

231015-1 Re 20, 1-4, The Millennium, Satan Is Bound & the Saints Reign with Christ–CThurman

Chapter 19 followed the two chapters telling of the destruction of that great city, the Mother of Harlots and Abominations of the Earth, which is also called Babylon, and which I believe is Roman Catholicism, and located in Vatican City, Rome. After the complete destruction of this place, chapter 19 brought us to the place where all the kings of the earth have gathered together against the LORD in the valley of Megiddo, unto the supper of the great God, to the place of the battle of Almighty God, Armageddon. This destruction brings to an end the *times of the Gentiles*, and their world-wide dominion (cf. Lk.21.24), a long-running era that began with the rise of Babylon under the rule of Nebuchadnezzar and ended with the fall of the fourth and final kingdom under a ten-king confederation that would finally be led by the man of sin, the son of perdition, the Antichrist. And so the prophetic dream which the LORD gave to Nebuchadnezzar of a great colossus of gold, silver, brass, iron, and iron mixed with miry clay is fulfilled. (cf. Dan2.1, 29-45) The seventy weeks of Daniel is done. (cf. Dan.9.24-27) These all ended with the personal, bodily, second coming of Jesus Christ to Israel and for His churches. Israel is saved! The churches are glorified! The time which both Israel and the churches have so longed for has come. It is the time of the KINGDOM. This is what Re.20.1-6 establish, Satan is bound and the saints reign WITH Jesus Christ on this earth. It is time for the millennial kingdom.

Probably the most hotly contested eschatological points in Christendom concerns the rapture. So much of this is a result of glaring ignorance of the word of God, which ignorance gave place to the theories of two Anglicans C.I. Schofield and J. N. Darby. The rapture of the living saints and the resurrection of the dead saints is a one-time, simultaneous event. That cannot be successfully contradicted. The Scriptures are clear on this point. (comp. 1Co.15.51, 52; 1Th.4.16, 16) The rapture IS the time of the first resurrection. The only question remaining is when that takes place. We know that it is at the second coming of Christ, and all the evidence points to a very late time in the great tribulation, and it must follow the time of the appearance and revelation of the man of sin. (cf. Dan.7.21; Mt.24.15-22; Re.7.14; 12.17; 13.7; 19.2)

The next contested eschatological point undoubtedly concerns the millennial kingdom: is there a millennium at all? is it real or symbolical? does Christ come

at the beginning or at the end? These are the major questions that are being bantered about in Christendom. But the churches of Jesus Christ have, for the most part, held to a personal, premillennial coming of Jesus Christ to rule in this kingdom. Premillennialism was the common view among the churches of Christ. Amillennialism came out of Catholicism, and therefore it should come as no surprise to find that it is the predominate view of both Catholicism and Protestantism.

Amillennialists: Augustine (see below), John Calvin, Matthew Henry.

Adam Clarke (1762-1832) – A British Methodist theologian who served three times as President of the Wesleyan Methodist Conference. A biblical scholar, he published an influential Bible commentary among other works. He was a Wesleyan, and amillennialist.

William Hendrickson (1900-1982) – Hendriksen, an amillennialist, was an ordained minister in the Christian Reformed Church and served as Professor of New Testament at Calvin Theological Seminary from 1942 to 1952.

Postmillennialism is a relatively new idea that gained momentum with the help of Christian seminaries and by those that controlled major Christian publications of the 20th century.

Postmillennialism (a theory) – was popularized by Daniel Whitby (1638-1725), a Unitarian Congregationalist of England.

Unitarianism (from Latin *unitas* "unity, oneness", from *unus* "one") is a Nontrinitarian branch of Christianity. Unitarian Christians affirm the unitary nature of God as the singular and unique creator of the universe, believe that Jesus Christ was inspired by God in his moral teachings and that he is the savior of humankind, but he is not comparable or equal to God himself. (Copied) Trinitarians deny the Deity of Christ and the inspiration of the Scriptures. (In this is Joseph Thayer, editor of *Thayer's Greek English Lexicon of the New Testament*.)

Charles Hodge (1797-1878) – Reformed Presbyterian theologian and principal of Princeton Theological Seminary between 1851 and 1878.

Augustus H. Strong (1836-1921) – a Baptist minister and theologian who lived in the United States during the late 19th and early 20th centuries. His most influential book, *Systematic Theology*, proved to be a mainstay of Baptist theological education.

Revelation Series

Benjamin Breckinridge Warfield (1851-1921) – An American professor of Reformed theology at Princeton Seminary from 1887 to 1921. He served as the last principal of the Princeton Theological Seminary from 1886 to 1902.

Lorraine Boettner (1901-1990) – An American theologian, teacher, and author in the Reformed tradition. He is best known for his works on predestination, Roman Catholicism, and Postmillennial eschatology.

Charles Finney (1791-1875) – An American Presbyterian minister and leader in the Second Great Awakening in the United States. He has been called the "Father of Old Revivalism." Finney rejected much of traditional Reformed theology.

