

## **Did Christ Fail To Establish His Kingdom?**

### **Part 2 - A study of Revelation 20**

REV 20:1 And I saw an angel coming down from heaven, having the key of the abyss and a great chain in his hand. 2 And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years, 3 and threw him into the abyss, and shut it and sealed it over him, so that he should not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark upon their forehead and upon their hand; and they came to life and reigned with Christ for a thousand years. 5 The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection. 6 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.7 And when the thousand years are completed, Satan will be released from his prison, 8 and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore.9 And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them. 10 And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.

#### **Introduction.**

- I. Revelation 20 is one of the most controversial chapters in the book of Revelation.
  - A. It is used by many people to teach that Christ will come again to establish His kingdom on earth and reign on the throne of David in Jerusalem for a thousand years.
    1. There will be a restoration of Israel to the land of Palestine, and her exaltation over the nations of the earth.
    2. Gentiles will be blessed, and be a part of this earthly kingdom, but they will be blessed through and in subservience to restored-Israel.

3. It infers that God has 2 covenant people - physical Israel and Christians whereas the Bible teaches that God has one covenant people - Jews and Gentiles who have obeyed Christ. (Rom. 10:12; 3:7, 29; Acts 10:36).
4. It says Jesus intended to establish the kingdom (Matt. 3:2; 4:17; Mk. 9:1), but because He meant with opposition that He postponed the kingdom and substituted the church.
  - a. This ignores the fact that **Jesus was the all-powerful Son of God**. Nothing could stop Him from doing God's will.
  - b. It ignores **God had given Him all authority**. (Matt. 28:18; Jn. 17:2).
  - c. It ignores the fact that **Christ had the angels of heaven at His disposal**, and nothing could have stopped Him from establishing a physical kingdom if this had been His intent.

MAT 26:52 Then Jesus said to him, "Put your sword back into its place; for all those who take up the sword shall perish by the sword.

MAT 26:53 "Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels?"

4. This theory implies that **Jesus was too weak to do what He set out to do**, but next time He will be strong enough to set up His kingdom and defeat His enemies.
    - a. Christ cannot have more authority than "all authority." (Matt. 28:18).
    - b. Christ had all the angels of heaven at His disposal at His first coming into the world.
    - c. This is taught by Matthew 26:52-53 and by the words that He not only had all authority on earth, but also "in heaven."
  5. This theory of the kingdom's postponement implies the church is inferior to the kingdom, and it is a substitute for the kingdom.
- B. Satan will be bound for a thousand years and there will be a rule of righteousness and universal peace which the faithful, both living and risen, will enjoy.
- C. They envision the millennium as a period of peace and utopian contentment.
1. The righteous will be raised at the beginning of the millennium - this is "the first resurrection."
  2. Many believe Christ will come secretly and there will be rapture of the living righteous some seven years before the resurrection of the dead righteous.
    - a. "Rapture" is from the Latin "rapio". The word "rapture" is not used in the Bible.
    - b. Some seek to make the words 'caught up together' to refer to the alleged rapture. (1 Thess. 4:17).
      - 1) Gr. "harpazo" means to be "caught up together."
      - 2) There is no secret coming mentioned here or elsewhere.
      - 3) Absolutely nothing is said about a 7 year rapture of the saints in heaven. This is a doctrine developed in the early 19<sup>th</sup> century and has been accepted and modified by countless people who believe in the

millennium.

4) **The Lord will not come quietly as advocates of the rapture alleged.**

- a) He will come “with a short” and “with the trumpet of God.” (1 Thess. 4:16).
- b) This does not harmonize with a secret, quiet coming

5) Paul stresses that when Christ comes that it will be “at the last trumpet.” (1 Cor. 15:52).

- a) The “last trumpet” is on :”the last day.” (Jn. 6:39, 40, 44).
- b) This is the day the righteous and wicked will be raised. (Jn. 5:28, 29; Acts 24:15).
- c) The wicked will be judged that day. (Jn. 12:48).

6) He certainly does not teach that some have been secretly taken to heaven.

7) The doctrine of the rapture is created by trying to put thousands of years between the 69<sup>th</sup> and 70<sup>th</sup> week of Daniel’s prophecy. That prophecy says nothing about a rapture.

3. The wicked will be raised at the end of the millennium according to the rapture theory. (Rev. 20:5).

4. The Bible teaches that the righteous and wicked will be judged **at the end of the world or age**. (Matt. 13:40-42, 47-50). There is no 1,000 year gap between the judgment of the righteous and wicked.

- a. The righteous and wicked are judged at the same time. (2 Cor. 5:10; Rev. 20:11-15).
- b. The judgment scene in Matthew 25:31-46 presents the fact that the righteous and wicked are judged at the same time - the righteous are given eternal life and the wicked are condemned to hell (Matt. 25:31-46). See Matt. Matt. 25:31-33 - General Judgment
  - 1) “ethnos” - Gentiles, peoples, nations. Nations are not judged as nations, but as individuals.
  - 2) It is used here of Jews and Gentiles, Christians and non-Christians, the general judgment.
  - 3) This is a reference to the 2<sup>nd</sup> coming of Christ at the end of time.
  - 4) It is not associated with an alleged 1,000 year reign.
  - 5) This alleged event is based on an misunderstanding of a symbolical passage not written until about 96 A.D..

- The premillennialist believes some wicked will be alive during the thousand year reign, but will not persecute Christians. This is strange because the righteous will have a rejuvenated bodies according to them, but the wicked will have the same old fleshly bodies.
- Theories vary on what the wicked will do during the 1000 years, and some do believe they will pose a threat to Christ. They believe Jewish guards will stand guard on the walls of Jerusalem to protect Christ.
- No one believes Satan will be bound in an absolute sense since wicked people will be earth during that time.

- D. At the end of the millennium the wicked who have been living during Christ's thousand year reign and the resurrected wicked of the second resurrection will again persecute Christians when Satan is released by prison - the abyss.

II. **Sound Approach** - Here is a safer and sound approach to interpreting scriptures.

A. We should let plain scripture interpret the complex or symbolic or complex scriptures rather than vice versa.

B. Example of letting John 3:16, Acts 10:34,35; 1 Tim. 2:4; 2 Pet. 3:9; Heb. 5:9 interpret Ephesians 1:4,5.

1. Some have used Ephesians 1:4,5 to affirm predestination.

2. The above scriptures show that Ephesians 1:4, 5 does not teach this doctrine.

C. It is never a good rule to let obscure, symbolic passages change our understanding of clear passages.

III. Those who hold to this view have read many things into this chapter that are not there.

A. This chapter does not mention the **end of the world and the second coming of Christ**.

B. It says nothing about a **resurrection of bodies**, but a resurrection of "souls."

REV 20:4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw **the souls** of those who had been beheaded because of the testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark upon their forehead and upon their hand; and **they came to life** and reigned **with Christ** for a thousand years.

