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The Danish philosopher, Kierkegaard, tells a parable of a theater where a variety show is proceeding. Each show is more fantastic than the last, and is applauded by the audience. Suddenly the manager comes forward. He apologizes for the interruption, but the theater is on fire, and he begs his patrons to leave in an orderly fashion. The audience thinks this is the most amusing turn of the evening, and cheer thunderously. The manager again implores them to leave the burning building, and he is again applauded vigorously. At last he can do no more. The fire raced through the whole building and the fun-loving audience with it.

“And so,” concluded Kierkegaard, “will our age, I sometimes think, go down in fiery destruction to the applause of a crowded house of cheering spectators.”

[Resource, July/August, 1990](#)

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**Lesson #7**  
**Of Thrones and Groans, Then and Beyond**  
**The Second Coming of Christ**  
**The Millennium / Eternity**

**Focus Verse:** Revelation 19-22

**Memory Verse:**

Revelation 19:16 (NLT)

<sup>16</sup> *On his robe and thigh was written this title: King of kings and Lord of lords.*

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Will Jesus return? When?

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**The Second Coming of Jesus Christ**

Many of today's religious groups who even nominally believe in Jesus do not believe that He returns to earth in physical form. This has led to many interpretative views of the last chapters of Revelation and the related verses and prophecies throughout the Bible. There are three main views: premillennialism, postmillennialism, and amillennialism.

Premillennial view – a literal, physical return of Jesus at the end of a literal tribulation period as described in Revelation. Christ will rule on earth following this return (the “millennium”).

Postmillennial view – Christ returns after the Gospel has subdued the world. The preaching of the Gospel results in the continual improvement of life until the earth enters a “golden age.” This “golden age” is the millennium and Christ returns following this “golden age.”

Amillennial view – The church will fulfill all the prophecies of the millennium. There is no actual physical return of Christ. Christ's rule over the earth is a spiritual millennium.

Amillennialism was the view of Augustine and those following the allegorical method of interpretation.

Premillennialism was followed by the early church, but the merger of state and church under Constantine put a death to premillennialism. Premillennialism was reborn under the Reformers.

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Does it make any difference if Jesus physically returns to earth?

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Factors supporting premillennialism:

A literal fulfillment of Acts 1:11

Other prophecies awaiting to be fulfilled: John 5:28; Zech 14:4; 2 Thess 1:8; Matt 24:30; 1 Peter 1:7; 4:13.

The Second Coming is described as being visible (Acts 1:11; Rev 1:7; Matt 24:30)

The need for a visible manifestation of God's glory (Matt 16:27; 25:31; Rev 14:7; 18:1; 19:1)

Exhortations to be watchful (Matt 24:42-44)

First result of the Second Coming is the defeat of the Beast and His Armies at Armageddon (Rev 19:17-21)

Second, Satan is bound for a thousand years (Rev 20:1-4)

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When are we resurrected?

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The Resurrections to life:

There are two resurrections in God's program:

Unto life (Luke 14:13-14; John 5:28-29; Phil 3:10-14; Heb 11:35; Rev 20:6)

Unto death or damnation (John 5:29; Rev 20:5, 11-13)

The program shows the resurrections to be in two parts, "every man in his own order" (1 Cor 15:20-24)

The Resurrection to life, the “first resurrection,” occurs in stages:

Christ was the first fruit of the resurrection (1 Cor 15:23)

The church is resurrected at the Rapture (1 Thess 4:16)

The tribulation saints are resurrected after the Second Coming (Rev 20:3-5)

The Old Testament saints are resurrected after the Second Coming (Dan 12:2; Isa 26:19)

The Resurrection unto damnation, the “second resurrection,” the resurrection of the unsaved dead occurs at the end of the millennium (Rev 20:5, 11-14)

The judgments of the Second Coming

Israel is regathered to the land after the arrival of the Messiah (Matt 24:31)

Israel is judged as a nation at this time (Matt 25:1-30)

This judgment is on the earth (Zech 14:4; Ezek 20:34-38)