Neither postmillennialism nor amillennialism is apostolic doctrine. They are both theories arrived at through the application of a spiritual or symbolic hermeneutic.

Origen (185-253) was the first notable figure to deny a premillennial coming of Jesus Christ through his wild allegorical. But he was not postmillennial. He opened the door for much error.

Augustine of Hippo, also called Austin (354-430) systematized the theory of Amillennialism. In this theory, which is included in the teaching of postmillennialism, between Christ's first and second coming is the millennium, but it denies any literal millennium on earth.

Now, many will approach chapter 20 symbolically. They reason that the language, a *bottomless pit*, an angel *having a great chain in his hand*, the use of terms like *dragon* and *serpent* cannot be literally understood. Therefore, the Bible doesn't literally speak to a millennium, a thousand years when the kingdom of Jesus Christ is on this earth. But if we cannot take this as literally as it is written how can we decide what is literal and what is symbolical in this chapter. The chapter concerns an angel, Satan, a chain, a deep pit, thrones, martyrs, reigning, Christ, a resurrection, a thousand years, Gog and Magog, a great white throne, another resurrection, death and hell, a lake of fire, and eternal punishment. Which of these things are symbolical and which are literal? Should we weave in and out of the text between literal and symbolical things? If this is our interpretive rule, a very subjective rule too, then we have opened ourselves up to the fanciful imaginations of men that has no limits.

As we have considered this Book remember that this is a revelation of future things to the seven churches of Jesus Christ, a revelation that is given to every successive church like those seven. This is the only people to whom this Book is written.

Re 1:1 The Revelation of Jesus Christ, which God gave unto him (John, the apostle), to shew unto his servants (the saints of the seven churches, and all ordered like them) things which must shortly (ἐν ταχείᾳ, lit., with speed; tss. speedily, quickly, shortly) come to pass (be) ; and he sent and signified [it] by his angel unto his servant John ...

Re 22:6 And he said unto me, These sayings [are] faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done (lit. which must be with speed).

Chapter 20

1 ¶ And I saw an angel come down from heaven,

come down, of the verb καταβαίνω, tss. to descend, to come down, to step down, to fall. (to come down, Re.3.12, 10.1; 12.12; 13.13; 18.1; 20.1, 9; 21.2; to fall, 16.21; to descend, 21.10.)

having the key of the bottomless pit and a great chain in his hand.
possessing – deep –

having, ἔχοντα, acc. sing. masc. part pres. of ἔχω, to have, to possess. (ἔχοντα, acc. sing. masc. part pres., Re.7.2; 8.9; 14.6; 18.1; 20.1)

hold fast, κρατήσατε, 2pl. aor. imper. of the verb κρατέω, tss. to take, to lay hold of, to obtain, to retain; Re.2.1, 13-15, 25; 3.11; 7.1; 20.2.

key, κλεῖδα, of the noun κλείς, tss. always with the English key (6), Mt.16.19; Lk.11.52; Re.1.18; 3.7; 9.1; 20.1).

bottomless pit, ἀβύσσου, gen. sing. of the adj. ἄβυσσος, tss. *deep* (2 [Lk.8.31; Ro.10.7), *bottomless* (2 [Re.9.1, 2]), *bottomless pit* (5 [Re.9.11; 11.7; 17.8; 20.1, 3]).

chain, ἄλυσιν, acc. sing. of the noun ἄλυσυς, tss. *chains* (10 [Mk.5.3, 4; Lk.8.29; Ac.12.6, 7; 21.33; 28.20; 2Ti.1.16; Re.20.1]), *bonds* (1 [Eph.6.20])

To this time the bottomless pit, also called 'the deep' has been mentioned on four different occasions in the Book of Revelation. (Re.¹9.1, 2; 9.11; ²11.7; ³17.8; ⁴20.1, 3) Of this bottomless pit there is an angel, which is the 5th angel that possessed the 5th trumpet. He received the *key* to this place. (cf. Re.9.1, 11; 20.1) To him was given the power either to release from or keep in this pit. (Re.9.1-3, 11; 20.1-3) In the 5th chapter the angel released certain, almost unimaginable creatures to torment men for five months (cf. Re.9.5-10). It is from this same pit that a demonic spirit (called a beast) was released which empowers the Antichrist so that he might delude the world to follow after him. (cf. Re.11.7; 17.8) Such were the things this angel *released* from the *bottomless pit*. But NOW he will shut up to the pit. If this angel can do the one, and we questioned not that power before, why then would we question his power to be able to shut up something or someone to this pit?

So, we read that this same angel had a chain in his hand. Every instance where the Greek for chain is found it is literally with reference to a real chain. IT IS NEVER USED SYMBOLICALLY.

1 Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ ἔχοντα τὴν κλεῖδα τῆς ἀβύσσου καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ

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

laid hold, of the verb κρατέω, tss. *to take by, to lay hold on, to hold fast, to hold on, to keep, to retain, to obtain.*

dragon, δράκοντα, acc. sing. of the noun δράκων; in the NT *dragon* is only found in the Book of Revelation, and it's found 13 times. This creature is used symbolically of other things that are real.

