

# The Coming Millennium



**RADIO SERMON**  
as given by  
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**T**HE MILLENNIUM is coming, but what will the millennium be like? This subject is often misunderstood although it is made very clear in the Bible. The word "millennium" is from two Latin words: *mille*, meaning a thousand; and *annus*, meaning year. In the minds of many it has come to mean a time of universal peace and prosperity. But what says the Scripture?

Divine information concerning the coming millennium is found largely in the twentieth chapter of Revelation, verses 1 to 9. We suggest that you read this passage at your earliest opportunity, while the subject is still fresh in mind.

Some expect the world to be converted and believe that then the millennium will begin. Others think that during this time all the wicked of all the ages will be converted while the devil is chained up somewhere. However, the Scriptures are very plain on this. We read in Isaiah 38:18:

*"They that go down into the pit [or grave] cannot hope for thy truth."*

There is no salvation after death for anyone. By this we mean that our eternal

destiny is decided in this life. As death finds us, so we will be. This life is our probation. This life is the time of salvation.

*"Now is the accepted time; . . . now is the day of salvation."*—2 Corinthians 6:2.

This subject of the coming millennium is very important. Those who might be putting off their decision for Christ because they think they will have another opportunity during the millennium are making a vast mistake. Before the millennium begins, all choices will have been made for time and for eternity.

The second coming of Christ and the resurrection of the righteous mark the beginning of the thousand years, or millennium, during which the saints will reign with Christ in judgment in heaven. There are to be two resurrections, according to the Holy Scripture: one of the just, or the holy and righteous; and the second of the unjust, or "the rest of the dead," the wicked. This agrees with Acts 24:15. The righteous are raised at the second coming of Christ at the beginning of the millennium, and the unjust at the end of the millennium.

Satan will be imprisoned in this dark, disrupted world, called "the bottomless pit" in Revelation 20:3. This term, "bottomless pit," or in the Greek, *abussos*, is the identical word used in the Greek Septuagint

version for the earth in its chaotic condition before God brought it into order at the creation. We read:

*"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."*—Genesis 1:2.

That word "deep" is the same as "bottomless pit" and describes the earth in its dark, unfinished condition. So it will be again during the millennium. Satan will then be unable to deceive anyone or lead anyone into sin. The righteous, who have been the subjects of his temptations, have been taken to heaven and are forever beyond his reach. The wicked, whom he has continually led deeper and deeper into sin, are dead and beyond his reach.

The end of the millennium is marked by the resurrection of the wicked, the second resurrection, the resurrection to damnation. Then the saints, with Christ, descend from heaven to this earth. As the New Jerusalem comes down from God out of heaven, Satan leads his resurrected host of evil against the city. Then, the Scripture says, fire comes down from God out of heaven and devours them. (Revelation 20:9.) This is the perdition of ungodly men, the Gehenna, the final hell of destruction, which purifies the earth of sin and sinners.

Then the beautiful new earth, fresh from the hand of God; the earth made new, glorious, beautiful, and pure, the eternal home of the saved, comes forth before the admiring gaze of the redeemed. Out of the fire-cloud of sin's destruction, comes the eternal homeland of God's people.

Now let us read a few scriptures to sustain these statements just made. First of all, we read part of Revelation 20:

*"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.*

*"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,*

*"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."—Verses 1-3.*

Then verse 4 describes the saints of God reigning with Christ on thrones of judgment during the thousand years.

*"But the rest of the dead lived not again until the thousand years were finished."—Verse 5.*

This refers to the wicked. The righteous were raised in the first resurrection. The

"rest of the dead" are the wicked. And they—

*". . . lived not again until the thousand years were finished. This is the first resurrection.*

*"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

*"And when the thousand years are expired, Satan shall be loosed out of his prison."—Verses 5-7.*

The next verse describes his loosing, deceiving the nations, and gathering them together to battle. Then we read in verse 9:

*"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."*

This is the story of the great millennium. Notice the five events which mark its beginning:

First: The second coming of Christ.

*"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:*

*"Then we which are alive and remain shall be caught up together with them . . . ,*

to meet the Lord in the air; and so shall we ever be with the Lord.”—1 Thessalonians 4:16, 17.

Second: The righteous dead are raised. This is the first resurrection. (Revelation 20:6.)

Third: The wicked living are slain by the brightness of Christ’s coming. (2 Thessalonians 2:8.) This leaves no living person on the earth.

Fourth: All the righteous are taken to heaven. (1 Thessalonians 4:16, 17.) Before Jesus ascended to heaven after His earthly ministry, He said:

*“I go to prepare a place for you.*

*“And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”—John 14:2, 3.*

This proves that the righteous go to heaven with Christ at His return, and are there with Him during the millennium, not on the earth.

Fifth: Satan is bound by these events. (Revelation 20:2, 3.) He cannot carry on his work, because both the righteous and the wicked are beyond his reach.

Now, what four facts mark the period known as the thousand years?

First: The earth is desolate. It is spoken

of as “the bottomless pit,” the *abussos*. (Revelation 20:3; Jeremiah 4:23-27.) This passage in Jeremiah is very clear on the desolate condition of the earth and it is very evident that it applies to this very time. Notice:

*“I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.”—Verse 23.*

These are the very words used in Genesis to describe the condition of the earth at creation, when it was called by the same name—the bottomless pit, or abyss.

*“I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.”—Jeremiah 4:24.*

This refers to the great earthquake which occurs in connection with the second coming of Christ.

