



## Brown Community Group Discussion Guide

### “The Final Judgement and Eternal Punishment”

#### Lesson 17 – Timing and Nature of the Millennial Period and Final Judgement

July 23, 2017

#### I. Lesson Starter:

Last week we began our section dealing with the Body, Soul and Spirit of the unbelievers by setting the stage with our discussion of the Final Judgement and Eternal Punishment. Today we will continue that review by looking at the timing and details leading to the Millennial Period and Final Judgement.

#### II. Timing of the Final Judgement

The final judgement will occur after the millennial period. We need to understand something about the timing and nature of each to further our wisdom:

##### Revelation 20: 1-11

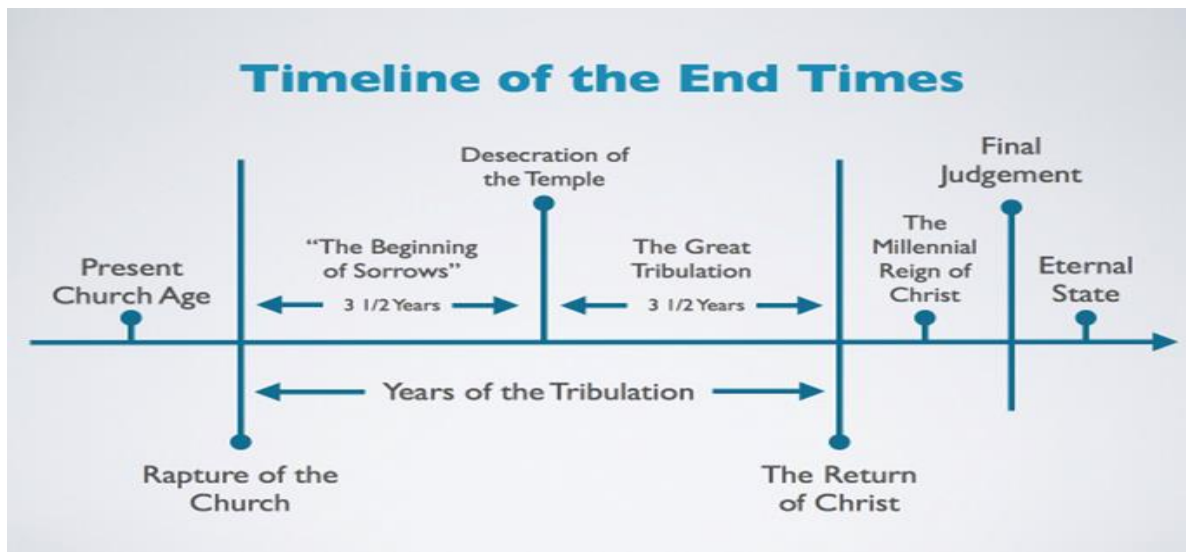
***<sup>1</sup>And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. <sup>2</sup>He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. <sup>3</sup>He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time. <sup>4</sup>I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony about Jesus and because of the word of God. They had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years. <sup>5</sup>(The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. <sup>6</sup>Blessed and holy are those who share in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years. <sup>7</sup>When the thousand years are over, Satan will be released from his prison <sup>8</sup>and will go out to deceive the nations in the four corners of the earth—Gog and Magog—and to gather them for battle. In number they are like the sand on the seashore. <sup>9</sup>They marched across the breadth of the earth and surrounded the camp of God’s people, the city he loves. But fire came down from heaven and devoured them. <sup>10</sup>And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever. <sup>11</sup>Then I saw a great white throne and him who was seated on it. The earth and the heavens fled from his presence, and there was no place for them.***

- John envisions the millennial kingdom free from Satan’s influence. The millennial period then comes to close (Vs 1-6)
- Satan, who was bound during this period is now “loosed from prison” and begins to deceive the nations again with a battle with God (Vs 7-8)
- God decisively defeats Satan once and for all in this final rebellion (Vs 9-10)
- Then the Great White Throne Judgement will occur

Several questions immediately come to mind with the above timing:

1. Since Satan still has an influence over “people of earth” after he is unleashed from the millennial period, does this not directly imply that there are unbelievers on earth during the millennium?
2. If Satan is bound during the millennium period and there are unbelievers, then what is influencing them to not become Christians? How can someone stand apart from God if Satan is bound?
3. We need to think through the general timing of several end times events to think clearly on answering Question 4(See Chart Below):
  - a. Present Church Age on Earth with Satan’s full influence