Re.12.9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

serpent, ὄφιν, acc. sing. of the noun ὄφις; in the NT always tss. with the English *serpent* (14); *Serpent* is used literally, referring to snakes, and symbolically of some men that manifest snake-like *cunning, sly, stealth* characteristics. (cf. Mt.23.33; 2Co.11.3)

Devil, Διάβολος, a noun tss. *devil* or *Devil* (35), *slanderer* (1), *false accuser* (2). The verb is διαβάλλομαι, or διαβάλλω (only Lk.16.1, *was accused*), διά by, through + βάλλω to cast, to throw. Notice in Re.20.2 this noun is capitalized and refers to a person, a being that is called *the Devil*. Now there are devils (plural), which are demons (Mt.4.24; 7.22). This can refer to a single devil or many devils (singular demon, Mt.9.33; 17.18). And there is the Devil, a singular being which is head over all of the devils under him. (Mt.4.1; 13.39).

bound, 3s. aor. of the verb δέω, tss. *to bind, to wind*.

The plurality of devils, called also angels, and the Devil shall be cast into everlasting fire.

Mt.25.41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Re.12.7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels ...

Satan is a noun. The English is a transliteration of the Greek Σατανᾶς, and the Greek is a transliteration of the Hebrew שָׂטָן, Satan. שָׂטָן, is tss. in the OT *Satan* and *adversary* (cf. Job 1.6-9, 12); the verb שָׂטָן, is tss. *to resist, to be an adversary*.

thousand, χίλιοι, a noun, is only used for 'one-thousand', and is in Re.11.3; 12.6; 14.20; 20.2-7 (totaling 9 times in Revelation).

thousand, χιλιάδες, noun in the nom. pl., and had the idea of *thousands*. (cf. Re.5.11, twice; 7.4-8 [7, three times; 8 three times]; 11.13; 14.1, 3, 21.16 [totaling 15 times in Revelation]).

Every instance of the word for *thousand* is literal. Not once is it used in a typical, symbolic sense.

Some dismiss this chapter as literal because of the terms *dragon* and *serpent*. That Jesus called Herod a *fox* didn't dismiss the reality that Herod was a literal, a real person. And here, Satan and the Devil is called both a dragon and a serpent. There are qualities that may be applied to Satan that can be drawn from the dragon and the serpent. The dragon presents the idea of dreadful, terrible and strong exceedingly (Is.27.1), which consumes its victims *whole* (Jer.51.34); the serpent, sly, stealthy, crooked and cunning (Ge.3.1, 13; Job 26.13; 2Co.11.3). But God forbid that we reject the reality of Satan. He is a real creature and an enemy to God and his people. If Satan is real to God, then he is real to us.

Job 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

2Co 11:14 ... Satan himself is transformed into an angel of light.

A thousand years – is a specific time. Though it is a long time in our thinking it is also a specific time. It is not 500 yrs. or 1,500 yrs, but 1,000 years. The term *a thousand years* is literally to be understood. There is no text in God's word where a number was not meant to be taken literally. And it's no different here. The spiritualizer runs into real trouble here, but

for the literalist everything falls together perfectly. When it is written in this letter to the seven churches that the time is 1,260 days it means 1,260 days, not 1,260 years. (cf. Re. 11.3; 12.6) When it is written in this same letter that the time is 42 months, it means 42 months. (cf. Re.11.2; 13.5) And this time-keeping harmonizes PERFECTLY with that of the prophet Daniel where he refers to the same length of time by the words *a time, times, and a half* or *dividing of a time*. (cf. Dan.7.25; 12.7) Why is this? Because his account of these same eschatological events falls within the very same period of time. After all, the whole eschatological issue, whether it is Daniel or John, falls within the scope of Daniel's seventieth week, which is a period of seven years, which is the time of the great tribulation. *Forty-two months, one thousand, two hundred-sixty days, and a time, times, and a dividing of a time* is precisely one-half of the tribulation period. (cf. Mt.24.21; Re.7.14) So the events that are attached to any of these time-frames falls on one side or the other of the tribulation period. When we take these things literally the whole matter becomes clear.

Joseph's dream concerning the time of plenty and famine seven years meant seven years. (cf. Ge.41.1-8, 17-32) When the Bible says that Adam lived for 930 years, it doesn't only mean that he lived a very long time. It means that he lived for 930 yrs. When a judge of the Book of Judges was said to have judged Israel for so many years it was literally understand that he judged Israel for that specific period. When the Lord said that Israel would wander in the wilderness for forty years until all that unbelieving generation had died, it meant that Israel would wander around for precisely forty years, and it was to the day. (cf. Jos.5.6, 10) When the Lord said that Israel would be carried away captive to Babylon for seventy years He meant that Israel would be there, not for fifty years, not for eighty or ninety years, but for seventy years, and then the nation of Israel would be released to return to their homeland. And there is example after example for us in the Bible that the LORD can be trusted to communicate precisely what He means for us to understand, the way that that He means for us to understand it. Grade-school children of faith in Christ can understand this text better than many adult Christians. The text of Re.20.2 means that an angel laid hold of Satan and put him in bonds for 1,000 years. What would make this more believable? What if the angel had bound Satan for a year? Would you believe it then? Or ten, or twenty? Believe what is written.