The basis of the judgment is to separate saved Israel from unsaved Israel (Matt 25:1-30, 34; Ezek 20:37-38; Mal 3:2, 3, 5)

The saved are then taken into the millennial blessings (Ezek 20:37; Rom 11:26-27)

Following the judgment of Israel, the Gentile nations are judged (Matt 25:31-46; Joel 3:1, 2)

This takes place on the earth in the valley of Jehoshaphat (Joel 3:2)

Those judged are the living individuals of the nations (Matt 25:31-46)

The basis of the judgment is the treatment given to “my brethren,” Israel (Matt 25:40, 45; Joel 3:2)

This means the treatment of believing Israel, (Isa 66:19-20)

This is still a judgment of saved versus unsaved (Matt 25:46; 24:14; 18:3; 13:47-50; Jude 14, 15)

This individual judgment must occur because no unsaved person can enter into the millennium (John 3:3; Matt 18:3; 25:30, 46; Jer 31:33-34; Ezek 20:37-38; Zech 13:9).

Those saved enter into the millennial kingdom (Matt 24:34)

Those unsaved enter into everlasting punishment (Matt 25:41)

Gentiles in the millennial kingdom fulfill Old Testament prophecy such as

Dan 7:14; Isa 55:3; Mic 4:2

The fallen angels are judged at this time (2 Peter 2:4; Jude 6; Rev 20:10)

This must occur in heaven since the angels are spiritual beings

The angels are judged for following Satan (Isa 14:12-17; Ezek 28:12-19; Rev 12:4)

The angels are consigned to the lake of everlasting fire (Rev 20:10)

The demons or bad angels must be consigned to the Lake of Fire at the start of the millennium or else they would still influence mankind to revolt. This is contrary to the purpose of the millennial test.

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What is the purpose of the millennium?

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### **The Millennium**

The millennium obtains its name from the reference in Revelation 20:2, 4 and 5 to a “thousand years.” The name “millennium” comes from the Latin translation and means “one thousand.” The issue revolves around whether or not this is a true, literal reign by Jesus on earth. All of the Old Testament prophecies, if taken literally, support a true kingdom on earth.

This period fulfills the various covenants given to Israel

Satan has been bound (Rev 20:1-3) so this is an age of divine righteousness (Isa 11:5; 32:1; Jer 23:6; Dan 9:24)

**This is the final test for sinful mankind as all outward sources of temptation have been removed.**

Christ will rule:

- As the Son of Abraham, He will possess the land (Gen 17:8; Matt 1:1; Gal 3:16)
- As the Son of David, He assumes the throne and reigns (Luke 1:32-33; Matt 1:1; Isa 9:7)
- As the Son of Man, He is manifested to judge (Acts 1:11; John 5:27)
- As God the Son, He tabernacles with man (Isa 9:6; Psalm 134:3; Heb 1:8-10; Rev 21:3)

- As King, Christ will fully display His divine attributes as God

Omniscience (Isa 66:15-18)

Omnipotence (Isa 41:10, 17, 18; Ps 46:1, 5)

He receives worship (Ps 45:6; 86:9; Isa 77:23; Zech 14:16-19)

Righteous (Ps 45:4, 7; 98:2; Dan 9:24; Isa 1:27; 10:22; 28:17; 60:21; 63:1; Mal 4:2)

Mercy (Isa 40:10-13; 63:7-19; 54:7-10) Hos 2:23; Ps 89:3)

Goodness (Jer 33:9, 15; Zech 9:17; Isa 52:7)

Holiness (Isa 4:3, 4; 35:8-10; 6:1-3; Rev 15:4; Ezek 36:20-23; 45:1-5; Joel 3:17; Zech 2:12)

Truth (Mic 7:20; Isa 25:1; 61:8)

The earthly kingdom will manifest the “greatness of the kingdom” (Dan 7:27) and will be a period characterized by spiritual as well as earthly blessings:

Righteousness (Isa 1:26; 26:2; 32:18; 33:5; Ps 72:7; 85:10; Matt 5:6, 20; 25:37; Heb 7:2)

