28:63-68; 29:21-28; 30:17-20; Josh 23:16).
- D. Why would there be a restoration to Palestine, since even Abraham did not want it (Heb 11:8-16)?
- E. No child of God would want to leave the heavenly Jerusalem for the earthly one (Heb 12:22-24)?

But what about God's promise of the land "forever"?

- A. This question reveals a carnal perspective of things that is obsessed with this earth (Heb 11:8-16).
- B. These skeptics get hung up on God's promises to Abraham and his seed (Gen 13:15; 17:8; 48:4).
- C. The land of Canaan was only offered conditionally, and Israel violated the terms, so Israel forfeited their deed to Canaan by disobedience (Deuteronomy 28:63-68; 29:21-28; 30:17-20; Josh 23:16).
- D. God used "forever" toward Israel and the land in a very limited perspective, as with other things.
 - 1. He told them that circumcision was an "everlasting covenant" (Genesis 17:13 cp Gal 2:3-5).
 - 2. He told them that the Passover was an ordinance "for ever" (Ex 12:14,17,24 cp Luke 22:16).
 - 3. He told them that the Levites were for an "everlasting priesthood" (Ex 40:15 cp Heb 7:11-28).
- E. The "forever" aspect of the land is heaven above, which is as Abram understood it (Heb 11:8-16).

What about the city of Jerusalem?

- A. The Lord Jesus Christ burned it up and leveled it to the ground (Matthew 24:1-35; Luke 19:41-48).
- B. He promised the Gentiles would control and use it during this age (Luke 21:24). Ashkenazi Jews?
- C. He told the woman at Samaria that His religion no longer had any connection to it (John 4:20-24).
- D. Paul told the Galatians that the Judaizers were connected to the wrong Jerusalem (Gal 4:21-31).
- E. Paul told the Hebrews that they had come to a better Jerusalem, one in heaven (Heb 12:22-24).
- F. Abraham did not look for an earthly city – he wanted one with real foundations (Heb 11:8-16).
- G. Jesus Christ refers to it spiritually as Sodom and Egypt, a big step down from Hagar (Rev 11:8)!

What about the Jews as God's chosen people?

- A. Physical Jews were God's chosen nation under the Old Testament, but things have greatly changed.
- B. His relationship with them as a nation was conditional, and they forfeited all rights by rebellion.
- C. From the beginning, His covenant and promises were based on a spiritual seed anyway (Is 6:9-13).
- D. There is no longer any such distinction after the cross (Eph 2:11-22; 3:1-13; Gal 3:28; Col 3:11).
- E. The true Jew in the sight of God is a regenerated person of either nation (John 1:47; Rom 2:28-29).
- F. Paul made it clear that only some within the nation of Israel were God's elect (Romans 9:6-8,24).
- G. The Lord declared His hatred for those Jews claiming to be God's people (John 8:44; Rev 2:9; 3:9).
- H. Believing Gentiles in Jesus Christ are the true seed of Abraham and heirs to the promise (Gal 3:29).

What about Jesus getting the throne of David?

- A. Gabriel, who probably had things right, thought Jesus would have David's throne (Luke 1:26-33).
- B. The inspired crowd at His entry to Jerusalem knew it (Mat 21:1-16; Mark 11:7-11; John 12:12-16)!
- C. Peter certainly thought Jesus was sitting on David's throne on the Day of Pentecost (Acts 2:30-36).
- D. He is sitting on a throne (Mark 16:19; Eph 1:20-22; Col 3:1; Heb 1:3; 8:1; 10:12; 12:2; Rev 3:21).
- E. He has had the key of David since His ascension, proving David's authority and power (Rev 3:7).
- F. The tabernacle of David has been rebuilding since the early days of the apostles (Acts 15:12-18).
- G. He has received the rod of iron rule, which was connected to David's throne (Ps 9:9; Rev 2:27).
- H. The Lord Jesus Christ was given His own throne and scepter at His resurrection and ascension (Heb 1:8-9), in spite of all Scofield's heretical denials to the contrary.
- I. The Lord Jesus Christ after His ascension fulfilled the prophecy of Psalm 8 (Hebrews 2:5-9).
- J. All He has left to do is deliver up the kingdom to God, not get a lousy kingdom on earth
- K. There is no mention of any other throne, so we must conclude that Premillennialists are wrong.
- L. For the skeptics who think the throne of God and the throne of Christ and the throne of David are different thrones, compare I Kings 2:12; I Chronicles 29:23; and Revelation 3:21.