2 καὶ ἐκράτησεν τὸν δράκοντα τὸν ὄφιν τὸν ἀρχαῖον, ὃς ἐστὶν Διάβολος καὶ Σατανᾶς καὶ ἔδησεν αὐτὸν χίλια ἔτη

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him,

shut up, ἔκλεισεν, 3s. aor. of the verb κλείω, tss. to shut, to shut up. (Re.3.7 (twice), 8; 11.6; 20.3; 21.25)

set a seal, ἐσφράγισεν, 3s. aor. of the verb σφραγίζω, tss. to set to seal, to seal, to set a seal, to seal up.

Pilate had the Roman soldiers set the stone to the sepulchre where the body of our Lord Jesus was laid. (Mt.27.66) And angel of the LORD sealed Satan up, and Satan won't be coming out until that angel lifts that seal. (vss.3, 7)

that he should deceive the nations no more, till the thousand years should be fulfilled:

accomplished, finished, ended

should deceive, πλανήσῃ, 3s. aor. subj. of the verb πλανᾶω, tss. to go astray, to err, to deceive (Re.12.9; 13.14; 18.23; 19.20; 20.3, 8, 10), to go out of the way, to wander, to seduce (Re.2.20).

more, ἔτι, an adv. tss. henceforth, yet (Re.6.11), further, even, more, thenceforth, more (Re.3.12; 9.12; 18.21, 22, 23; 20.3; 21.1, 4; 22.3), any more (Re.7.16; 12.8; 18.22; 21.4), moreover, longer (Re.10.6), still (Re.22.11).

should be fulfilled, τελεσθῆ, 3s. aor. subj. pass. of τελέω, tss. to go over, to make an end, to finish (Re.10.7; 11.7; 20.5), to pay, to accomplish, to fulfill (Re.15.8; 17.17; 20.3), to fill up (Re.15.1), to expire (Re.20.7).

Satan has been at the work of keeping men in darkness through His crafty deceitfulness. Contrary to the doctrine of the amillennialists, we do not live in an era where Satan is bound yet. But when this day comes he shall be. What a day that will be!

*Eph.2.2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that **now** worketh in the children of disobedience ...*

*2Co 4:4 In whom the god of this world **hath** blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*

1Pe 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour ...

*9 Whom **resist steadfast** in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.*

*Jas 4:7 Submit yourselves therefore to God. **Resist** the devil, and he will flee from you.*

Understand that the imperative to the child of God is not to rebuke, but to resist. There is no text in the Bible which shows the children of God rebuking the devil. Even the prophet Zechariah and Michael the Archangel did not rebuke the devil. (cf. Zec.3.2; Jude 9) Let the word of God direct our way rather than others, perhaps well-meaning Christians but certainly misguided.

The LORD will first punish Satan by chaining him up and sealing him to the bottomless for one-thousand years, and at the end He shall slay him.

Is.26.20 ¶ Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

21 For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

27.1 ¶ In that day the LORD with his sore and great and strong sword ¹shall punish (visit, charge) leviathan the piercing serpent, even leviathan that crooked serpent; and he ²shall slay (destroy) the dragon that [is] in the sea.

¹shall punish, Qal fut. of the verb פָּקַד, tss. to visit, to number, to appoint, to charge, to punish.

²shall slay, Qal pret. of the verb מָלַךְ, tss. to slay, to kill, to destroy, to murder.

	aor. infin. pass. of λύω		χρόνος
and after that he must	be loosed	a little	season.
			while (1Co.16.7), time (Re.10.6), space (Re.2.21)

Satan shall be released from the bottomless pit at the end of the millennium. (vss. 7, 8)

3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον καὶ ἔκλεισεν αὐτὸν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ ἵνα μὴ πλανήσῃ τὰ ἔθνη ἕτι ἄχρι τελεσθῆ τὰ χίλια ἔτη καὶ μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον

	3pl. aor.	
	of καθίζω	ἐπ' αὐτούς
4 And I saw thrones, and	they sat	upon them,
seats		(They is defined by what follows ...)

and judgment was given unto them:
(the ability to make determinations, to pass sentence)

judgment, κρίμα, a noun also tss. *damnation, condemnation*; the verb of this, , and the way it is tss. will help define the noun of this

better, to judge, to condemn, to make determination, to give or pass sentence, to ordain, etc.

was given, ἐδόθη, 3s, aor. pass. of the verb δίδωμι, tss. to give, to bestow, to grant, to put, to set, etc.

and judgment was given to them – In other words there were *some* at this time that received the power to be judges over others. The question before us is, To whom was this power of judgment given? The word of God answers this for us.

The twelve apostles of the Lord Jesus shall be given the power or the right to judge when Christ comes.