Obedience, the original purpose of the test that was failed in the Garden of Eden (Gen 2:16, 17; Eph 1:9, 10; Ps 22:27, 28; Mal 1:11)

Holiness (Ps 48:1; 60:6; 89:35; 110:3; Isa 4:3, 4; 6:13; 27:13; 35:8-10;

Joel 3:17; Zech 2:12; 14:20, 21; Jer 31:23; Ezek 39:7; 43:12; 44:23)

Truth (Ps 45:4; 85:10, 11; 96:10; 98:3; Isa 1:26; 10:20; 11:5; 16:5; 42:3; 49:7; Zech 8:3, 8; Hos 2:20)

Fullness of the Holy Spirit (Joel 2:28, 29; Ezek 36:24-27; 37:14; 39:29; Jer 31:33; Isa 32:15; 44:3)

Peace (Isa 2:4; 9:4-7; 11:6-9; 54:13)

Joy (Isa 9:3, 4; 12:3-6; Jer 30:18-19)

Glory (Isa 24:23; 35:2; 40:5; 60:1-9)

Comfort (Jer 31:23-25; Zeph 3:18-20; Rev 21:4)

Justice (Isa 9:7; 11:5; Jer 23:5; 21:23)

Full Knowledge (Isa 11:1, 2; 41:19, 20; 54:13)

Instruction (Isa 2:2, 3; 12:3-6; 25:9; Jer 3:14-15; 23:1-4; Mic 4:2)

The removal of the curse (Isa 11:6-9)

The removal of sickness (Isa 33:24; Jer 30:17; Exek 34:16)

Healing of the deformed (Isa 29:17-19; 35:3-6; 61:1-2; Jer 31:8; Mic 4:6-7)

Protection (Isa 41:8-14; Jer 32:27; Ezek 34:27; Joel 3:16-17; Amos 9:15; Zech 9:8)

Freedom from oppression (Isa 14:3-6; 42:6-7; 49:8-9; Zech 9:11-12)

No immaturity (Isa 65:20)

Reproduction by living people (Jer 30:20; 31:29; Ezek 47:22; Zech 10:8)

Perfect economic system (Isa 62:8-9; 65:21-23; Jer 31:5; Ezek 48:18-19)

Economic prosperity (Isa 4:1; 35:1-2; Jer 31:5; Ezek 34:26; Mic 4:1, 4; Zech 8:11)

Increase of light (Isa 4:5; 30:26; 60:19-20; Zech 2:5)

Unified language (Zeph 3:9)

Unified worship (Isa 45:23; 52:1; 66:17-23; Zech 13:2)

The manifest presence of God (Ezek 37:27-28; Zech 2:2, 10-13; Rev 21:3)

The government of the millennium is a theocracy with Christ as King (Isa 2:2-4; 11:1-10;

Dan 2:44; 7:15-38; Mic 4:1-8; 5:2-5, 15; Zeph 3:9, 10, 18, 19; Zech 9:10-15, 14:16-17)

David is the regent (Isa 55:3-4; Jer 30:9; 33:15, 17, 20, 21; Ezek 34:23-24; 37:24-25; Hos 3:5; Amos 9:11)

There will be nobles, governors, and lesser rulers under him (Jer 30:21; Isa 32:1; Ezek 45:8-9; Luke 19:12-28)

Judges will be raised up (Zech 3:7; Isa 1:26.)

The reign of Christ will be:

- Universal (Dan 2:35; 7:14,27; Mic 4:1,2; Zech 9:10)
- One of inflexible righteousness and justice (Isa 11:3—5; 25:2—5; 29:17-21; Dan 2:44; Mic 5:5,6; Zech 9:3-8)
- In the fullness of the Spirit (Isa 11:2, 3)
- A unified government over Israel (Ezek 37:13—28)
- One which summarily deals with any outbreak of sin (Ps 2:9; 72:1—4; Isa 11:4; 29:20,21; 65:20; 66:24; Zech 14:16-21; Jer 31:29,30)
- Eternal (Dan 7:14,27)

Worship in the millennium will be centered in a new temple with a renewal of a sacrificial system.