What about the rod of iron rule?

- A. Jesus said His Father had given it to Him before 70 A.D. (Rev 2:27). Should we believe Him?
- B. David seemed to understand that Jesus received this rule at His resurrection (Ps 2:7-9; Acts 2:33).
- C. John's revelation from Jesus Christ connected this rule to His ascension into heaven (Rev 12:5).
- D. A political globe clearly shows the dashing of the nations into 200+ pieces after several world empires: no man has been able to build a world empire again, though many have tried.

What about Bible promises of their restoration?

- A. The burden of proof is on the Premillennialists to produce the many texts that they assume exist.
- B. One of their great favorites is Isaiah 11, yet it has nothing to do with earthly Israel on this earth.
- C. Will Abraham change his mind and want the bondwoman and her son back home (Gal 4:21-31)?

- D. No child of God would leave the heavenly Jerusalem for the earthly one (Heb 11:8-16; 12:22-44).
- E. Will the restoration of Israel be a national or spiritual kingdom, since Christ's is not of this world?

What about the binding of the Devil?

- A. Satan has a kingdom of demonic princes and soldiers (Luke 11:18; Dan 10:13,20), but Jesus Christ delivered the possessed, proving Satan bound (Luke 10:17-19; Matt 12:22-29; Lu 11:19-22).
- B. Jesus prophesied that Satan would be cast out of heaven at His death (John 12:31), which was accomplished by Michael the archangel after a war in heaven at Christ's ascension (Rev 12:5-11).
- C. Before Christ, Satan accused our brethren to God, but not any more (Job 1:6: 2:1; Rom 8:33-34).
- D. Jesus claimed all power after His resurrection for gospel preaching (Matthew 28:18-20), which meant the gates of hell could no longer prevail against the truth in Gentile nations (Matt 16:13-20).
- E. He had allowed Satan to have the nations in the past, but now it was over (Luke 4:5-6; Acts 14:16).
- F. And guess what? The gospel went into all nations, which were now free from Satan's bondage, so that all sorts of men believed it (Matt 24:14; 28:19; Luke 24:47; Rom 1:5; 16:26; I Tim 3:16).
- G. Though Satan was bound from deceiving the nations, yet he deceived individual men, irritated our brother Paul, and tempted Christian saints (Acts 13:10; Eph 6:16; II Tim 2:25-26; I Peter 5:8).
- H. The Premillennialists, in their rabid pursuit of Jewish fables, ruin the glorious victory that Jesus Christ had over the devil and his angels at the cross (Colossians 2:15; Heb 2:14-15; I John 3:8).

Is the gospel of the kingdom and the gospel of grace different?

- A. Absolutely not! They are precisely the same thing, and they include one another as to any perceived emphasis or differences, for there has always been only one gospel (Gal 1:6-7; 3:8).
- B. C.I. Scofield hallucinated that the gospel of the kingdom was our Lord's attempt to set up an earthly kingdom, and the gospel of grace is the Pauline message of salvation that had to take the kingdom's place until the seven-year tribulation. And his groupies parroted the fantasy after him.
 1. "Two preachings of this gospel (the gospel of the kingdom) are mentioned, one past, beginning with the ministry of John the Baptist, continued by our Lord and his disciples, and ending with the Jewish rejection of the King. The other is yet future (Mt. 24:14) during the great tribulation, and immediately preceding the coming of the King in glory" (SRB, p.1343).
 2. "The gospel of the kingdom is the glad tiding that Christ is to set up his kingdom on earth... the gospel of the kingdom will be the peculiar testimony of the believing remnant during the great tribulation...." But, "the gospel of the grace of God is the glad tiding ... that 'God so loved the world, that he gave his only begotten Son...' (Question Box, p.72).
- C. Jesus preached both messages at the very same time, if we trust the Bible (Mark 1:14; John 3:16).
- D. If the gospel of the kingdom had been postponed until the tribulation, why were Philip and Paul preaching it during the apostolic period of grace preaching (Acts 8:12; 19:8; 28:28-31)?
- E. Paul preached both gospels at the same time, if we simply read the inspired record (Acts 20:24-25).
- F. Dispensational premillennialists are either the most ignorant Bible students or the greatest liars!