Mt.19.27 Then answered Peter

In light of the statements of the Lord Jesus ‘That a rich man shall hardly enter into the kingdom of heaven ...’ that ‘it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.’

and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

*28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the *regeneration when the Son of man shall sit in (ἐπί, upon) the throne of his glory, ye also shall sit upon (ἐπί, upon) twelve thrones, judging the twelve tribes of Israel.*

**regeneration, παλιγγενεσία, lit. a re-newing, a re-genesis, twice in the NT, Mt.19.28; Tit.3.5; Wm. Tyndale (1534) tss. this a second generation; Albert Barnes calls this a ‘restitution.’ Repristination means to restore to its original state or condition. Here the Lord Jesus is speaking about the time of the millennial kingdom on this earth ... in the time of the repristination of the earth, when the Son of man shall sit upon the throne of His glory these apostles shall sit on twelve throne thrones.*

When is this that the apostles shall sit upon twelve thrones with Christ? When He sits upon the throne of His glory! That hasn't happened yet. This is still future. It is before us.

But there are more than the twelve apostles which shall reign with Christ then. The *saints* shall receive judgment.

1Co.6.2 Do ye not know that the saints shall judge the world? ...

What was the time that this judgment of which the apostle spoke? It was future. It must be the time of the millennium. Paul was informing the Corinthian church that they should be able to make judgments, pass sentence in the body NOW concerning things related to them little flock (1Co.6.4, 5), BECAUSE there is coming a day when they shall judge the world.

The apostle Paul continues by stating that we shall even judge angels. (cf. 1Co.6.3)

Dan.7.22 (The Antichrist made war with the saints AND prevailed against them, that is ...) Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

The saints of both the Old and New Testaments shall reign then. They shall be given the power to judge the world when the time comes that they should possess the kingdom.

Lu 12:32 Fear not, little flock; for it is your Father's good pleasure to give (aor. infin. of δίδωμι, to put, to set, to bestow, to grant) you the kingdom.

and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads,

neither, οὔτε, conj. (οὐ + τε) neither, nor, neither ... nor, neither ... yet, yet ... not (Re.3.15, 16; 5.4; 9.20, 21; 12.8; 20.4; 21.4).

foreheads, of the noun μέτωπον, μετά after + ὤψις, Liddell & Scott, 'the eye, the face, the countenance; μέτωπον, is only found in the Book of Revelation. (Re.7.3; 9.4; 13.16; 14.1, 9; 17.5; 20.4; 22.4)

or in their hands;

The apostle John saw the souls of the martyred saints that were beheaded. This indicates the prevalent means of execution that shall be applied in the last days against the children of God. And they were martyred, not for sins, or evil, or wrong-doing, but because of their witness or testimony of Jesus Christ.

What is that witness or testimony of Christ for which they suffered? Wasn't it the life that was governed by the teachings of the Lord Jesus? Certainly, we know that many of the children of God in times past were martyred simply because they stood on the principle of salvation by grace alone through faith alone. They stood firm on the principle of believer's baptism, an immersion into water at the hands of the Lord's church. This seems like such a small, insignificant point, but our brethren in times past held so firmly to it that they willingly, some joyfully, gave their lives up to maintain this truth. They rejected sprinkling, pouring, christening, and all alien baptisms. They practiced an immersion that Christ gave only to them to execute. They stood firm to receive only into their membership those which would REJECT the Catholic and Protestant baptisms as no baptisms at all. They administered to them that repented of the previous errors, which was no rebaptism, but their first true, Biblical baptism. These martyrs held firm to the doctrine of a regenerated church membership. They stood against any kind of mystical presence in the elements of the Lord's Supper (trans- and consubstantiation). They stood firm on Christ's bodily resurrection after three days and nights in the tomb. They held fast to God alone having the power to forgive the punishment due for sins against Him; THAT NO MAN HAD THIS POWER. They held tenaciously to the Scriptures, not to add to or take away from them; that it was the sole rule of THE

FAITH, the doctrine of the church, and practice, practical holiness, godly living. They stood firm on Christ alone being the Head of the church. They stood firm on the doctrine of the Trinity. They stood firm on being subject to the government powers which God has ordained. They stood firm on the point of chiliasm, the millennial kingdom. **THEY HELD FAST TO THE FAITH ONCE DELIVERED TO THE SAINTS.**

Jude 1:3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort [you] that ye should earnestly contend for the faith which was once delivered unto the saints.

But did we see that this references the martyred saints in the days of the Antichrist? Do you see it? The saints of God suffered under the hands of the man of sin, the Antichrist in that they refused to worship the beast or his image, or to receive his mark upon either their foreheads or their right hands. The saints were convinced concerning this issue. They were so convicted about this truth that they gave up their lives over the issue of a little mark on the forehead or in the right hand. That's what conviction looks like! God give us men and women, boys and girls that have a real conviction to live for Christ!