1. The Bible teaches resurrected bodies will instantly become spiritual bodies at Christ's coming. (1 Cor.15:50-53).

2. It teaches Christ has a spiritual body and we will receive a body like His. (Phil. 3:20, 21). See 1 Cor. 15:49; 1 Jn.3:2).

3. These facts must be denied or else Christ and the righteous will have spiritual bodies on a physical earth for a 1,000 years.. **How would fleshy wicked men pose any threat or opposition to spiritual beings?**

a. Christ became flesh one time to die for man (Jn. 1:14), but there is no hint that He will become flesh again and become "a little lower than the angels" a second time. (Heb. 2:9).

1) Christ was "a little lower than the angels" for a short time in the sense that He became flesh and died, but angels are not flesh and cannot die. (Lk. 20:36).

2) **Now He is above all.** (Phil. 2:5-10; Matt. 28:18; Jn.17:2).

b. Will the raised righteous die a second time and be raised?

c. Or will they live in physical body for a 1,000 years?

d. It is hard to imagine that a physical body could live a 1,000 years on the earth.

- e. It has been argued that Jesus has some kind of rejuvenated body in heaven and this is the kind of body the righteous will have on earth.
- f. This may sound good to some, but there is no evidence for it.
- g. The Bible plainly teaches that flesh and blood cannot inherit “the kingdom of heaven.” (1 Cor. 15:50).
  - 1) It teaches “this mortal must put on immortality.” (1 Cor. 15:53).
  - 2) It teaches that Christ “is a life-giving Spirit.” (1 Cor. 15:45). He is the Creator. (Jn. 1:1-3; Col. 1:15).
  - 3) Christ is Spirit, but was flesh for about 33 years.
  - 4) Christ will never become flesh again and thus be “lower than the angels.”
- 4. One might try to argue that Jesus will become flesh again and the righteous will have material bodies, but this is not supported by scriptures.

C. It does not mention a **reign of the righteous on earth**.

- 1. They are reigning “with Christ.” (Rev. 20:4).
- 2. Christ is reigning at the right hand of God in heaven. (Acts 2:32-36; 7:56; Heb. 1:3, 13).
- 3. The righteous are sitting on “thrones.” (Rev. 20:4a).
- 4. The “thrones” of Revelation are located in heaven rather than on earth.

D. It does not mention **Christ on earth** or **reigning on earth**.

- 1. Christ is not an earthly Ruler.
- 2. He did not come for the purpose of being an earthly King. (Lk. 19:10; Matt. 20:27, 28).
- 3. He refused to let the Jews make Him an earthly King. (Jn. 6:14, 15).
- 4. His kingdom “is not of this world.” (Jn. 18:36).
- 5. If Christ came to establish an earthly kingdom, His servants would have fought and would have been victorious under the leadership of Christ.

E. It does not mention the **city of Jerusalem in Palestine**.

- 1. It speaks of “the beloved city” (Rev. 20:9a).
- 2. Jerusalem was destroyed in 70 A.D.. **Most think this book was written about 96 A.D. - 26 years after physical Jerusalem and the temple were destroyed.**
- 3. “The beloved city” may refer to the church which is “the Jerusalem from above.” (Gal. 4:26).
  - a. In Revelation 21 the city and the bride are the people of God. (bride - Rev. 21:2,19; city - Rev. 21:2,10, 14, 15,16, 18, 19, 21, 23; Rev.22:14, 19).

- b. It is a description of the bliss of God's people. Their future bliss of God's people are compared to a beautiful city and a bride adorned for her husband.
- c. It is not a description of a physical Jerusalem that has been rebuilt in Judah.
- d. It is not a reference to the temple being rebuilt and animal sacrifices being introduced once again.

4. If it is referring to the literal Jerusalem, it most likely is a symbolic reference with an uncertain meaning.

F. It does not mention the **throne of David**.

- 1. The kingdom of Judah fell in 606 B.C. at the hands of the Babylonians..
- 2. It was prophesied that no one among his descendants would succeed in reigning from David's throne in Jerusalem. (Jere. 22:30).

**JER 22:30 "Thus says the Lord, 'Write this man [Jeconiah] down childless, A man who will not prosper in his days; for no man of his descendants will prosper sitting on the throne of David or ruling again in Judah.'"**

3. It is interesting that the last king of Judah, Jeconiah, is in the lineage of Jesus. (Matt. 1:11,12).

**MAT 1:11 and to Josiah were born Jeconiah and his brothers, at the time of the deportation to Babylon.**

**MAT 1:12 And after the deportation to Babylon, to Jeconiah was born Shealtiel; and to Shealtiel, Zerubbabel;**

See Matt. 1:6 - Christ's genealogy is being traced from David. Christ would reign in heaven - not "on the throne of David or ruling again in Judah."

- 4. He [Jeconiah] was the last king to reign on David's earthly throne. He reigned only 3 months in 597 B.C..
- 5. Since Jesus was Jeconiah's descendant, He could not reign "on the throne of David" in Jerusalem.
- 6. The verse explicitly states "for no man of his descendants will prosper sitting on the throne of David ruling again in Judah."
- 7. This is the very thing premillennialists contend Jesus will do - reign on David's throne in Jerusalem in Judah.

G. It does not mention **all the righteous**. (Rev. 20:4).

- 1. "And I saw the **souls of those who had been beheaded** because of the testimony of Jesus and because of the word."
- 2. Note John sees "the souls of those who had been beheaded" which excludes all others from this victory scene..
- 3. Most faithful Christians, both past and present, are not "beheaded."
- 4. Most faithful Christians, though many have, have not been called upon to die for their faith.
- 5. **It does not mention us. There is no reference to modern day Christians in this passage.**

- These points (A-G) are usually overlooked by those who want to find an earthly reign of Christ in Revelation 20 or elsewhere.

- **A curse is pronounced on those who add or take away from this book.** (Rev. 22:18,19).
- Those who read these things into this passage should take heed lest they bring condemnation on themselves.

III. This theory also ignores the scriptures which clearly teach that the kingdom has already been established.

- A. John the Baptist and Jesus preached that the kingdom was “at hand.” (Matt. 3:2; 4:17; 10:7; Mk. 1:14,15).
- B. Jesus said some who were standing in His presence would not “taste of death until they saw the kingdom of God come with power.” (Mk. 9:1).

C. Peter said that Christ was reigning at the right hand of God in his sermon on the first Pentecost following Christ’s resurrection in about A.D. 29 or 39. (Acts 2:32-36).

1. **Note** this statement of Peter followed the apostles receiving the “power” Jesus had promised. (Lk. 24:49; Acts 1:8; 2:1-4).
2. The apostles received the baptism of the Holy Spirit. (Acts 2:1-4). See Acts 1:5,8.

D. Paul said the brothers in Colossae were in the kingdom. (Col. 1:13).

1. This book was written about 62 A.D..
2. This reveals the kingdom was established in the first century.
3. Christ was reigning **on David’s throne in heaven.** (Acts 2:30-34; Psa. 132:11).