- G. John preached the kingdom of the Spirit (Matthew 3:1,11), and Paul confirmed it (Romans 14:17).

What will happen at Jesus Christ's second coming?

- A. The dead will be raised – believers and sinners – for the final judgment (John 5:28-29; Acts 24:15).
- B. The Final Judgment will occur, where each man will formally hear His eternal fate (Rev 20:11-15).
- C. He will deliver up the kingdom to God, not accept the kingdom and rule on earth (I Cor 15:23-28).
- D. He will burn up the earth and heavens as we know them for new heavens and earth (II Peter 3:13).
- E. The second coming of Jesus Christ is the end! It is not next to the end or near the end (I Cor 15:23).

Why are premillennialists so confused and speculative?

- A. They are literalists just like Jews in Jesus' day, thus missing the spiritual intent of prophecies.
- B. They are Jew-lovers, in that they believe God chose a race for superiority for time and eternity.
- C. They have relegated the church and most of the New Testament to a mere parenthesis in God's plan of racial superiority for the Jews, so they disregard Paul's clear rejection of their heresies.
- D. They pander to their audiences, who have been made drunk with their sensational storytelling.

But what about the lion and the lamb?

- A. It is only carnal and naïve literal thinking that suggests Isaiah 11 is about no cages at public zoos.
- B. This passage by clear statements at the beginning and end is about Jesus Christ (Isaiah 11:1-10).
- C. Paul quoted Isaiah 11:10 in Romans 15:12 as being fulfilled by the conversion of the Gentiles!
- D. The descriptions in this chapter are describing the peace of believers in the gospel church of Christ.

But what about other Old Testament passages?

- A. Old Testament prophecies fit a few categories, and none of them is about an earthly millennium.
 - 1. There are prophecies of Israel regathered as a prosperous nation from Babylon in 456 A.D.
 - 2. There are prophecies of Israel regathered as a spiritual nation through the gospel of Christ.
- B. Start with Amos 9:11-15 to see premillennial confusion! It is Gentile conversions (Acts 15:13-18)!
- C. Zechariah 6:12-13 describes Jesus Christ's dual offices of King and Priest over the church!

What hermeneutical rules must we follow?

- A. We always interpret the Old Testament in light of the New, not the other way around, as Scofield and others, who corrupt the New to keep their Jewish fables taken from literal readings of the Old.
 - 1. Why would anyone choose dark and obscure shadows to light (Col 2:17; Hebrews 8:5; 10:1)?
 - 2. If the prophets did not know what they wrote (I Pet 1:10-12), how will you without the N.T.?
- B. We always interpret prophetic similitudes and signs very carefully, remembering that they are not express language and are not to be understood literally (Prov 1:6; Matt 13:10-11; John 16:25,29).
 - 1. We use prophecies with stated fulfillments to learn (Is 13:1-22; Acts 2:14-21; Heb 12:26-28).

- 2. We use clear statements to govern the use of figurative language i.e. Matt 16:27-28; 24:29-35.
- C. We generally exalt the spiritual over the fleshly: though there are earthly prophecies with earthly fulfillments, we do not carnally consider them of superior value (II Cor 4:16-18; Luke 17:20-21).
- D. We always exalt Paul over any other writer: if we cannot find any hint of it in Paul, we reject it: He is the apostle to the Gentiles, and he taught us how to follow Jesus Christ (Rom 11:13; I Cor 11:1).
- E. We remember that Revelation was to show John things that were to come to pass shortly (Rev 1:1).

How do we know Revelation 20 is not Premillennial?