I'm persuaded that many have made a Christ after their own imagination, rather than receiving the testimony of the Christ that is in Scripture. Today's Christ has earrings in his ears, tongue and belly-button, has a bun on his head, tattoos painted all over his body, and much of which he shamelessly puts on display for every man, woman, boy and girl to gawk over. How I know that? Because this is how so many of the professors of Christ present themselves before the world. What do we say? It was one thing that some of us did these things *before* Christ was revealed to our hearts, but how do we justify doing them *since* we've professed faith in Him?

1Co 6:19 What? know ye not that your body is the temple of the Holy Ghost [which is] in you, which ye have of God, and ye are not your own?

Some manifest a disconnect between what the Bible teaches as to the meaning of *godliness* or what is *becoming* behavior for a child of God. (cf. Phl.1.27) Why? No conviction at the most basic level of one's faith.

and they lived and reigned with Christ a thousand years.

they lived, ἔζησαν, 3pl. aor. of the verb ζάω, to live, to be alive.

[they] reigned, ἐβασίλευσαν, 3pl. aor. of the verb, βασιλεύω, to reign, kings (1) (1Ti.6.15, [King of kings [lit. 'of them that reign']]). (cf. Re.5.10; 11.15, 17; 19.6; 20.4, 6; 22.5)

Not only shall martyrs that died at the hand of the Antichrist rule and reign with Christ on this earth during the millennial age, but so shall all of the faithful, no matter when they died in times past, and those that live to the very time of Christ's coming and the first resurrection.

Re.5.8 And when he (The Lamb of God) had taken the book (out of the right hand of Him that sat upon the throne [the Heavenly Father]), the four beasts and four [and] twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

There is good reason to say that the four and twenty elders and the four living creatures are of them that are counted worthy to rule and reign with Christ on the earth in the day of His kingdom.

There is no other text like this in Revelation ch. 20 which speaks so clearly to the length of time that Christ's kingdom is upon earth. Because it is the

only text that speaks so clearly is no reason to dismiss a literal understanding. Few would deny that the Book of Revelation is unparalleled in its disclosure of the details which concern the final days of the fourth kingdom of Nebuchadnezzar's colossus or of Daniel's seventieth week. There is neither basis for rejecting this Book because of its clarity on these points, nor basis for rejecting it for its specificity on the duration of Christ's coming kingdom to this earth. There are collaborating witnesses in Scripture to the truth that there is a kingdom coming that shall be of a long time. There are three witnesses that attest to the reality that the earth shall enjoy for a long time Christ's kingdom on this earth. The earth shall be restored to its original, created beauty. The first witness given shall be the ancient testimony of the world. The second, shall be the testimony of the Old Testament. And the third shall be the witness of the New Testament.

1. The Ancient Witness to the Millennium:

Some think that the millennial idea is a relatively new one. But the apostle John writes of the millennium as plainly as it was universally understood by the Jews well before Christ's first coming. In other words, Israel understood a millennium long before the times of the New Testament.

'Bishop Russell, of Scotland, an Anti-Millennarian, says: "With respect to the millennium it must be acknowledged that the doctrine concerning it stretches back into antiquity so remote and obscure, that it is impossible to fix its origin. The tradition that the earth, as well as the moral and religious state of its inhabitants, were to undergo a great change at the end of 6,000 years, has been detected in the writings of Pagans, Jews and Christians. It is found in the most ancient of those commentaries of the Old Testament, which we owe to the learning of the Rabbinical school; and although the arguments by which it is recommended to our belief will not make a deep impression upon any intelligent reader, this will nevertheless leave no room for doubt that the notion of the millennium preceded by several centuries the introduction of the Christian faith.'" Daniel Taylor, *The Voice of the Church on the Coming and Kingdom of the Redeemer, Or, A History of the Doctrine of the Reign of Christ on Earth*, p.25 (1873) (underlining added, CAT)

'*Rabbi Elias*, a Jewish Doctor of high antiquity – lived, says Bishop Russell, about two hundred years before Christ. His opinion is called by the Jews "A tradition of the house of Elias." He taught that the world would be "2000 years void of the law; 2000 years under the law, and 2000 years under the Messiah." He limited the duration of the world to 6000 years, and held that in the seventh millenary

“the earth would be renewed and the righteous dead raised; that these should not again be turned to dust, and that the just then alive should mount up with wings as the eagle: so that in that day they would not fear though the mountains be cast into the midst of the sea. Psa. 46:3” on which Russell observes, “That by this resurrection he meant a resurrection prior to the millennium is manifest from what follows.” *ibid.*, p.26 (Underlining added, CAT)

Theopompus, who flourished 340B.C., relates that the Persian Magi taught the present state of things would continue 6000 years, after which Hades or death, would be destroyed, and men would live happy. Bishop Russell, from whom we extract, adds, that the opinion of the ancient Jews on this point may be gathered from the statement of a Rabbi who said, “The world endures 6000 years, and in the 1000, or millennium that follows, the enemies of God will be destroyed.” *ibid.*, p.27 (underlining added, CAT)

2. Old Testament Witnesses to the Millennium:

The Old Testament accounts for two long intervals of time. First, there is a long interval that leads to the millennium because Israel rejected the Christ of God. For this they were set aside. In effect the coming kingdom was postponed. (cf. Mt.25.19) Second, then there is the long interval that refers to the millennium itself.