E. The Hebrew writer declared that his readers were receiving the kingdom. (Heb. 12:28).

1. **Note:** Here that the present tense is used. **NIV** has “since we are receiving a kingdom.”
2. The kingdom then existed, and had existed since the 1<sup>st</sup> Pentecost after the resurrection of Christ.
3. Men and women had entered the kingdom of God through the new birth. (Jno. 3:5), and were receiving the kingdom (the reign of God) in their hearts.

F. The apostle John said that he was in the kingdom. (Rev.1:9).

1. The date of the book of Revelation is uncertain.
2. Most date it about A.D. 96, but some date it before the destruction of Jerusalem in 70 A.D..
3. Regardless of the date John said he was “in the kingdom.”
4. His readers were also in the kingdom. (Rev. 1:5, 6).

G. Paul declared that Jesus is coming to deliver the kingdom back to the Father, not establish His kingdom. (1 Cor. 15:24).

1. Paul taught “He must reign until He has put all His enemies under His feet.” (1 Cor. 15:25).

2. He contended "The last enemy that will be abolished is death." (1 Cor. 15:26).
3. It is evident "death" exists today.
4. This means that as long as "death" exists that Christ is reigning.
5. When there is no more "death," Christ will no longer be reigning.

H. The Bible teaches Christ would be a King and a Priest at the same time. (Zech. 6:12,13; Psa. 110:1-4).

ZECH 6:12 "Then say to him, 'Thus says the Lord of hosts,'Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of the Lord. 13 "Yes, it is He who will build the temple of the Lord, and He who will bear the honor and sit and rule on His throne. Thus, **He will be a priest on His throne**, and the counsel of peace will be between the two offices."

PSA 110:1 **The Lord says to my Lord: "Sit at My right hand, Until I make Thine enemies a footstool for Thy feet."** 2 The Lord will stretch forth Thy strong scepter from Zion, saying, "Rule in the midst of Thine enemies."3 Thy people will volunteer freely in the day of Thy power; In holy array, from the womb of the dawn, Thy youth are to Thee as the dew. 4 The Lord has sworn and will not change His mind, "**Thou art a priest forever According to the order of Melchizedek.**"

1. It is clear the Messiah would be King and Priest at the same time.
  2. This is what the Bible teaches. (Acts 2:30-36; Heb. 1:3,13; Heb. 2:17,18; 4:15,16; 8:11).
- I. Christ's kingdom would be established in the days of the Roman empire - the fourth kingdom of Nebuchadnezzar's dream. (Dan. 2:31-39, 40-45).
1. Many premillennialists agree the fourth kingdom was the Roman kingdom which followed the third kingdom of Greece. (Dan. 8:5-8; 20-21).
  2. Many (or even most) premillennialists also agree that the Roman kingdom has been destroyed.
- It is a safe rule of interpretation to let clear passages interpret obscure passages.
  - Whatever Revelation 20 teaches its does not teach that Christ is coming to establish His kingdom.
  - It already exists, and Christ is now reigning.
  - Revelation 20 must have some other meaning.

IV. This theory also ignores the fact that Peter affirms the earth will be destroyed when Jesus comes. (2 Pet. 3:10-12).

2 PET 3:10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and **the**



**elements will be destroyed with intense heat, and the earth and its works will be burned up.**<sup>11</sup> Since all these things are to be **destroyed** in this way, what sort of people ought you to be in holy conduct and godliness,<sup>12</sup> looking for and hastening the coming of the day of God, on account of which the heavens will **be destroyed by burning, and the elements will melt with intense heat!**

- Some Greek manuscripts rendered “burned up” as “discovered.” The Greek for “discover” is “heurisko” meaning “to find, to recognize, to detect, to discover.”
- Most Greek scholars believe these manuscripts are corrupted here and the word “discovered” makes no sense. Whatever it means it does not negate the rest of the passage describing the destruction of the physical universe.
- The language of the passage manifests the earth and the heavens will be destroyed.. Heavens are not referring to the heaven of heavens where God dwells. (1 Kgs. 8:27; Matt. 6:9).
  - 1) “Since all these things are to be **destroyed** in this way”
  - 2) “**the heavens be destroyed by burning, and the elements will melt with intense heat!**”
- The best translation is rendering “katakaio” “burned up.” NASB, ASV, KJV, YLT, RSV, JB
  - 1) NIV has “and everything in it shall be laid bare.” NRSV ‘and everything done on it will be disclosed.’
  - 2) GW “the earth and everything people have done on it will be exposed.”
  - 3) ESV “the earth and the works done on it will be exposed.”
- The word “discovered” is alleged to mean that the earth will not be destroyed, but will be refurbished for the righteous to live on for the 1,000 years reign. Some believe that the righteous will live on the refurbished earth for eternity. According to theory only 144,000 will go to heaven.
- Metzger, the renowned Greek scholar, pointed out that “found, discovered” may be the oldest reading but that it does not make an “acceptable sense” and “seems to be devoid of meaning in context.”
- Some ancient sources have rendered this word as “found dissolved” or “found useless.”
- The idea could be “shall be found for destruction” being unable to hide from the wrath of God.
- Danker suggested the sense would be to “discover” or lay bare for a judicial sentence.
- Kistemaker also sees this a reference to God’ judgment of “the earth and all man’s works.”

## Note

1. Some argue that the earth will “remain forever.” (Eccles. 1:4).
2. This argument overlooks the fact that “forever” is sometimes used in a limited sense.
  - a. It was used for the time Jonah was in ‘the great fish.’ (Jonah 2:8).

- b. It was used for the duration of the Old covenant. (Isa. 61:8).
  - c. It is used for the time Philemon would have Onesimus. (Phile. 1:15).
  - d. It was used for the duration of the Sabbath (Exod. 12:14), but later the Lord set it aside. (Col. 2:14-14).
  - e. It was used for the duration of the Levitical priesthood . It ended when Christ became our High Priest. It was intended to remain until the perfect High Priest came and offered Himself for the sins of the people.
  - f. The word is sometimes used to refer to something that would last until it had completed its purpose
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A. Peter affirms “the earth and its works will be burned up” when Christ comes again.

B. This hardly sounds like the earth will become a paradise for a thousand years.

V. It ignores the fact that the Bible teaches:

A. That a Christian’s **citizenship** is in heaven. (Phil. 3:20).

B. That Jesus has gone to **prepare a place in heaven** for His followers. (Jn. 14:1-3).

1. Heaven is not limited to 144,000 “who had not been defiled with women.” (Rev. 14:4)..
2. There will be an innumerable multitude in heaven, “which no one could count.”
3. All the righteous will go to heaven - not a select few.

REV 7:9 After these things I looked, and behold, **a great multitude, which no one could count**, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands; 10 and they cry out with a loud voice, saying, "Salvation to our God who sits on the throne, and to the Lamb."11 And all the angels were standing around the throne and around the elders and the four living creatures; and they fell on their faces before the throne and worshiped God,12 saying, "Amen, blessing and glory and wisdom and thanksgiving and honor and power and might, be to our God forever and ever. Amen."13 And one of the elders answered, saying to me, "These who are clothed in the white robes, who are they, and from where have they come?"14 And I said to him, "My lord, you know."And he said to me, "These are the ones who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.