- A. The last kingdom was in place in 65 A.D., and it cannot be moved; there is no future shaking to introduce a radical kingdom of Jesus ruling in an earthly temple with Jews (Heb 12:22-29).
- B. Jesus Christ is coming one more time to gather His elect and burn up the wicked (II Thess 1:7-10).
 - 1. Paul is very plain that all things are wrapped up with the second coming (II Thes 1:7-12; 2:1-8).
 - 2. This denies multiple comings before and after a millennium of various premillennial schemes.
 - 3. There would be no wicked nations in the four quarters of the earth for Satan to stir up to battle!
- C. There is no new kingdom after His second coming – He delivers up the kingdom (I Cor 15:23-28).
- D. The “rapture” of saints to glory occurs at the judgment of the wicked (I Thess 4:13-18; 5:1-11).
- E. Peter, an informed and inspired Jew, was looking for new heavens and new earth (II Peter 3:1-18).
 - 1. If he looked for a new heaven and earth at Christ’s coming, he did not expect a millennium.
 - 2. If he looked for melting elements by fervent heat, he surely knew Paul’s day (II Thess 1:7-9).
- F. No future kingdom is described, offered, or taught by Paul in any place in the New Testament.
- G. There is only one bodily resurrection of righteous and wicked in the Bible (Jn 5:28-29; Ac 24:15).
- H. There is no word of anything having to do with Israel, Jerusalem, a temple, or sacrifices in Rev 20.
 - I. The symbolic language must be subject to the rest of the Bible, especially the New Testament.
- J. The end of time as Paul understood it was to occur at the second coming of Christ (I Cor 15:23-28).
- K. We discover that the features of the premillennial kingdom i.e. on earth, in Jerusalem, in a temple, of Jews, with lions and lambs together, animal sacrifices, and other ideas are nowhere to be found.

What about Revelation 20?

- A. We begin any interpretation of Revelation by remembering the warning about signs (Rev 1:1).
- B. We begin any interpretation of Revelation by remembering the warning about timing (Rev 1:1).
- C. If the deception of nations is a chief trait, we see the gospel already in all nations (I Tim 3:16).
- D. If priests to God and Christ are important, then it was already in effect in John’s day (Rev 1:6).
- E. If Satan being bound is an important element, then it was during the gospel era (Matthew 12:29).
- F. If the saints are still on earth, the previous verses must occur before the second coming (20:9).
- G. If the dead are raised for judgment, the previous verses occur before the second coming (20:12-13).
- H. The view of Revelation 20, covering the same time period as earlier chapters, is a spiritual view.

- I. We do not allow any interpretation of the symbols of Revelation to overthrow the rest of the Bible.
- J. We understand Revelation 20 to be a panoramic view of spiritual aspects of the kingdom of Christ and its great enemy the devil from the first coming of Jesus Christ to His Second Coming.

What does Revelation 20:1 mean?

- A. The chapter opens with obvious figurative language, reminding us to avoid literal interpretations.
- B. The angel, key, and chain signify heavenly power limiting Satan's influence. These words cannot be literal, because a spirit is not chained in a pit with no bottom and locked up by a chain and key!
- C. If it were truly a bottomless pit, things would fall out the bottom into oblivion, or be able to escape.
- D. If he were literally bound and locked in a bottomless pit, he would not be walking about (I Pet 5:8)!
- E. We already learned that Michael fought against the devil and cast him out of heaven (Rev 12:7-9).
- F. The bottomless pit is a symbol of authoritative and inescapable incarceration – very similar to us using the figure “throw away the key.” We do not do any such thing, but use a figurative sense.
- G. By reading ahead, we can learn that the bottomless pit is a prison where Satan is confined (20:7).
- H. John earlier warned that Satan being cast out of heaven brings danger to earth (Revelation 12:12).
- I. As we are going to read shortly, the binding pertains only to his ability to deceive nations (20:3).

What does Revelation 20:2 mean?