- b. Tribulation Period
  - c. Saints under the altar killed during the Tribulation mentioned in Revelations
  - d. Christ Return and Defeat of Satan widely believed to be at The Battle of Armageddon where Satan is bound
4. With respect to our study, we need to address the physical “place” of the Body/Soul/Spirit for each of the following groups along our timeline:
    - a. Believers that have died (Church Age, Tribulation; Millennial Period)
    - b. Believers that are alive (Church Age, Tribulation, Millennial Period)
    - c. Unbelievers who have died (Church Age, Tribulation, Millennial Period)
    - d. Unbelievers that are still alive (Church Age, Tribulation, Millennial Period)
  5. You will remember that in previous lessons, we have discussed the both the Dead and Living in Christ going to him at His return.
  6. If Christians are all called “to Be with Christ” at his return after the tribulation, then who is inhabiting the earth during the Millennial Period?



Remember previous lessons, where our key concept of a believers completeness with Christ is full and complete Glorification:

*Glorification is the final step in the application of redemption. It will happen when Christ returns and raises from the dead the bodies of all believers for all time who have died, and reunites them with their souls and changes the bodies of all believers who remain alive, thereby giving all believers at the same time perfect resurrection bodies like his own.*

Special Note:

1. Some evangelical Christians hold that believers and non-believers will be resurrected at the same time (Amillennialists).
2. Others (Premillennialists) hold that the resurrection of believers occurs at the time of Christs return before the millennium and the resurrection of the unbelievers occurs at the time of the Final Judgement after the millennium period of 1,000 years.

*John F. Walvoord, long-time president of Dallas Theological Seminary, was one of the most prominent evangelical scholars of his generation. He is considered perhaps the world's foremost interpreter of biblical prophecy*

## **The Second Coming of Christ in the Old Testament**

The Second Coming of Christ is a major doctrine of both the Old and New Testaments, and all orthodox creeds include the fact of His second coming as a part of essential doctrine. The Psalms, though mostly devotional, contain a number of references to Christ's second coming. Early in [Psalm 2](#) the writer says that the Lord scoffs at those who rebel against Him. The Psalm states: Then he rebukes them in his anger and terrifies them in his wrath, saying, "I have installed my King on Zion, my holy hill." I will proclaim the decree of the Lord: He said to me, "You are my Son; today I have become your Father. Ask of me, and I will make the nations your inheritance, the ends of the earth your possession. You will rule them with an iron scepter; you will dash them to pieces like pottery" ([Ps. 2:5-9](#)). The trilogy of [Psalm 22](#), 23, and 24 gives a panoramic view of Christ. [Psalm 22](#) speaks of His work as the Good Shepherd dying on the cross for our sins ([John 10:11](#)). [Psalm 23](#) speaks of His present care for His own as the Great Shepherd ([Heb. 13:20](#)), interceding for them in heaven. [Psalm 24](#) describes Christ as the King of Glory, the Chief Shepherd ([1 Peter 5:4](#)), who will enter the gates of Jerusalem. Another major revelation is given in [Psalm 72](#), revealing Christ's reign over the whole earth. After describing how He will judge the people, defend the afflicted, and deliver the righteous, the psalm continues: In his days the righteous will flourish; prosperity will abound till the moon is no more. **He will rule from sea to sea and from the River to the ends of the earth.** The desert tribes will bow before him and his enemies will lick the dust. The kings of Tarshish and of distant shores will bring tribute to him; the kings of Sheba and Seba will present him gifts. All kings will bow down to him and all nations will serve him ([Ps. 72:7-11](#)). The Psalm concludes by stating that all nations will be blessed through Him and that the whole earth will be filled with His glory ([Ps. 72:17-19](#)).

Another major passage dealing with Christ in His second coming is found in [Isaiah 11](#), where the righteous reign of Christ and the blessings of the millennial kingdom are revealed. [Daniel 7:13-14](#) states that the Second Coming marks the **termination of the times of the Gentiles and the beginning of the reign of God's kingdom on earth:** In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed. This passage, as all others on the second coming of Christ, makes clear that it refers to an event not yet fulfilled that will consummate the plan of God for the ages.