C. That Christians are **pilgrims on the earth**. (1 Pet. 2:11; Heb.13:13-16).

1. Not once in the gospels or the epistles are God’s children taught to look forward to a utopian reward on earth.
2. Heaven is our goal. (Col. 3:1,2; 1 Pet. 1:4).

- D. That Christians (“the meek”) are promised the world to come. (Matt. 5:5; 2 Pet. 3:10; Mk. 10:29,30).
1. Christ promised blessings now.
  2. He promised blessings “in the age to come, eternal life.”
  3. He taught His followers that “heaven” awaits them. (Matt. 6:19-21; 5:10-12; 7:21).
- E. That Christians who are “pure in heart” are **promised a home in heaven**. (Matt. 5:8).
- F. That Christians are to **lay up treasures in heaven**. (Matt. 6:19-21).
- G. That Christians are to **seek the kingdom first** indicating the kingdom would soon be present and His listeners would be expected to obey that commandment. (Matt. 6:33).
- H. That Christians have their “**names recorded in heaven**” (Lk. 10:20), and because their names are written “in the Lamb’s Book of Life” heaven is their home. (Rev. 21:27).
- I. That all who live godly lives are persecuted and that the **persecuted are promised a home in heaven**. (2 Tim. 3:12; Matt. 5:10-12).
- J. That the Bible teaches Christians will **ascend to meet Christ in the air** to be with Him in eternal glory. (1 Thess. 4:13-18).
1. There is not one word in Revelation 20 about Christ setting foot on this earth again.
  2. **There is not one word about Christ reigning on the earth.**
    - a. Some think that Acts 3:21 teaches Christ will once again be on earth.

ACT 3:19 "Repent therefore and return, that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord;

ACT 3:20 and that He may send Jesus, the Christ appointed for you,

ACT 3:21 whom heaven must receive until **the period of restoration of all things** [the gospel dispensation] about which God spoke by the mouth of His holy prophets from ancient time.

- 1) Some believe this passage teaches that Christ will leave heaven and come to earth to bring about “the restoration of all things” meaning the Jews will return to Jerusalem, and Christ will reign for a 1,000 years on earth, the temple will be built again. It does not mention a rapture, a period of tribulation, the antichrist, the battle of Armageddon, etc.
- 2) This passage mentions none of these things.
- 3) Furthermore, it teaches that Christ will be in heaven “until the period of restoration of all things.”
- 4) He will not return until the things spoken “by the mouth” of His holy prophets have been fulfilled.
- 5) No one knows for sure what these words mean, but it is dangerous to use them to teach things not taught in this passage.
- 6) Since Christ’s kingdom is a spiritual kingdom (Jn.18:36; Lk. 17:20, 21), it is unsafe to make this passage refer to physical things.

- 7) The words probably have the meaning of the church (kingdom) submitting to the will of God, and it being established throughout the world. (Mk. 16:15).
  - 8). Jesus had predicted that during the Christian dispensation that multitudes would come into the kingdom. (Matt 8:11). Millions have come to Christ throughout the ages, and are still coming.
  - 9) Those outside the church (kingdom) are living in rebellion to God and because of this will miss all the spiritual blessings of God including heaven. (Eph. 1:3).
  - 10) Those coming to Christ enjoy all God's spiritual blessings and are restored to a state of justification and obedience.
  - 11) Jesus will not come again until the work of saving men has been accomplished. (2 Pet. 3:9).
  - (12) This may be a short time or a long time according to the way men calculate time. God does not have a certain way He calculates time, but the passing of time means nothing to Him. What seems long to us is very brief to the eternal God.
- b. Others have attempted to use Matthew 19:28 to prove Jesus will once again come back to earth

<p>MAT 19:28 And Jesus said to them, "Truly I say to you, that you who have followed Me, <b>in the regeneration</b> when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.</p>	<p>LUK 22:28 "And you are those who have stood by Me in My trials;          LUK 22:29 and <b>just as My Father has granted Me a kingdom, I grant you</b>          LUK 22:30 <b>that you may eat and drink at My table in My kingdom,</b> and you will sit on thrones judging the twelve tribes of Israel.</p>
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- 1) Once again this passage nor the parallel passage in Luke mentions Christ on earth or reigning on earth, etc.
- 2) The words "in the regeneration" refer to Christ in heaven - "in the regeneration when the Son of Man will sit on His glorious throne." That is where He is now.
- 3) The apostles are promised they will have a special place in heaven - "and just as My Father has granted Me a kingdom, I grant you that you may eat and drink at My table in My kingdom."
- 4) The "twelve tribes of Israel" is not referring to physical Israel, but to spiritual Israel - Christians. (Gal. 6:16; 3:7, 29; Phil. 3:3).
  - a) **Christians are the true children of Abraham.**
  - b) It is by faith that they are counted as sons of God. (Gal. 3:26, 27).
- 5) To be a physical Israelite means nothing. (Matt. 3:9). One must obey the gospel to be saved. (Rom. 1:16; 2 Thess. 2:14, 15).
- 6) The New Revised Standard Version has the sense of what is taught.

MAT 19:28 Jesus said to them, "Truly I tell you, **at the renewal of all things**, when the Son of Man is seated on the throne of his glory, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.

7) The Revised Stand Version read, “Truly, I say to you, **in the new world**, when the Son of man shall sit on his glorious throne who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.”

a) “the new world” is a world new to the disciples, that is, heaven.

b) It is not earth that will be destroyed. (2 Pet. 3:10-13).

8) The word “regeneration” only occurs one other time in the New Testament and has a spiritual meaning referring to the new birth. (Tit. 3:5).

TIT 3:5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the **washing of regeneration** and renewing by the Holy Spirit,

9) It also has spiritual meaning in Matthew 19:28 and is explained by Luke 22:28-30.

10) God had exalted Christ as King and one day they [the apostles] would be with Christ and reign on thrones over spiritual Israel.

c. Others have attempted to use Daniel 7:13, 14 to prove Jesus will be back on earth.

DAN 7:13 "I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man [Christ] was coming, And He [Christ] came up to the Ancient of Days [God] And was presented before Him.  
DAN 7:14 "And to Him was given dominion, Glory and a kingdom, That all the peoples, nations, and men of every language Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed. See Dan. 2:44; Matt. 16:18; Heb. 12:28.

1. This passage is talking about the ascension of Christ after His resurrection. (Acts 1:8-11).

2. It was at that time He was “exalted at the right hand of God.” (Acts 2:32, 33; Heb. 1:3).

3. The text indicates Jesus received His kingdom then. See Heb. 1:3-8.

4. He now has “all authority in heaven and on earth.” (Matt. 28:18; Eph. 1:20-22)..

5. When He comes again this power will be given back to the Father. (1 Cor. 15:24-28).

d. Others have attempted to use Job 19:25, 26.