- A. Satan is limited in international activities and power for a period of time called a thousand years.
- B. A thousand years is a figurative sign meaning mainly the long time between Christ's two advents.
- C. The term thousand years is used only in this place for Satan's binding and Jesus Christ's reigning.
- D. The term thousand is used to signify all that are under consideration or many in a figurative way.
 - 1. Many have said, “I have a thousand things to do,” or, “It is a thousand times worse than that.”
 - 2. A thousand years seems like forever to us, but it is nothing to God (Psalm 90:4; II Peter 3:8).
 - 3. A thousand years is a hyperbolic way of speaking of a very long time for men (Eccl 6:3-6).
 - 4. God's covenant is described in a similar way by this term (Deut 7:9; I Chron 16:15; Ps 105:8).
 - 5. We know that God owns the cattle on all hills, not just those on a thousand hills (Psalm 50:10).
 - 6. If we must take 1000 years in this place literally and exactly, what should we do with “one hour” (Rev 17:12; 18:10,17,19)? What about “ten days” (Rev 2:10)?
 - 7. Men use the same expression of a thousand to this day as meaning forever i.e. the Third Reich.
- E. When was Satan bound and cast down? At the first coming of Jesus Christ the Stronger Man!
 - 1. Why do premillennialists and their stooges forget that Jesus Christ was sent to destroy the works of the devil at His first coming (Hebrews 2:14-17; I John 3:8)? And He did it (Col 2:15)!
 - 2. The exact language of binding Satan is used by Jesus of His earthly ministry (Matt 12:22-30)!
 - 3. Jesus described Satan's fall from heaven under the preaching of His apostles (Luke 10:17-20)!
 - 4. And it was brought to an even greater and more formal defeat by His death (John 12:27-33)!
 - 5. He who had accused the brethren to God could no longer do so (Job 1:7; 2:2 cp Romans 8:33)!

6. In fact, John has already rehearsed this victory obtained at Christ's first coming (Rev 12:5-11)!
7. Jesus has been breaking the nations in pieces ever since (Rev 2:26-27), and Satan has been unable to form a world empire and deceive all people into the same darkness, as he once did.
8. How in the world can we take Revelation 20:2 and apply it to some future date in light of this!
9. No wonder we call it the gospel millennium, because Jesus Christ is the power of the gospel!
10. This does not mean Satan is not active, using fiery darts against us, or capturing individual men according to his will, as the next verse will declare (Eph 6:16; II Tim 2:25-26; I Peter 5:8).

What does Revelation 20:3 mean?

- A. Again, we have signs and symbols representing spiritual realities in this chapter (Revelation 1:1).
 1. The Holy Spirit began the book by telling us about signs, so we should not be foolish literalists!
 2. What is a bottomless pit? Sort of like a bottomless glass or salad? Or is it an inescapable pit!
 3. What kind of a door holds a spirit being, and what kind of a seal keeps him from escaping?
 4. These signs indicate heavenly authority restricting the devil from universal hatred of the gospel.
- B. After Christ's first coming, Satan no longer had dominion over the nations to prohibit the gospel.
 1. Note very carefully that the binding of Satan is from deceiving the nations – not from activity!
 2. Satan had power over the nations, but Jesus Christ took it away as King of kings over all angels and devils (Dan 10:13,20-21; Luke 4:5-8; John 14:30; Act 10:38; Eph 1:20-23; 2:2; II Cor 4:4)!
 3. Jesus had prophesied to His apostles that the gates of hell could not stop them (Matthew 16:19).
 4. Before He charged them with all nations, He reminded them of His power (Matthew 28:19-20).
 5. They took this great power and preached everywhere (Mark 16:14-20; Acts 1:8; Heb 2:1-4).
 6. This fulfilled ancient promises made to Abraham about his influence in all nations (Gal 3:8).
 7. This fulfilled ancient prophecies made about Gentiles seeing great light (Is 9:1-2; 49:6; 60:1-3).
 8. The Holy Spirit's ministry included apostolic use of the gospel to judge Satan (John 16:7-11).
 9. This is the great mystery of godliness – the gospel of Jesus Christ was preached unto the Gentile nations and believed on in the world – contrary to all national tendencies (I Tim 3:16).
 10. Jesus charged them to teach all nations, and they did (Luke 24:47; Act 14:16; Rom 1:5; 16:26)!
 11. The book of Acts contains excellent examples of apostolic authority over the power of Satan in the nations (Acts 5:3; 8:20-23; 13:6-12; 16:16-18; 26:16-18).
 12. Paul saw success in spite of the god of this world blinding men (II Cor 4:3-6; II Tim 2:25-26).
 13. The previous texts are excellent for seeing a division between national and individual blinding.
- C. Satan was cast out of heaven into the earth at Christ's resurrection and ascension (Rev 12:7-12).
 1. This angelic war in heaven took place when the man-child took His throne (12:5-7; I Pet 3:22).
 2. The consequence of this war was Satan cast out of heaven into the earth by Michael (12:8-9).
 3. Observe that Satan is here identified as the one deceiving the whole world, the nations (12:9).
 4. Satan can no longer accuse the brethren as he once did Job (Job 1:9-11; 2:4-5; Romans 8:33).