[Zechariah 2:10-11](#) also anticipates the coming of the Lord and His residence in the earth, "'Shout and be glad, O Daughter of Zion. For I am coming, and I will live among you,' declares the Lord. 'Many nations will be joined with the Lord in that day and will become my people. I will live among you and you will know that the Lord Almighty has sent me to you.'" In that future day Scripture declares that Christ will claim the Holy Land as His own. Zechariah says, "The Lord will inherit Judah as his portion in the holy land and will again choose Jerusalem" ([Zech. 2:12](#)).

A dramatic description of the second coming of Christ is recorded in [Zechariah 14](#), which describes an attack upon Jerusalem. Zechariah states, "Then the Lord will go out and fight against those nations, as he fights in the day of battle. On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south" ([Zech. 14:3-4](#)). This prophecy makes clear that Christ has not come in His second coming because the Mount of Olives is still intact, awaiting the coming of Christ.

## The Second Coming of Christ in the New Testament

In the New Testament, in addition to prophecies concerning the Second Coming, the rapture of the church is revealed for the first time. The rapture of the church is the occasion when Christ will come to take the church, living and dead, out of the earth to heaven. It is an event entirely different from the Second Coming, as the two comings are described.

About twenty passages deal with the subject of the Second Coming in the New Testament. They serve to emphasize that this is a major doctrine of Scripture ([Matt. 19:28; 23:39; 24:3-25:46](#); [Mark 13:24-37](#); [Luke 12:35-48; 17:22-37; 18:8; 21:25-28](#); [Acts 1:10-11; 15:16-18](#); [Rom. 11:25-27](#); [1 Cor. 11:26](#); [2 Thess. 1:7-10](#); [2 Peter 3:3-4](#); [Jude 14-15](#); [Rev. 1:7-8; 2:25-28; 16:15; 19:11-21; 22:20](#)).

Though liberal interpreters attempt to find some fulfillment of the second coming of Christ in present human experience, all conservative interpreters describe the Second Coming as a future major divine event fulfilling the revelation in [Revelation 19:11-15](#). Also, there is general agreement that Christ will come personally and bodily in a return to the earth, which was prophesied in [Acts 1:9-10](#). His return will be similar to His ascension in that He will return bodily, and it will be gradual and visible, with clouds as the angels prophesied when they said, "This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven" ([Acts 1:11](#)). Some interpreters have attempted to incorporate the rapture of the church as a part of the Second Coming. A careful study of [Revelation 19-20](#) reveals no textual support for a rapture in that sequence of events. The revelation of Christ at His second coming is painted graphically in [Revelation 19:11-16](#): I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war. His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself. He is dressed in a robe dipped in blood, and his name is the Word of God. The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty. On his robe and on his thigh he has this name written: king of kings and lord of lords.

There is no similarity whatever between this and His coming at the Rapture as brought out previously. At the Rapture there is no statement of anyone accompanying Him; there is no record that He ever judges the earth or that His purpose is to end the times of the Gentiles. In Revelation the second coming of Christ is pictured in contrast to His first coming. In His first coming He came quietly to live a life on earth; in His second coming He comes in His glory accompanied by the hosts of heaven. At the Second Coming there is no "catching up" of the church and taking it out of the world as is true of the Rapture. In the Second Coming the saints and angels will accompany Christ in His return and will remain in the earthly sphere to share in the millennial reign that follows. At His second coming Christ will destroy the armies of the world that were gathered to conquer the Holy Land. It is a terrible picture of divine judgment upon a wicked world that rejected Christ. The world leader described as the beast and the false prophet associated with him will be cast alive into the fiery lake of burning sulfur ([Rev. 19:20](#)).

Immediately after Christ returns and judges those who wickedly oppose Him, Satan will be rendered inactive for the first time, as [Revelation 20:1-3](#) states: I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time. Distinction must be made in the interpretation of this passage between what John saw and what he was told. He saw what appeared to be Satan, described here also as the dragon, the serpent, and the devil. John saw him thrown into the abyss and saw the abyss locked and sealed, but he could not understand why unless he was told. God had to reveal that Satan would be bound for a thousand years and that he would not be able to deceive the nations in that thousand-year period. It also was revealed that at the