JOB 19:25 "And as for me, I know that my Redeemer [defender] lives, And at the last He will take His stand [rise] on the earth [dust]

JOB 19:26 "Even after my skin is destroyed, Yet from [or without, ASV] my flesh I shall see God;

- Bildad has charged Job with being sinful and this was the reason Job was suffering.

- In these verses Job is responding to the charge of Bildad.

1) Job speaks of the “Redeemer” standing on (or over) the earth [dust]. This could be his own grave.

2) It is assumed, by some, that the patriarch Job, who knew nothing about Jesus, is speaking of the millennium that could still be days, weeks, months, years, even thousands of years in future.

a) This is doubtful. (Job 14:14).

- b) It should be kept in mind that the author of Job was inspired and he recorded what was spoken by God, the devil, Job, his wife, his friends accurately, but there is no evidence that Job himself was inspired.
  - c) He was a very godly man (Job 1:1), but he is never called a prophet.
- 3) Assuming the passage is speaking of Jesus, there is nothing to link it with some future coming of Christ at the end of time. It could be referring to Christ's first coming that was prophesied throughout the Old Testament.
    - 4) Jesus did spend 33 years in the flesh on this earth, but nothing is said here about Jesus becoming flesh again and spending a day or a 1,000 years on the earth.
  - e. In context Job is affirming that one day his innocence will become clear by his "goel," that is his "vindicator, redeemer, defender."
  - f. Job is confident, because of his innocence, his innocence will be confirmed and that one day He will see God.
3. There is not one word about a rapture of the saints prior to the alleged 1,000 year reign.
    - a. There is no secret coming of Christ. (Matt. 24:27; Acts 1:11; Rev. 1:7).
    - b. There is no reference to the restoration of Israel and Jesus sitting on a throne in Jerusalem.
  4. Christians will ascend "to meet the Lord in the air" and "shall always be with the Lord."

1TH 4:17 Then we who are alive and remain shall be caught up together with them in the clouds **to meet the Lord in the air**, and thus we shall always be with the Lord. See also Jn.14:1-3; 1 Pet. 1:4; Matt. 25:46; Tit. 1:2.

VI. It should also be kept in mind that the book of Revelation is not a continuous revealing of history.

- A. It reveals the struggles the early Christian had with the Roman emperors.
- B. It sets forth that Christian will not be defeated, but will be victorious. (Rev. 2:7,10; 14:13).
  1. Satan may destroy the bodies of Christians (Matt. 10:28), but he will not be able to work spiritual harm to Christians.
  2. Christians do not need to fear him in a spiritual sense. (Matt. 10:28; Lk. 21:16,18).
- C. The Book of Revelation is not giving the details leading up to an alleged millennium on earth.
  1. It was telling of the struggles the early Christians would have, and they were many and severe even until death.
  2. These things would shortly come to past. (Rev. 1:3).

REV 1:3 **Blessed is he who reads and those who hear the words of the prophecy**, and heed the things which are written in it; **for the time is near**.

- a. The NASB & NIV have "for the time is near."

- b. The words “blessed is he who reads and those who hear the words of the prophecy” indicate John’s readers could greatly be blessed and comforted by the reading of this book.
  - c. This verse does not mean that everything in the book would occur immediately, but it does mean that we can force it to be primarily a futuristic book.
3. Those people, living then, would have no way of being comforted by a book that described historical events thousands of years later.
- a. Some have attempted to apply it to past events that have come and gone. It has been applied to all kinds of people, nations and events throughout the ages.
  - b. Some have attempted to apply it to the nations today, and there are scores of variations in the way it is made to apply today.
  - c. If Christ does not come soon, others will attempt to apply it to future events.

## **An Analysis Of Revelation 20**

### **I. The Binding Of Satan**

A. The first thing John sees is “an angel coming down out of heaven.” (Rev. 20:1a).

- 1. Some think the angel is Christ, but there is not any evidence for this.
- 2. Christ is never called an angel, and the angel is distinguished from Christ in this chapter. (Rev. 20:1, 4, 6).
- 3. Angels are created beings (Psa. 148:1-5), but not Christ. (Jn. 1:1-3; Col. 1:15-17).

PSA 148:2 Praise Him, all His angels; Praise Him, all His hosts!

PSA 148:5 Let them praise the name of the Lord, For He commanded and they were created.

JOH 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

JOH 1:2 He was in the beginning with God.

JOH 1:3 All things came into being by Him, and apart from Him nothing came into being that has come into being.

COL 1:15 And He is the image of the invisible God, the first-born [before, pre-eminent over] of all creation.

COL 1:16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created by Him and for Him.

COL 1:17 And He is before all things, and in Him all things hold together.

- 4. Christ is far, far superior to angels. (Heb.1:5-8).

HEB 1:5 For to which of the angels did He ever say, "Thou art My Son, Today I have begotten Thee"? And again, "I will be a Father to Him And He shall be a Son to Me"?

HEB 1:6 And when He again brings the first-born into the world, He says, "And let all the angels of God worship Him."

HEB 1:7 And of the angels He says, "Who makes His angels winds, And His ministers a flame of fire."

HEB 1:8 But of the Son He says, "Thy throne, O God, is forever and ever, And the righteous scepter is the scepter of His kingdom.

- 5. Angels are “ministering spirits.” (Heb.1:14).

## B. Facts about the angel

1. He has the key of the “abyss.” (Rev. 20:1).
  - a. The word “abyss” comes from the Greek word “abussos” and means “the bottomless pit.” It refers to the abode of the Satan and wicked spirits. (Lk. 8:31; Rev. 20:3, 14). Hades is the current abode of human wicked spirits. (Lk. 16:19-31).
  - b. The word “key” means the angel has the power to open and close the “abyss.”
  - c. Christ evidently gave the key to the angel. (Rev. 1:18).

REV 1:18 and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades.

2. The angel has “a great chain” in his hand and binds Satan for a thousand years. (Rev. 20:1,2). The “chain” may be the word of God, but we cannot be sure.
  - a. **What is the meaning of the binding of Satan?**
    - 1) The binding means his activities will be restricted for a thousand years. He will not be able to deceive the nations into persecuting Christians. (Rev. 20:3,7).
    - 2) The binding of Satan then has reference to the crushing of his persecutions. The loosening of Satan has reference to the revival of persecutions.
    - 3) **Note:** The binding of Satan is not said to be absolute. During this time it is not said that he is powerless to tempt men and the wicked are still called “the nations.”
    - 4) Premillennialists will agree that when it says that “the nations” will not be deceived that it does not mean that all people will be or become Christians.
    - 5) They believe sinners will live during the millennium showing Satan will not be absolutely powerless.
  - b. **What is the meaning of the thousand years?**
    - 1) It is sometimes used to mean an infinite period of time. (Deut. 7:9).