- This is a time of great praise, adoration, and worship of Christ (Isa 12:1—6; 25:1-26:11; 66:23; Ezek 20:40,41; 40:1—46:24; Zech 6:12—15)
- The temple is described in Ezek 40:1-46:24.
- It is not the first temple -- the description is untrue to the historic books and the description of Kings and Chronicles is sufficient.
- It is not Ezra/Zerubbabel's second temple for there are too many differences in the two, including in important features.
- It is not a symbolic representation of the church for the symbolism does not match and is inconsistently interpreted.
- It is not an ideal temple, for then the prophecy makes God a liar (Tit 1:2)
- Therefore, it must be a new literal temple built in Jerusalem on the rebuilt geography of the region (Zech 14:5,6; Ezek 37:26,27; cf. Isa 2:4; Mic 4:1-4)

The sacrifices are not patterned after the Mosaic system.

- There are to be bloody sacrifices and a restored priesthood (Ezek 20:40,41; 43:18-46:24; Zech 14:16; Isa 36:6-8; 66:21; Jer 33:5-18)
- There are many differences in the system, including the absence of furniture needed for the Mosaic system.

The Mosaic covenant was conditional and is not fulfilled in the millennium.

No ark of the covenant, mercy seat, veil, or cherubim. There is only a wooden altar or table (Ezek 41:22).

Further, there is no Holy of Holies or evening sacrifices so the Day of Atonement cannot be practiced.

- The sacrifices have no expiatory value. This is a memorial similar to communion.

Israel is saved by faith, as has always been the case. (Gen 15:6; Rom 4:3; Heb 10:4; 11:6).

Israel is saved via the message of the gospel (Matt 24:14; Rev 14).

Christ was the only acceptable sacrifice for salvation (Heb 7:27; 9: 12, 26).

The people and relationships of the millennium:

- Israel is restored, regathered, and regenerated (Matt 24:30,31; Isa 1:27; 4:3,4; 27:12; 43:5-7; Jer 12:15; 23:6; Ezek 20:42; 28:25,26; Hos 12:9; Joel 2:23; 3:1; Amos 9:14,15; Mic 4:6; 7:18,19; Zeph 3:12,13,20; Zech 10:10; 13:1,9; Rom 11:26,27).

This means the nation is reunited (Jer 3:18; 33:14; Ezek 20:40; 39:25; Hos 1:1).

The nation is related to Jehovah by marriage (Isa 54:1-17; 62:2—5; Hos 2:14-23).

The nation becomes God's witness during the millennium (Isa 44:8,21; 61:6; 66:21; Jer 16:19—21; Mic 5:7; Zeph 3:20; Zech 4:1-7; 4:11—14; 8:23).

- The Gentiles will receive blessings and participate in the millennium (Isa 2:4; 11:12; 16:1-5; Jer 3:17; Ezek 38:23; Amos 9:12; Mic 7:16,17; Zeph 2:11; 3:9; Zech 8:20—22; 9:10).

The Gentiles will be Israel's servants.

All Gentiles in the millennium will experience conversion prior to entry.

They will be subject to the Messiah,



- The church is closely related to Israel and the Gentiles of the millennium by exercising the functions now committed to the angels Heb 2:5,6, but the millennium is composed of people still in earthly bodies.
- Jerusalem will be the center of millennial earth and the center of the kingdom rule (Isa 2:2—4; Jer 3:17; 31:6,23; Ezek 43:5,6; Joel 3:17; Mic 4:1,7; Zech 2:10,11; 8:2,3).

It will be protected by the power of Christ the King (Isa 14:32; 25:4; 26:1—4; 33:20—24).

It will be greatly enlarged geographically (Jer 31:38-40; Ezek 48:30—3; Zech 14:10).

It is accessible to all (Isa 35:8,9).

It is the center of worship (Jer 30:16—21; 31:6,23; Joel 3:17; Zech 8:8, 20—23).

The city will be an eternal city (Isa 9:7; 33:20,21; 60:15; Joel 3:19-21; Zech 8:4).

- Palestine becomes the inheritance of Israel (Ezek 36:8,12; 47:22,23; Zech 8:12).