5. The kingdom of Christ is connected to this binding of the strong man (12:10; Luke 11:17-20).
6. Though heaven is free from Satan's presence; the saints still face him personally (Rev 12:11).
7. However, they overcame him by Christ's blood and their willingness to die for truth (12:11).
8. A warning is issued of his great animosity for Jesus Christ's saints yet on earth (12:12).

What does Revelation 20:4 mean?

- A. It describes a life of reigning with Christ for the duration of the period of time under consideration.
- B. The thrones and sitting in judgment are symbolic representations of spiritual authority from Christ.
 1. The beast, its image, and its mark in foreheads and hands signify obedience to false religion, primarily pagan and papal Rome, which is the beast and woman riding it (Dan 7; Rev 17:18).
 2. The mark of the beast involves literal foreheads and hands no more than a "frontal lobotomy"!
 3. This verse, in full agreement with 2:26-27 and 3:21, is simply confirming the hope of martyrs!
- C. If saints truly live and reign with Jesus Christ, how do they do this, and when do they do this?
 1. Our understanding of the context here is of Christ's first coming, not of His second coming.
 2. John already offered reigning positions in heaven to overcoming saints (Rev 2:26-27; 3:21).
 3. The same encouragement that Paul had given to those suffering for Jesus Christ (II Tim 2:12).
 4. And John already described our spiritual position as being kings and priests in Christ (Rev 1:6).
 5. Saints are translated by regeneration into the kingdom of Jesus Christ (Colossians 1:12-13).
 6. They are raised up vitally to sit in heavenly places by vital connection to Christ (Eph 2:4-7).
 7. They are in close, vital connection to the heavenly Jerusalem and passed saints (Heb 12:22-24).
 8. The apostles were encouraged with reigning during the gospel era (Mat 19:28; Luke 22:28-30).

What does Revelation 20:5 mean?

- A. Those not being resurrected to live and reign with Christ remained in death for the whole period.
- B. The use of the word "until" here does not require any sense of change at the end of the time period.
 1. Other examples in Scripture showing that "until" requires no change (Psalm 110:1; I John 2:9).
 2. When a change is to take place after the "until," the Spirit can make it obvious, as in 20:3!
- C. The first resurrection brings some to life while passing others and leaving them in a state of death.
 1. Since there is only one physical resurrection, we do not see two (John 5:28-29; Acts 24:15).
 2. Since the physical resurrection is yet to take place in this chapter, we forget it here (20:13).
 3. Is there another resurrection that meets all the characteristics of this glorious resurrection?
 4. Indeed! John himself saw two resurrections – a spiritual one and a bodily one (John 5:25-29).
 5. The rest of the dead do not live again between Christ's comings, for they were not born again!
 6. It is regeneration that delivers us from the second death or an eternity in hell (John 5:24-25).
 7. It is regeneration that translates us from Satan's kingdom into Christ's kingdom (Col 1:12-13).
 8. This new birth makes all the difference in the world according to John (John 1:12-13; 3:1-8).

9. Being born again ... or a resurrection ... makes us kings and priests (I Peter 2:5,9; Rev 1:6).
10. Are there other “first” resurrections? Yes! We are resurrected legally in Christ (I Cor 15:23)!
11. Since we understand the first resurrection to be spiritual, then “the dead” are spiritually dead.

What does Revelation 20:6 mean?

- A. Here is a great key to the whole chapter, for it describes blessings taught elsewhere in the Bible.
- B. What “first resurrection” is a blessed event that makes men holy, makes them kings and priests of God and of Christ, makes them members of God’s kingdom, and saves them from a second death?
 1. We choose John’s own comparison of two resurrections in John 5:25-29 for regeneration.
 2. This new birth makes all the difference in the world according to John (John 1:12-13; 3:1-8).
 3. We choose Paul’s detailed and perfect description of regeneration’s effect in Ephesians 2:4-7.
 4. John has already declared to his readers that he and they are kings and priests of God (Rev 1:6).
 5. It is translation from the kingdom of darkness to Christ’s kingdom taught here (Col 1:12-13).
 6. And Peter also declared this emphatically to the Jewish audience he addressed (I Pet 2:4-10).
 7. A man that is born again has a new man created in righteousness and true holiness (Eph 4:24).
 8. While we could explore a legal connection with Christ here, we prefer the most direct solution.