**DEU 7:9 "Know therefore that the Lord your God, He is God, the faithful God, who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments;**

- 2) It is used here as a symbol for a long period of time or an undefined number. (2 Pet. 3:8; Psa. 90:4; 50:10; Job 9:3).

2PE 3:8 But do not let this one fact escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day.

PSA 90:4 For a thousand years in Thy sight Are like yesterday when it passes by, Or as a watch in the night.

PSA 50:10 "For every beast of the forest is Mine, The cattle on a thousand hills.

JOB 9:1 Then Job answered,

JOB 9:2 "In truth I know that this is so, But how can a man be in the right before God?

JOB 9:3 "If one wished to dispute with Him, He could not answer Him once in a thousand times.



- c. At the end of the thousand years Satan will be loosed for “a little time.” (Rev. 20:3). The little time compared to the thousand years (assuming literal) could be two or three hundred years or some other undefined period. It could even a day.
- d. To those that insist that a day and a 1,000 years are always the same to God, **it could be a day**. No one, right or wrong, holds to that view.

## II. **The Thousand Year Reign** (Rev. 20:4-6).

### A. John sees thrones and the throne occupants are given judgment. (Rev. 20:4).

- 1. The ones who occupy the thrones are identified in the last half of verse 4.
- 2. They are “the souls” of them who were beheaded for the witness of Christ.
- 3. It has reference to those who have been beheaded (killed, persecuted) for the cause of Christ.

### B. **What is the first resurrection?** (Rev. 20:5).

- 1. Those who hold to the millennial view maintain this refers to the resurrection of the righteous and that the wicked will be resurrected later.
  - a. 1 Thessalonians 4:13-18 is used as a proof text.

1TH 4:13 But we do not want you to be uninformed, brethren, about those who are asleep, that you may not grieve, as do the rest who have no hope. 14 For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. 15 For this we say to you by the word of the Lord, that we who are alive, and remain until the coming of the Lord, shall not precede those who have fallen asleep. 16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first. 17 Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord. 18 Therefore comfort one another with these words.

#### b. **This passage is not even discussing the resurrection of the wicked.**

- c. The object of this passage is not to teach two resurrections, but to show the living Christians would not have an advantage over the dead Christians as some falsely thought and taught.
- d. Christians who were dead would first be raised and then they along with those who were alive in Christ would ascend to meet Christ in the air and be with Him forever.
- e. **Nothing said about a rapture.** As earlier affirmed, this is not even a Bible word.
- f. He is emphasizing that those alive in Christ will not have any advantage over the dead in Christ. The dead in Christ will be raised before the ascension of the living and then both will ascend to meet Jesus in the air.

## 2. Argument refuted.

a. All will be raised at the same time. (Jn. 5:28, 29; Acts 24:15).

b. **All will be judged at the same time.** (Rev. 20:11-15; 2 Cor. 5:10).

MAT 25:31 "But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne.

MAT 25:32 "And all the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats;

MAT 25:33 and He will put the sheep on His right, and the goats on the left.

c. The righteous will be raised "the last day," which refutes the doctrine the wicked will be raised a thousand years later. (Jn. 6:39, 40, 44; 11:24).

1) "Last" is very specific.

2) It does not denote a 1,000 years with all kinds of events occurring between the resurrection of the righteous and the wicked.

3) "Last day" means there would be no days after it.

4) A resurrection of the wicked a 1,000 years later would be more than 365 days later.

5) 1 John 2:18 is sometimes used to prove that the "last day" does not denote an actual day.

1JO 2:18 Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have arisen; from this we know that it is the last hour.

- This was not a literal hour - not one argues this.
- The word "last hour" mean it was a time of crisis and the antichrists were being manifested.
- This was not describing a long time, but it was describing a very short time.
- The antichrists were already present. (1 Jn. 4:1-3; 2 Jn. 1:7). Gnostics denied Jesus coming in the flesh.
- John used of the word "hour" does not represent a 1,000 years, but a current crisis.

d. The wicked will be judged "the last day." (Jn. 12:48).

ACT 17:30 "Therefore having overlooked the times of ignorance, God is now declaring to men that all everywhere should repent,

ACT 17:31 because He has **fixed a day** in which He **will judge the world** in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead. "

e. The righteous will be raised "at the last trump." (1 Cor. 15:51,52). If the righteous are raised "at the last trump," what trump will raise the wicked?

## 3. The "first resurrection" is not a literal resurrection but a figurative resurrection.

a. Examples.

1) Taking Israel out of the land of their captivity in Babylon and bringing them to their own land was

called a resurrection, yet they were living people. (Ezek. 37:1-14).

2) Ephesians 2:1-5 is an example of a spiritual resurrection - spiritual death to spiritual life.

**b. Revelation 6:9-11 is the key to understanding this scene.**

1) Revelation 6 pictures the souls of those slain for the testimony of Christ under the altar and as king when they shall be avenged. This is a picture of defeat.

REV 6:9 And when He broke the fifth seal, I saw underneath the altar the souls of those who had been slain because of the word of God, and because of the testimony which they had maintained; 10 and they cried out with a loud voice, saying, "How long, O Lord, holy and true, wilt Thou refrain from judging and avenging our blood on those who dwell on the earth?" 11 And there was given to each of them a white robe; and they were told that they should rest for a little while longer, until the number of their fellow servants and their brethren who were to be killed even as they had been, should be completed also.

2) They are told that yet for a little time others will die. (Rev. 6:11).

3) In Revelation 20 we find the souls on "thrones." The first resurrection is figurative referring to the souls being taken from under the altar and being elevated to thrones.

4) It is a scene of victory and refers to a time when Satan will not be able to deceive the nations into persecuting Christians or at least widespread persecution.

5) **Persecution will never cease as long as there are wicked people.**

6) This cannot be pressed to mean there would be no sin and no persecution for wicked people will always be on the earth until Christ overcomes them. (Acts 2:35).

C. "The rest of the dead" are raised at the end of a thousand years. (Rev. 20:5) .

1. This is the second resurrection.

2. It is also a figurative resurrection.

3. Those who have part in this resurrection are the wicked who are represented as being dead because they are not persecuting Christians.