The area is greatly enlarged (Isa 26:15; 33:17; Obad 17—21; Mic 7:14).

The topography is altered to a great fertile plain (Isa 33:10,11; Ezek 47:1-12; Joel 3:18; Zech 4:4; 14:4,8).

Thus, the land will have renewed fertility and productivity (Isa 29:17;32:15; 35:1—7; 51:3; 55:13; 62:8,9; Jer 31:27,28; Ezek 34:27; 36:29-35; Joel 3:18; Amos 9:13).

There will be an abundance of rain (Isa 30:23—25; 35:6,7; 41:17,18; 49:10; Ezek 34:26; Zech 10:1; Joel 2:23,24).

The land is reconstructed after its tribulation destruction (Isa 32:16-18; 49:19; 61:4,5; Ezek 36:33—38; 39:9; Amos 9:14,15).

It is redistributed among the twelve tribes Ezek 48:1-27 with a new “holy oblation” Ezek 48:8-20 for the Lord to be used by the Levites, temple, priests, and the city.

## Eternity.

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What do you think Heaven will be like? Why?

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### The Final Purging

Satan is released for a final revolt (Rev 20:2,3,7-9)

**This revolt demonstrates the corruption of the human heart, even without the temptation from outside.**

- The final revolt is devoured by fire from God (Rev 20:7-9)
- Satan is cast into the lake of fire and brimstone (Rev 20:10)

Creation is purged, an event anticipated at Rev 20:11, although not mentioned specifically until 21:1.

- The earth was cursed at the Fall (Gen 3 : 17, 18).
- Although parts of the earth are more productive during the millennium, the final purging occurs at the end of the millennium (2 Pet 3:10-13; cf. Matt 24:3,5; Heb 1:10—12; Rev 20:11; 21:1).

The Great White Throne judgment judges sinners. (Rev 20:11—15).

- This is the second death.
- All sinners, “the dead,” are judged.
- It is somewhere between heaven and earth.
- The basis of judgment is that their names are not written in the book of life, although Luke 12:47,48 seems to teach degrees of punishment.
- They are consigned to the lake of fire.
- Hell and death are consigned to the lake of fire, which is  
an everlasting fire Matt (25:41; 18:8).  
an everlasting punishment (Matt 25:46).

an unquenchable fire (Mk 9:43,44, 46,48).

God is now “all in all” (1 Cor 15:28).

God creates a new heaven and a new earth (Isa 65:17; 66:2; 2 Pet 3:13; Rev 21:1).

- This is the last dispensational step in the distinction between Israel and the church.
- Since Israel is promised a perpetual kingdom existence, the new earth is primarily for her benefit (Rev 21:3; 2 Pet 3:13).
- The church’s relationship and promise is to a person, Christ (John 14:3; Col 3:14; I Thess 4:16,17; 1 John 3:2).

However, God, Christ, will dwell with His people on the new earth (Rev 21:3).

The conclusion is the church will dwell on the new earth, in the heavenly city.

- New Jerusalem is the heavenly city (Rev 21:9-22:7).

It is an eternal city

It is suspended over the earth (Rev 21: 10).

From here Christ will reign forever with the saints (Rev 21:9; 22:5).

- The saints will fellowship with Christ (1 Cor 13:12; 1 Jn 3:2; Rev 22:4) in a life of:

Rest (Rev 14:13)

Full knowledge (1 Cor 13:12)

Holiness (Rev 21:27)

Joy (Rev 21:4)

Service (Rev 22:3)

Abundance (Rev 21:6; John 10:10)

Glory (2 Cor 4:17; Col 3:4)

Worship (Rev 19:1; 7:9—12)

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Don't you want to spend eternity in heaven with Jesus?

To do so, you must have a personal relationship with Him

Do you have such a relationship?

If not, what is keeping you? See Pastor Steve, Jim, or one of the other church leaders today!!!

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## Revelation 22:20-21

20 He who is the faithful witness to all these things says, "Yes, I am coming soon!" Amen! Come, Lord Jesus! 21 The grace of the Lord Jesus be with you all.