*“I beheld, and, lo, there was no man [no inhabitant] and all the birds of the heavens were fled.*

*“I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger.”—Verses 25, 26.*

This all takes place in connection with the second coming of Christ. Notice that the cities are “broken down at the presence of the Lord.” The next verse says:

*"Yet will I not make a full end."*

The earth will still exist during the millennium. God will not make a "full end" of it. And the earth will mourn, as we read in verse 28.

The second fact which marks the period of the thousand years is that the wicked are all dead.

The third is that Satan is thus bound on the uninhabited, desolate earth.

The fourth distinguishing mark of the millennium is that the righteous are in heaven engaged with Christ in the work of judgment. (Revelation 20:4.) "They . . . reign with him a thousand years" (verse 6), and sit on thrones of judgment. 1 Corinthians 6:1-3 declares that the saints will judge angels and wicked men. God associates His people with Him in the judgment. They see that His works are just and true. You might call them the grand jury of the universe in this final court week in heaven.

Now, notice the six events that mark the close of the millennium.

First: The wicked, or "the rest of the dead," are raised. (Revelation 20:5.)

Second: In this way, Satan is loosed to deceive the nations—that is, those resurrected multitudes of the wicked. (Verses 7, 8.)

Third: The Holy City descends from God out of heaven. (Revelation 20:9; 21:2.) This city will be the capital of the earth made new.

Fourth: Satan gathers the wicked about the city (Revelation 20:8, 9), which he hopes to capture. At least, he deceives the nations and makes them think they can capture it, and that thus his great controversy with Christ will yet result in victory to him.

Fifth: The wicked are destroyed by fire from God. (Verse 9.)

Sixth: The new earth is brought forth, a re-creation of the earth which now is. (2 Peter 3:10-14; Revelation 21:1-5.)

Next we notice the plain statements as to who will inherit this Holy City and new earth.

First: "His people." Revelation 21:3. They are His servants.

Second: Those whose names are in the book of life. (Revelation 21:27.) Is your name in the book of life? Is mine there? They may be, if we are His servants. And we can be sure that they're there.

Third: The obedient who keep His commandments.

*"Blessed are they that do his commandments, that they may have right to the tree*

of life, and may enter in through the gates into the city.”—Revelation 22:14.

Fourth: Those who have faith will be there. (Hebrews 11:8-10, 13-16.) Abraham was a man of faith.

“He looked for a city which hath foundations, whose builder and maker is God.”—Verse 10.

Fifth: The meek.

“Blessed are the meek: for they shall inherit the earth.”—Matthew 5:5.

They do not inherit it now, but they will when it is made new, as it was in the beginning.

Sixth: Those who forsake all and follow Christ will inherit a place in the New Jerusalem and the new earth. (Matthew 19:27-29.) The apostle Peter said to Jesus:

“Behold, we have forsaken all, and followed thee; what shall we have therefore?”

“And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration [that is, in the recreation of the coming new earth state] when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”—Verses 27, 28.

Seventh: Those who overcome will be there.

“He that overcometh shall inherit all things; and I will be his God, and he shall be my son.”—Revelation 21:7.

Let us not put off salvation now in the vain hope that we can make our decision during the millennium. Satan is always urging more time. “Take time, no danger now, wait a little while. Wait for a convenient season,” he whispers. And, if he can deceive people into waiting for the millennium in order to be saved, they are lost and lost forever.

In the Bible picture of the millennium we see the wisdom of God. During that time the righteous will reign with Christ on thrones of judgment. There will not be left in their minds one single doubt about His work for lost men. The Scripture says that He will “wipe away all tears from their eyes.” Revelation 7:17. Then they will see as God sees. When it is all over, all God’s children will be able to say:

“Lord God Almighty, true and righteous are thy judgments.”—Revelation 16:7.

Here is just one question as we close: Where will we be—inside the city of God, or outside—when the human race meet for the first and last time, at the end of the millennium? Are we Christ’s or are we not? That’s the great question.

“If ye be Christ’s, then are ye Abraham’s

*seed, and heirs according to the promise.*  
—Galatians 3:29.

The promise to Abraham was that he should be heir of the world. To him and his seed were the promises made. His seed was Christ. "If ye be Christ's, then are ye . . . heirs" with Him of the earth made new, of the city of God, the New Jerusalem. If we are Christ's now—born again and redeemed, justified, with our sins under the blood—these glorious things are ours by faith. We are the heirs, and at last we shall enter into the actual possession of the reality for all eternity.

There was a poor boy in London. He loved toys, but he could not have them. He used to go down the street and gaze through the shop windows at the wonderful displays of things that he wanted, that he longed for. But he never got them. There was always a glass window between.

One day he was run over in the street by a truck and was taken to the hospital. As he lay there on his cot, they propped him up and brought him toy soldiers to play with. He looked at them, then slowly reached out and touched them. He touched them again and again, and every time he would say, "No glass between." He didn't have to look through a glass window which

held back his hands. Now he could actually hold the precious toys! The Scripture says:

*"Now we see through a glass, darkly; but then face to face."*—1 Corinthians 13:12.

How about it, friend? Why not make your application today for a place in that kingdom which shall never end, the land of eternity; a home in the city of God?

*"The throne of God and of the Lamb shall be in it; and his servants shall serve him:*

*"And they shall see his face; and his name shall be in their foreheads.*

*"And there shall be no night there."*—  
Revelation 22:3-5.

Have faith in God—

*Thy flickering lamp to trim;*

Have faith in God—

*For His promise is not dim;*

Have faith in God—

*Millennial years with Him.*

Have faith, dear friend, in God.

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