4. The second resurrection is a revival of persecutions by the wicked at the end of the thousand years.

5. At the end of the thousand years they are raised; that is, Satan leads them against Christians again.

**D. Those who have part in the first resurrection shall:**

1. Not be affected by the second death, the lake of fire. (Rev. 20:6, 14).

2. Be priests (worshippers) of God and Christ and reign with Him a thousand years. (Rev. 20:6).

3. Christians are now described as a priesthood. (1 Pet. 2:5, 9; Rev. 1:5).

### III. **The Loosening Of Satan** (Rev. 20:7-10)

- A. After the thousand years Satan is loosed out of his prison, the abyss mentioned in verse 3.
- B. He is now free to deceive the nations, which number as the sands of the sea [hyperbole] , to war against the saints.
- C. The reference to “Gog” and “Magog” is difficult.
1. “Magog” was a son of Japheth and a grandson of Noah. (Gen. 10:2).
  2. “Magog” was the land over which prince Gog rules. (Ezek. 38:2).
  3. In Ezekiel 39:6 Magog seems also to be the name of a people.
  4. They are used here symbolically to refer to the wicked nations of the world. They are identified with “the nations which are in the four corners of the earth.”
- D. The nations then compassed the camp of the saints and the beloved city (Jerusalem). “Jerusalem” does not refer to the physical Jerusalem destroyed in A.D. 70 by the Romans. “Jerusalem” is a picture of the church.
1. This is a picture of the apparent defeat of Christians by their enemies.
  2. Here we find a fire comes down out of heaven and devours the nations opposing Christians.
  3. The wicked are no challenge for God.
  4. Satan is cast into the lake of fire and brimstone, where are also the beast and the false prophet. (Rev. 20:10).
  5. This is a symbolic picture of Christ destroying His enemies. (Acts 2:34,35; 1 Cor. 15:24-26; Rev. 2:26,27).
- E. **The entire scene is a symbolical representation of the triumphs and trials of the church.**
1. It shows us again, as is the theme of Revelation, that Christ and the church will triumph over the forces of evil.
  2. Men may kill us, but they cannot harm our souls and keep us from being saved.
  3. Even evil men often suffer in this life, but when Christ comes again they will be condemned to hell. (Matt. 25:41, 46).
- F. Revelation 20 may represent a time when the church will not be persecuted by the nations.
1. It may symbolize a period of comparative peace into which the cause of Christ was to enter.
  2. This theory, if correct, offered no help to 1<sup>st</sup> century Christians suffering persecution.
  3. It also seems to tone down Paul’s statement in 2 Timothy 3:12. See Jn. 15:18-20.

2TI 3:12 And indeed, all who desire to live godly in Christ Jesus will be persecuted.

JOH 15:18 "If the world hates you, you know that it has hated Me before it hated you.

JOH 15:19 "If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.

JOH 15:20 "Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also.

4. It also comes long after the persecution and death of many Christians who never enjoyed the peace that many believe this period describes.

G. The question naturally arises, **“When is this time?”**

1. No one can answer this question since the Bible does not set a date.
2. Some think that it refers to the time when Rome ceased to persecute the church.
  - a. This was not followed by a literal thousand years of freedom from persecution.
  - b. If one takes the thousand years as symbolical for a long time, it could be past.
3. Some think that it refers to the time the Catholic church ceased to persecute the church.
4. Others think that we may now be living in the millennium - millennium symbolic for the Christian age.
  - a. We have little persecution in America and in some other places in the world.
  - b. Christians are, however, suffering now in various places in the world.
  - c. One could hardly say we live in a world free of persecution. Multitudes are suffering because of Christ, and many are suffering severely.
  - d. Still there have been times when persecutions were more frequent and more severe.
  - e. It is possible the binding does not mean there would be little or no persecution.
  - f. Some believe the 1,000 years describe the whole gospel dispensation and the first resurrection describes a time when Satan is unable to do many things.
    - 1) Satan is not literally bound, but he is bound in many ways.
    - 2) He is limited and restrained by divinely imposed boundaries.
    - 3) The 1,000 years [the gospel dispensation] may be the same as the “regeneration” mentioned in Matthew 19:28.

MAT 19:28 And Jesus said to them, "Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.

## 25 Ways Satan Is Bound Throughout The Christian Age

1. He cannot destroy the Bible. (Isa. 40:8; Matt. 24:35; 1 Pet. 1:25). God's word shall not disappear.
2. He cannot tempt a child of God more than he is able to bear. (1 Cor. 10:13; Jas. 4:7,8).
3. He cannot dethrone Christ who reigns in heaven. (Matt. 28:18; Acts 2:32, 33).
4. He cannot destroy the church [the kingdom, the body]. (Dan. 2:44; Matt 16:18; Heb.12:28).
5. He cannot destroy or weaken the gospel of Christ. (Rom. 1:16; Jas. 1:21).
6. He cannot keep men from obeying the gospel. He tries, but men are being saved every day. He is bound in the sense he cannot keep men from coming to God. (Matt. 12:29). Men under the absolute power of Satan could not be converted.. He can snatch the word of God from men's hearts, but only if their hearts have been hardened. (Matt. 13:4). See Heb. 3:13.
7. He cannot stop his false teachers from being exposed by the word of truth. (Matt. 7:15; Acts 20:28-30; 1 Jn. 4:1).
8. He cannot work any harm **to the soul** of those trusting in Christ. (Matt. 10:28). See Lk. 21:16-18
9. He cannot stop God from loving His children. (Rom.8:31-39). We are secure as long we keep ourselves in the love of God by walking in the light and confessing our sins. (Jude 21; 1 Jn.1:7,9).
10. He will never again say that Christians deserve punishment because their sins have not been forgiven. Jesus is the propitiation for our sins. (1 Jn. 2:1,2). He is represented as being cast out of heaven and can no longer accuse the brethren. (Rev. 12:10). His being cast out of heaven means salvation to those who trust in Christ and is synonymous with the Christian age.
11. He cannot stop our prayers from being answered. (1 Jn. 5:14, 15).
12. He cannot prevent the joy and inner peace of the Christian. (Phil. 3:1; 4:4-6).
13. He cannot prevent the indwelling of the Holy Spirit. (Acts 2:38 5:32; Gal. 4:6; 1 Cor. 6:19, 20).
14. He cannot stop the wicked from reaping what they have sown. (Gal. 6:7, 8; Matt. 25:41,46).
15. He cannot help or comfort the wicked now or in eternity.
16. He cannot touch the treasures we have stored up in heaven. (Matt. 6:19-21).
17. He was not able to stop Christ's resurrection. He will not be able to stop the resurrection of saints or sinners. (Jn. 5:28, 29; 1 Cor. 15:50-58).
18. He cannot prevent the ascension to be with Christ "forevermore." (1 Thess. 4:13-18)
19. He cannot prevent Christian from reigning forever with Christ. (Matt. 25:46; Rev. 22:5).
20. He cannot stop the 2<sup>nd</sup> coming of Christ to judge the world. (Acts 17:30,33).
21. He cannot stop or prevent his own defeat. (Matt. 25:41).
22. He cannot stop or prevent the glorification of Christ. (Phil. 2:9-11).
23. He cannot stop his doom and the eternal doom of those who follow him. (Rev. 20:13,14; Matt. 25:46).
24. He can not enter heaven nor destroy it. (Rev. 21:4, 13, 14; 22:5).
25. He cannot release his angels "in chains of darkness" until the day of judgment. (2 Pet. 2:4).