end of the thousand years he would be set free for a short time ([Rev. 20:3](#)). The explanation should be understood as a literal interpretation. This prophecy is certainly not fulfilled in the present age because the present age is not a thousand years and Satan is not bound in the present age. In fact, Scripture makes it clear, as in [1 Peter 5:8](#), that “your enemy the devil prowls around like a roaring lion looking for someone to devour.” In the present age while Satan is limited by God, he is not bound or inactive and, as a matter of fact, is deceiving millions of people. As presented in [Revelation 20](#), Satan’s binding is the logical result of Christ’s coming to judge the world, restore righteousness, and install His kingdom in which Satan will be inactive for the entire period of the thousand years. In connection with the events following the second coming of Christ, John also saw the resurrection of those who had been martyred in the Great Tribulation during the three-and-a-half years preceding the Second Coming. John writes: I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. **They came to life and reigned with Christ a thousand years.** (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years ([Rev. 20:4-6](#)).

It is significant that the resurrection of the tribulation saints, who died three-and-a-half years before in the three-and-a-half-year period leading up to the Second Coming, is accomplished in anticipation that they would in their resurrected life reign with Christ a thousand years. This introduces another important factor that bears on the Second Coming: it is premillennial, that is, it occurs before the thousand years. This is required by the resurrection of the martyred saints killed in the period just before His second coming: In fact, the coming of Christ results in the establishment of the millennial kingdom, which otherwise would not come about. In this passage the martyred dead of the tribulation are resurrected and subsequently reign for a thousand years with Christ.

The doctrine that there is one general resurrection of all people is also repudiated here because verse 5 states that the resurrection of the martyred dead is a selected resurrection and that the rest of the dead, that is, the wicked, will not be raised until after the thousand years. This is confirmed in the passage that follows, as described in [Revelation 20:7-10](#), when the devil is released after the thousand years, begins to deceive the nations, and gains a large following, which surrounds Jerusalem and attempts to conquer it. Fire will come down from heaven and devour them, and Satan himself will be cast into the lake of burning sulfur where he will be tormented forever and ever. The resurrection of the wicked follows.

### **Judgments at the Time of the Second Coming of Christ**

At the second coming of Christ **there will be a series of judgments.** Already mentioned is **the judgment and reward of the martyred dead** of the Great Tribulation. Also mentioned is the judgment of Satan, which causes him to be bound for a thousand years. The Scriptures also speak of **a general judgment of the nations, or the Gentiles ([Matt. 25:31-46](#)).** This is a judgment of Gentiles living in the world at the time of the second coming of Christ who have survived the Great Tribulation. Those counted worthy are described as sheep, and they will be eligible to enter the millennial kingdom. Those who are counted unworthy, designated as goats, are put to death.

A similar judgment of the people of Israel is described in [Ezekiel 20:33-38](#). Those counted worthy enter the millennial kingdom; those not counted worthy are put to death. Not mentioned in Revelation is the resurrection and judgment of Old Testament saints as revealed in [Daniel 12:2](#). Daniel writes, “Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.” **The righteous are raised and will enter the millennial kingdom.** Though it is mentioned in the same verse, the judgment of the wicked, which is also mentioned, actually occurs a thousand years later as [Revelation 20:5](#) makes clear. **At the beginning of the millennial kingdom all the righteous have been raised from the dead, and those living, both Gentiles and Jews, who survived the Great Tribulation will enter the Millennium in their natural bodies and will perform natural functions in that kingdom. Only those who are wicked will still be in the**



grave and not resurrected. The New Testament does not detail the characteristics of the millennial kingdom because this is covered in many passages in the Old Testament.