What does Revelation 20:7 mean?

- A. What thousand years is under consideration here? The one pertaining directly to Satan from 20:2.
- B. His loosing is the opposite of his binding – he will be free to blind and deceive nations once again.
- C. The very next verse describes his activity after loosing – he goes out to deceive nations to war.
- D. The thousand years is used loosely, for it ended for Satan, but not for saints living and reigning!
- E. How long will he be loosed? Not long. It is called a little season before his final destruction (20:3).
- F. What will Satan do? He will use his little season to oppose the saints of God (Rev 20:3; 12:12-17)!
 1. He was upset when cast out of heaven, but now he is more upset knowing judgment is near!
 2. We could be living in this little season or be very near it at this present time. Are you ready?
 3. Instead of thinking about a flesh and blood battle, see increased spiritual warfare (Eph 6:12).
 4. The prophecies about pagan and papal Rome have been mostly fulfilled (Dan 7; II Thes 2:1-4).
 5. There is an increase in Satanism, Eastern religions, Islam, New Age movement, and so forth.
 6. There is an increase in paganism, witchcraft, murder, abortion, sexual perversion, etc., etc.
 7. There is an increase in rebellion, hatred, variance, and strife against legitimate authority.
 8. There is an increase in obsession with materialism and apathy toward truth and the true God.
 9. There is an increase in the hatred and intolerance of the world for true Bible Christianity.
 10. There is an increase in the ignorance and compromise of so-called Christianity with the world.
 11. There is an increase in self-love, self-will, and deception to perilous degrees (II Timothy 3:1-5).
 12. What happened in the 19th century? The SDA’s, the JW’s, Mormons, Darwinism, Communism,

What does Revelation 20:8 mean?

- A. Satan will blind the nations again in darkness and deceive them to oppose Christ and His church.
- B. Instead of worrying about the geography of “four quarters,” see Satan’s worldwide evil influence.
- C. Instead of worrying about Gog and Magog, see the Bible for God’s enemies (Gen 10:2; Ezek 38:2).
 - 1. Instead of thinking this is Russia, China, Iraq, or the PLO, note that it describes earthly nations!
 - 2. Van Impe and other false teachers waste far more time on Gog and Magog than they deserve.
 - 3. The words, “Gog and Magog,” have no more literal value than Babylon in chapters 17-18.
 - 4. These ferocious Gentile enemies persecuted Israel, but now symbolize the church’s enemies.
- D. Should we use the number here literally or figuratively? It is simple hyperbole of a great multitude.
- E. Why think very far beyond the perilous times of compromising Christianity (II Tim 3:1 – 4:5)?
- F. What is this battle? It is a spiritual battle of some sort against the saints of Jesus Christ on earth, but since the Bible does not give us any details, we rely on the epistles of Paul and Peter for warnings.

What does Revelation 20:9 mean?

- A. The breadth of the earth and the camp of the saints must be understood relative to the beloved city.
 - 1. The beloved city is not Jerusalem on earth, which John calls Sodom and Egypt (Rev 11:8).
 - 2. Forget earthly Jerusalem: see God’s true city (Gal 4:25-26; Heb 11:10,16; 12:22-24; 13:14)!
 - 3. John knew this city was the bride and church of Christ (Rev 3:12; 21:2,10,14-27; 22:14,19).
 - 4. The camp and city here are the church and kingdom of Jesus Christ, yet vulnerable upon earth.
 - 5. Do not think military encirclements; think worldwide opposition or persecution of true saints.
 - 6. The kingdom of Jesus Christ is being assaulted today by carnal Christianity (II Tim 3:1 – 4:5).
- B. We have scriptural authority from an apostle that used express language to see literal fire here.
 - 1. How will the wicked nations be destroyed? By the flaming fire of Jesus Christ (II Thess 1:7-8).
 - 2. When will the wicked nations be destroyed? At Christ’s second coming (II Thes 1:7,10; 2:1,8).
 - 3. How long will the judgment of this fiery event last? For the remainder of eternity (II Thes 1:9).
 - 4. Does any other apostle declare the same event? Yes, Peter also did expressly (II Pet 3:7,10-18).
 - 5. What comes after Christ’s second coming in fire and glory? The new heavens and new earth!
- C. What is this battle? It is a spiritual battle against the saints of Jesus Christ on earth; but since the Bible does not give us any details, we rely on the epistles of Paul and Peter for further warnings.
- D. Why think very far beyond the perilous times of compromising Christianity (II Tim 3:1 – 4:5)?
- E. What can we do? Preach the word and be not moved from it (II Timothy 4:1-4; II Pet 3:14,17-18)!