### Note about Satan

1. Satan is very powerful (1 Pet. 5:8), but he can be resisted. (Jas. 4:7, 8; 1 Cor. 10:13; Matt. 6:13; 1 Jn. 5:1-5).
2. He is called the "prince of the power of the air." (Eph. 2:2).
3. He has great influence over the world, but He is not nearly as powerful as the Son of God. (Matt. 28:18).
  - a. Jesus was able to cast out his demons [evil, unclean spirits], and Satan was helpless to stop Him.
  - b. Jesus and the apostles were able to convert those with unhardened hearts to the gospel.
  - c. Satan can lead evil men to ravage the bodies of the saints, but this does not mean he has unlimited power.

- d. He is bound and restrained in many ways.
4. **We do not know when it started, if it has started, or when it will end. It may be past or it may be in the future.**
  5. Our salvation does not depend on knowing when the millennium will start or end or if it is a literal thousand years.
  6. Our salvation depends on fearing God and keeping His commandments. (Eccles. 12:13; Matt. 7:21; Heb. 5:9).
  7. It depends on being in Christ, and being ready for His coming. (Matt. 25:12).
  8. It is nonsense to worry about the time of His coming, but we should be concerned about being ready for His return at some moment that we least expect.

### **Some Closing Remarks**

1. The millennial theory seeks to make Jesus too weak to set up His kingdom that He announced was “at hand.” (Matt. 4:17), and would be established in the life time of some standing with Him. (Mk. 9:1).
2. It demeans the church as a substitute for the kingdom. See Eph. 5:23, 25.
3. It denies the existence of the kingdom and the current reign of Christ at the right hand of God. (Acts 2:32, 33).
4. It seeks to make the kingdom a physical kingdom rather than a spiritual kingdom. (Jn. 18:36).
5. It affirms there will be two separate resurrections a thousand years apart. (Jn. 5:28, 29; 6:39, 44, 45).
6. It falsely teaches Christ will come silently and the saints will ascend to be with Christ. (1 Thess. 4:16; Rev. 1:7).
7. It affirms there will be a 7 year rapture of the saints before the beginning of the millennium. (1 Thess. 4:13-18).
8. It falsely teaches there will be a restoration of the Jews to Jerusalem and Christ will reign from Jerusalem on the throne of David. The Omnipotent Christ will need guards.
9. It falsely teaches the righteous will have some kind of physical body on the earth during the millennium, but the wicked will have physical bodies and will die. The righteous will not die else it is appointed unto men more than once to die. (Eccles. 3:2; Heb. 9:27).
10. It falsely teaches the world will be without Christ seven years before the alleged millennium. (Matt. 28:20).
11. Many, not all, teaches a limited number, 144,000, will go to heaven. (Rev. 7:9; Jn. 14:1-3).
12. It falsely teaches this earth will be a Paradise. (2 Pet. 3:10-12).
13. It teaches the end is near based on Matthew 24, but Jesus said no one can know when He will come again. (Matt. 24:36).
14. It ignores that Jesus was talking about the destruction of Jerusalem by the Romans in Matthew 24, and taught that all those signs would occur before that “generation” passed away.

MAT 24:33 even so you too, **when you see all these things**, recognize that He is near, right at the door.

MAT 24:34 Truly I tell you, this **generation** will not pass away until all these things have taken place. See Mk. 13:30;

- a. It is noteworthy that Jesus says “**when you see all these things** recognize that He is near, right at the door.”
- b. The context reveals He was speaking to Jews of His day.

MAT 24:6 "And **you** will be hearing of wars and rumors of wars; see that **you** are not frightened, for those things must take place, but that is not yet the end.

MAT 24:9 "Then they will deliver **you** to tribulation, and will kill **you**, and you will be hated by all nations on account of My name.

MAT 24:14 "And this gospel of the kingdom shall **be preached in the whole world for a witness to all the nations**, and then the end shall come. Col. 1:23 shows this was done by about 62 A.D..

MAT 24:15 "Therefore when **you** see the abomination of desolation which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand),

MAT 24:16 then **let those who are in Judea flee** to the mountains; Jerusalem and the temple were located in Judea.

MAT 24:17 let **him who is on the housetop** not go down to get the things out that are in his house;

MAT 24:18 and **let him who is in the field** not turn back to get his cloak.

MAT 24:19 "But woe to those who are with child and to those who nurse babes in those days!

MAT 24:20 "But pray that **your** flight may not be in the winter, or on a Sabbath; “Sabbath” was abolished as a binding day of worship when Christ died on the cross. (Col. 2:14-17).

MAT 24:23 "Then **if anyone says to you**, 'Behold, here is the Christ,' or 'There He is,' do not believe him.

MAT 24:25 "Behold, I have told **you** in advance.

MAT 24:26 "If therefore they say to **you**, 'Behold, He is in the wilderness,' do not go forth, or, 'Behold, He is in the inner rooms,' do not believe them.

- c. The word “generation” (Gr. *genea*) denotes those living would see Jerusalem destroyed.
- d. In the Old Testament **a generation** was reckoned as about 40 years.

DEU 1:35 'Not one of these men, **this evil generation**, shall see the good land which I swore to give your fathers,

DEU 2:14 "Now the time that it took for us to come from Kadesh-barnea, until we crossed over the brook Zered, was thirty-eight years; until all the generation of the men of war perished from within the camp, as the Lord had sworn to them.

- e. Christ died about 30 A.D. and Jerusalem was destroyed about 70 A.D..

### Note on “ge ne a”

LUK 17:25 "But first He must suffer many things and be rejected by **this generation**. “

1. “Generation” refers to those living at the time Christ lived. They rejected Him and put Him to death.
2. He was also rejected by the majority of the Gentiles though many did come to Christ.

ACT 2:40 And with many other words he solemnly testified and kept on exhorting them, saying, "Be saved from this **perverse generation!**"

1. “Generation” refers to the wickedness that prevailed in the world.
2. It is not a reference to the Jewish race.

MAT 12:40 for just as Jonah was three days and three nights in the belly of the sea monster, so shall the Son of Man be three days and three nights in the heart of the earth.

1. “an evil generation” was given the “sign” of Jonah the prophet. This was a sign to those living then.
2. It was a sign, not for future generations, but for them. It would be in their time, and would be verified by eye-witnesses.



3. This “sign” would also convince many Gentiles, a few years later, to come into the kingdom
4. The resurrection of Christ has led multitudes to Christ.

### **Additional Note**

1. Some seek to make “generation” refer to the Jewish race.
2. This interpretation is really strained, and makes the passage have little if any meaning.
3. It has Jesus saying before the end of the Jewish race these things would occur, but since the Jewish race will endure to the end of time it would not have any real meaning to His generation.

### **Note**

1. The second resurrection seems to be a revival of persecutions “for a short while.”
2. This short time is not clearly defined, but could be a very short time before the gospel age ends.
3. Though Satan may be successful in reviving persecution against Christians throughout the Christian age and perhaps near the end of the age, he will be defeated and cast into hell.
4. The Bible tells us that Christ will defeat His enemies when He comes. (Psa. 110:1; Matt. 22:44; Acts 2:35; 1 Cor. 15:24-28).
5. This will be an easy task for the Almighty God of heaven.

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