First consider that interval of time that leads to the millennium.

The prophet Isaiah (c.770 B.C.)

*Is.61.4 ¶ And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, **the desolations of many generations.***

5 And strangers shall stand and feed your flocks, and the sons of the alien [shall be] your plowmen and your vinedressers.

6 But ye shall be named the Priests of the LORD: [men] shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For your shame [ye shall have] double; and [for] confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

The prophet Hosea (cf. 808 B.C.)

*Hos.3.4 ¶ And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, **the desolations of many generations.***

5 And strangers shall stand and feed your flocks, and the sons of the alien [shall be] your plowmen and your vinedressers.

6 But ye shall be named the Priests of the LORD: [men] shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For your shame [ye shall have] double; and [for] confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

Second, the interval of the duration of the millennium.

The prophet Ezekiel saw the millennial temple, the millennial city of Jerusalem, and the millennial Canaan with its enlarged borders and elevated land. (cf. Ez. chs.40-48)

Is.24.16 ¶ From the uttermost part of the earth have we heard songs, [even] glory to the righteous. (Future) But (presently) I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously (the traitors betray); yea, the treacherous dealers have dealt very treacherously.

17 Fear, and the pit, and the snare, [are] upon thee, O inhabitant of the earth.

18 And it shall come to pass, [that] he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken down, the earth is clean dissolved (completely become vain, broken, frustrated), the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. (never like it was before)

21 And it shall come to pass in that day, [that] the LORD shall punish the host of the high ones [that are] on high, and the kings of the earth upon the earth.

22 And they shall be gathered together, [as] prisoners are gathered in the pit, and shall be shut up in the prison, and ***after many days** shall they be visited. (after many days is the millennium)

23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

ancients – these are the elect of God, which He chose before the foundation of the world.

*after many days – מְרֹב, from מְ, a preposition, and רֹב, rōhv, a masc. noun tss. *plenty, more in number, long, abundant, huge, all, plentiful, many, great, increased, multitude, etc.*; LXXE, *many generations*. Compare this to **Dan.8.23-26**, where the fact is that *after many days*, the Prince, Jesus Christ shall come to personally destroy the Antichrist.

So, after great tribulation the realm of Satan in heaven, the kings of the earth, and the wicked which followed them are gathered into the pit and shut up; then after *many days*, *after a multitude of days* they shall be revisited. These many days is the millennial period. If not, when shall these be revisited? Then the Lord shall reign gloriously in Zion and Jerusalem before his ancients, all His people from so long ago.

Is.59.20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

21 *As for me, this [is] my covenant with them, saith the LORD; My spirit that [is] upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever. (What follows here is the time of the gospel ...)*

60.1 ¶ *Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.*

2 *For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.*

... (Then comes the millennial period ...)

14 *The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.*

15 ¶ *Whereas thou hast been forsaken and hated, so that no man went through [thee], I will make thee an eternal excellency, **a joy of many generations.*** (The millennium.)

16 *Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD [am] thy Saviour and thy Redeemer, the mighty One of Jacob.*

Is.65.17 ¶ For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

Is.65.17 is a simple statement of fact. The LORD alone does this. But what follows is not that new creation. The most glaring proof that this is not the new heavens and earth is that there is yet dying (v.20, *the child shall die*), there are unbelievers (v.20, *the sinner being an hundred years old shall be accursed*) and child births (vss. 23, *their offspring*). The point is, that contrary to the long, long history of suffering Israel shall one day be the object of great joy.

18 *But be ye glad and rejoice for ever [in that] which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.*

19 *And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.*

20 *There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner [being] an hundred years old shall be accursed.*

21 And they shall build houses, and inhabit [them]; and they shall plant vineyards, and eat the fruit of them.

*22 They shall not build, and another inhabit; they shall not plant, and another eat: for **as the days of a tree [are] the days of my people,** and **mine elect shall long enjoy the work of their hands.***

23 They shall not labour in vain, nor bring forth for trouble; for they [are] the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust [shall be] the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

3. New Testament Witnesses to the Millennium:

Of course Re.20.1-9 are the clearest verses in all of the word of God concerning the millennial kingdom of Christ on this earth. We've already read Mt.19.27, 28 which tells of the time when the apostles shall sit upon twelve thrones judging the twelve tribes of Israel in the regeneration, or re-creation (Albert Barnes), or second generation (Wm. Tyndale) of the earth.

Written to the church at Laodicea:

Re 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Lk.22.28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Lu 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

2Ti 4:7 *I have fought a good fight, I have finished [my] course, I have kept the faith:*

8 *Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me **at that day**: and not to me only, but unto all them also that love his appearing.*

...