### **Characteristics of the Millennial Kingdom**

Scripture speaks of kingdoms in various forms, sometimes kingdoms relating to this world and sometimes spiritual kingdoms, where God is recognized as the ruler. The millennial kingdom is primarily a political kingdom, though it has spiritual aspects and Jesus Christ is the King of Kings, who has come to reign over the earth. Because it is an earthly kingdom with Christ on the throne, it obviously cannot be fulfilled in the present age when Christ is in heaven, though Christians form a part of the kingdom of God in a spiritual sense. Jesus Christ will serve as King of Kings and Lord of Lords in the millennial kingdom and will fulfill the promises that He will sit on David's throne over the house of Israel ([2 Sam. 7:16](#); [Ps. 89:20-37](#); [Isa. 11:1-16](#); [Jer. 33:19-21](#)). In His relationship to Israel as her king, He was born to rule over her ([Luke 1:32-33](#)). The people of Israel rejected Him as their king ([Mark 15:12-13](#); [Luke 19:14](#)). In His death it was posted on the cross that He died as a king ([Matt. 27:37](#)). It is in keeping with this that when He comes again, He comes as the King who will fulfill prophecies of His ruling over the Davidic kingdom ([Rev. 19:16](#)). In addition to reigning over Israel as the Son of David, Christ is also King of Kings over the entire earth, and this includes, of course, the Gentile world. As [Psalm 72:8](#) states, "He will rule from sea to sea and from the River to the ends of the earth." The fact that Christ will reign over the entire world is taught by many Scriptures ([Isa. 2:1-4](#); [9:6-7](#); [11:1-10](#); [16:5](#); [24:23](#); [32:1](#); [40:1-11](#); [42:3-4](#); [52:7-15](#); [55:4](#); [Dan. 2:44](#); [7:27](#); [Micah 4:1-8](#); [5:2-5](#); [Zech. 9:9](#); [14:16-17](#)). These verses demand a literal kingdom and a literal reign of Christ on earth.

In Christ's reign over the people of Israel, David will be resurrected as king and serve as a regent under Christ ([Jer. 30:9](#); [33:15-17](#); [Ezek. 34:23-24](#); [37:24-25](#); [Hosea 3:5](#)). The twelve apostles also will have part in the reign of Christ on earth and will judge the twelve tribes of Israel ([Matt. 19:28](#)). The divine kingdom of Christ in the Millennium is clearly over the entire earth in fulfillment of [Psalm 2:6-9](#) ([Ps. 72:8](#); [Dan. 2:35](#); [7:14](#); [Micah 4:1-2](#); [Zech. 9:10](#)). This is in keeping with His title in [Revelation 19:16](#) as "king of kings and lord of lords." The millennial kingdom will be an absolute rule of Christ, and it will involve judgment on any who oppose Him ([Ps. 2:9](#); [72:9-11](#); [Isa. 11:4](#)).

Righteousness and justice will characterize the millennial kingdom, in contrast to the corrupt governments of our present world. In keeping with this, [Psalm 2:10-12](#) speaks of His wrath, and [Isaiah 11:3-5](#) gives assurance that the poor and the meek will be dealt with righteously. Because all those who enter the Millennium are either resurrected saints or people who have been born again, in the early stages of the Millennium, particularly, there will be a righteous manner of life in the world such as the world has never seen.

### **The Spiritual Life in the Millennium**

Though the millennial kingdom is a political kingdom, it nevertheless will provide a context for a high level of spiritual life and experience. Though Christ reigns in the hearts of His followers now, in the millennial kingdom this will be universal, political, and visible. An important part of this is the fact that Christ will be visibly present and the world will be able to see His glory ([Matt. 24:30](#)). [Psalm 72:19](#) also mentions that the whole earth will be filled with His glory. In addition to other aspects of the spiritual life, full knowledge of God and His ways are indicated, as stated in [Isaiah 11:9](#) : "They will neither harm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the Lord as the waters cover the sea." In contrast to the Mosaic Law, which was written on tables of stone, God will put His truth in the heart of man, and all will know the facts about Jesus Christ ([Jer. 31:33-34](#)). God will also forgive their sins and pour out His blessings upon them. The spiritual life in the Millennium will be manifested in righteousness among the saints, who will flourish ([Ps. 72:7](#)). In addition to the kingdom being righteous in relation to spiritual life, it will also be a time of peace, when nations no longer fight each other, and interpersonal relationships will be peaceful. [Isaiah 2:4](#) states, "He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore." In keeping with righteousness and peace, there will be universal joy, as stated in [Isaiah 12:3-4](#): "With joy you will

draw water from the wells of salvation. In that day you will say: 'Give thanks to the Lord, call on his name; make known among the nations what he has done, and proclaim that his name is exalted.'"

In keeping with these predictions, the power of the Holy Spirit will work in the millennial scene. Saints in the Millennium will be indwelt by the Holy Spirit, even as they are in the present age ([Isa. 32:15; 44:3; Ezek. 39:29; Joel 2:28-29](#)). The millennial kingdom will manifest a high level of spiritual life unequalled in any previous dispensation.