What does Revelation 20:10 mean?

- A. The devil, that old serpent, Satan, is finally destroyed once and for all by the Lord Jesus Christ.

- B. The devils admitted when facing Jesus on earth that they knew Him and His coming judgment!
- C. When does this event take place? When the righteous and wicked are judged together at the second coming of the Lord Jesus Christ (Matt 25:41; II Thessalonians 1:7-12; 2:1-8; II Peter 3:5-18).
- D. With His enemies destroyed, Jesus Christ will deliver up the kingdom to God (I Cor 15:23-28).

What does Revelation 20:11 mean?

- A. The heaven and earth as we know them, polluted with sin, will flee this holy and righteous Judge.
- B. The white throne is a symbol of the holiness and purity of the living and true God of the Bible.
- C. Of course, Catholic followers of the effeminate and longhaired hippie at the door cannot imagine Jesus as Judge, but they better learn it (Matt 25:31-33; John 5:21-29; Acts 10:42; 17:30-31; 24:25; Rom 1:17-18; 2:5,16; 14:9-12; I Cor 4:5; II Cor 5:9-11; I Tim 6:13-16; II Tim 4:1,8; I Pet 4:5).

What does Revelation 20:12 mean?

- A. The physically dead are all resurrected to stand before Jesus Christ for the Final Judgment, just as He warned while on earth (John 5:25-29).
- B. The books are God's records of all that men have done (Eccl 12:14; Rom 14:10-12; II Cor 5:9-11).
- C. Wise men will worry much more about these verses than Gog or Magog or any other mere symbol!

What does Revelation 20:13 mean?

- A. Here is the formal sentencing of all men, even those who have been dead and in hell for millennia.
- B. There is often some time between conviction and sentencing in our own judicial system, even when you get a ticket (charged) and wait 30-60 days for the fine to be assessed (sentence executed).

What does Revelation 20:14 mean?

- A. The resurrected wicked from the grave (their bodies) and hell (their spirits) are sentenced by God!
- B. God and His angels execute the sentence by casting the wicked into eternal torment for their sins.
- C. The second death, a death far worse than the death of your body, is eternal torment from God.

What does Revelation 20:15 mean?

- A. The only hope of deliverance from eternal torment is to have your name in the Book of Life.
- B. No wonder Jesus told His apostles to rejoice in this fact more than miracle power (Luke 10:20)!
- C. How can you know if your name is there? By adding to faith in Christ (Acts 16:31; II Pet 1:5-11)!
- D. Do you believe the testimony you have heard about Jesus Christ (II Thess 1:10)? Believe today!

What happens next?

- A. With the devil, man of sin, and wicked out of the way, the righteous get a new heaven and earth.
- B. We then enter into the eternal state of the righteous, which with Jesus Christ will surpass all things.

For further study:

1. The booklet, “The Gospel Millennium and Obedience to Scripture,” by Robert L. Whitelaw. This was originally printed in the “Baptist Reformation Review” in Winter, 1974 – Volume 3, Number 4. It is now hard to find.
2. The web document, “[What About the Land?](#)” proves from the Bible that God fulfilled all land promises to the Jews, therefore any man like C.I. Scofield who preaches that the millennium is based on unfulfilled land promises is wrong.
3. The sermon outline, “[The Israel of God](#),” shows from numerous angles that physical Jews are no longer God’s people.
4. The web document, “[Making Sense of Daniel](#),” provides a thorough outline and explanation of Daniel’s prophecies.
5. The web document, “[Knowing the Scriptures: How to Read and Understand the Bible](#),” teaches sound hermeneutics.
6. The book, “His Truth Is Marching On,” by Ralph Woodrow, simply refutes much of dispensational millennialism.
7. The sermon outline, “[The Book of Life](#),” describes in detail the features of this most important book for your future.