18 *And the Lord shall deliver me from every evil work, and will preserve [me] unto his heavenly kingdom: to whom [be] glory for ever and ever. Amen.*

Ac 3:19 *Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;*

20 *And he shall send Jesus Christ, which before was preached unto you:*

21 *Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*

refreshing, ἀναψύξεως, gen. sing. of the noun ἀνάψυξις, ἀνά + ψύχω, re-, again + Liddell & Scott, to blow, to breath, to make cool, to refresh; the noun is only used this once in the NT (Ac.3.19); the verb ἀναψύχω, also is only once in the NT, tss. to refresh (2Ti.1.16).

restitution, ἀποκατάστασις, gen. sing. of the noun ἀποκατάστασις, ἀπό + κατά + ἵστημι, forth + down + to stand, to establish, is only this once in the NT (Ac.3.21); the verb ἀποκαθίτημι, is always tss. with the English to restore (8), cf. Mk.9.12; Ac.1.6.

When Christ returns there will be a refreshing to the children of God. Very likely this refers to the *heat* of trial under which the children have so long suffered in the human experience. Then there will be a great, world-wide *relief*. The children of

God which shall enter into the kingdom in their natural bodies then will be greatly relieved of much toil, sweat of the brow, the great sorrow of child-birth, shortened life span, etc., etc., etc. The earth shall be *restored* to its original pristine condition in the day of Christ's coming and kingdom. It is the time of the restitution of *all things*, just as the prophets foretold. Israel shall be restored. (Is.62.4, 12; Hos.13.9, 10; 14.4-7) The creation shall be restored. (cf. Is.11.6-11; Is.65.18-25) The kingdom shall be restored. (cf. Ac.1.6) The apostles spoke here of the expectation of the kingdom coming.

1Co.15.23 *But every man in his own order* (for being raised from the dead): *Christ the firstfruits* (Christ is the first to rise from the dead, bodily and glorified.); *afterward they that are Christ's at his coming.* (The next to be raised bodily and glorified are those at the first resurrection.)

24 Then [cometh] the end, when he shall have delivered up the kingdom to God, even the Father;

This statement (v.24) by-passes the millennium and deals with the very end when Christ delivers up the kingdom to His father. It could read,

Then, when he shall have delivered up the kingdom of God, even the Father, cometh the end.

The point is that in order for Christ to deliver up the kingdom **He must first have it.** The millennial kingdom is the interval of time that bridges the gap between Christ's second coming and the end of the world. (cf. 2Pe.3.10-14)

when he shall have put down all rule and all authority and power.

25 For he must reign (1,000 yrs.), till he hath put all enemies under his feet.

26 The last enemy [that] shall be destroyed [is] death. (cf. Re.20.14)

The Scriptures teach that there is coming a time when the saints shall rule and reign with Christ on this earth. Christ shall rule with a rod of iron. (cf. Ps.2.9; Re.12.5; 19.15) And his saints shall rule with a rod of iron.

To the church at Thyatira:

Re.2.26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he (the overcomer) shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Ruling with a rod of iron means that Christ and His saints shall be the governing authorities over the whole earth. This has never been the case since the earth was created. But it shall be! The saints of God, the holy ones shall rule the earth with righteous judgments. But this kind of rule rod of iron during this time speaks to another truth as well, that there are those which *must* be ruled like this because they are still in a natural state of sin, as we are presently. (connect the dots)

The doctrine of the millennium was the only doctrine of the early church:
And since Christ's first coming it was the only doctrine of the churches of Jesus Christ during the days of the apostles.

'During the first four centuries A.D., the literal view dominated (concerning the thousand years [added]); then, from Augustine to the Reformation, opinion was against the literal interpretation; but since the Reformation Protestants have leaned again to the literal view.' *'The Unfolding Drama of Redemption, W. Graham Scroggie, p.376*

'Absence of controversy. One of the most eloquent testimonies to premillennial truth is found in the absolute silence of the New Testament, and for that matter the early centuries of the church, on any controversy over premillennial teaching. It is admitted that it was universally held by the Jews. It is often admitted that the early church was predominantly premillennial. Yet there is no record of any kind dealing with controversy. It is incredible that if the Jews and the early church were in such a serious error in their interpretation of the Old Testament and in their expectation of a righteous kingdom on earth following the second advent, that there should be no corrective, and that all the evidence should confirm rather than deny such an interpretation. The general context of

the New Testament is entirely in favor of the premillennial viewpoint.' John F. Walvoord, *The Millennial Kingdom*, A Zondervan Publication, (1959), pp.118, 119

'The first opposition to premillennialism did not become vocal until the opening of the third century. Amillenarians and postmillenarians have not only no positive evidence in favor of their position but no evidence that there was even a reasonable minority in the church contending against premillennialism. Apparently none of the orthodox fathers thought of challenging this important doctrine in the first two centuries.' *ibid.*, p.121

4 Καὶ εἶδον θρόνους καὶ ἐκάθισαν ἐπ' αὐτούς καὶ κρίμα ἐδόθη αὐτοῖς καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ καὶ οἵτινες οὐ προσεκύνησαν τῷ θηριῷ, οὐτὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον αὐτῶν καὶ ἐπὶ τὴν χεῖρα αὐτῶν, καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ Χριστοῦ τὰ χίλια ἔτη