### **The Millennial Temple**

In [Ezekiel 40:1-46:24](#) the millennial temple is described, a huge building rich in spiritual meaning. The spiritual significance of the millennial temple will differ from the importance of the temple under the Mosaic Law, but it will provide a means of worship of God, including animal sacrifices. Though animal sacrifices in themselves do not provide any relief from sin, as was true in the Old Testament, millennial sacrifices will look back to the cross even as sacrifices in the Mosaic period looked forward to the cross. Though some have opposed the idea of animal sacrifices in the Millennium on the ground that Christ's sacrifice was sufficient, there does not seem to be any other suitable explanation of the details of the millennial kingdom and the details of the sacrificial system in the millennial kingdom as provided in Ezekiel. During the present age the Lord's Supper is the scriptural reminder of the sacrifice of Christ.

### **The Social and Economic Characteristics of the Millennium**

The Millennium will also provide a high level of social and economic characteristics for the entire earth. Probably the majority of those living in the Millennium will be saved. **Only saved people will enter the Millennium, and those born during the thousand years of Christ's reign will, of course, need to receive Christ as Savior and be born again.** Because there is such universal knowledge of Christ and because Satan is bound and cannot oppose this, it would seem that the great majority of those who live in the millennial kingdom will be saved **even though at the end of the Millennium there will be a rebellion on the part of those who are not actually saved.** The millennial kingdom will also be a time of great prosperity, and there will be no poor people or people suffering from lack of economic needs. The curse on the ground pronounced after Adam's sin will be lifted, and even the desert will produce abundant crops ([Isa. 32:14-15; 35:1-2](#)). It will be a time of general prosperity for the entire earth ([Jer. 31:12; Ezek. 34:25-29; Joel 2:21-27; Amos 9:13-14](#)). In the millennial kingdom each of the twelve tribes of Israel will have its designated portion of the promised land as indicated in [Ezekiel 48](#). One of the outstanding features of **the Millennium is that there will be no war.** Accordingly, expenditures necessary to support a military branch of the government will be turned into improvement of the social and economic life in the Millennium. Contributing to peaceful circumstances, there will be universal justice. As stated in [Isaiah 11:4](#), "With righteousness he will judge the needy, with justice he will give decisions for the poor of the earth." The earth, which was cursed following Adam's sin, will now bring forth abundantly as stated in [Isaiah 35:1-2](#), "The desert and the parched land will be glad; the wilderness will rejoice and blossom. Like the crocus, it will burst into bloom; it will rejoice greatly and shout for joy. The glory of Lebanon will be given to it, the splendor of Carmel and Sharon; they will see the glory of the Lord, the splendor of our God." There will be abundant rainfall ([Isa. 30:23; 35:7](#)). In general, there will be prosperity under the ideal government of Christ ([Jer. 31:12; Ezek. 34:25-29; Joel 2:21-27; Amos 9:13-14](#)). Apparently, sickness will be less prevalent in the Millennium than in any previous dispensation, and physical difficulties may be healed ([Isa. 29:18; 33:24](#)). Even those who are lame will be healed and those who are dumb will be able to speak ([Isa. 35:5-6](#)). In general, longevity will characterize the human race, for a person who dies at the age of one hundred will be considered a child ([Isa. 65:20](#)). **Because the earth's population has been decimated by the events of the Great Tribulation, those in the Millennium will witness a large increase in the birth rate.** In the book of Jeremiah the Lord says, "From them will come songs of thanksgiving and the sound of rejoicing. I will add to their numbers, and they will not be decreased; I will bring them honor, and they will not be disdained. Their children will be as in days of old, and their community will be established before me; I will punish all who oppress them" (30:19-20). The Millennium will be a golden age to a far greater extent than any previous dispensation.

## Jerusalem in the Millennium

In the Millennium Jerusalem will be exalted as a city and raised topographically above the surrounding land. According to [Zechariah 14:10](#), “The whole land, from Geba to Rimmon, south of Jerusalem, will become like the Arabah. But Jerusalem will be raised up and remain in its place, from the Benjamin Gate to the site of the First Gate, to the Corner Gate, and from the Tower of Hananel to the royal winepresses.” Jerusalem will be greatly enlarged but will include some of the old landmarks such as the Benjamin Gate ([Jer. 37:13](#)) as well as other gates (tech. 14:10). Any close examination of the many particulars that abound in prophecy of this kingdom on earth will make it clear that these prophecies are not being fulfilled in any sense now and that they require a second coming of Christ, a personal return of Christ on earth, and the establishment of His kingdom on earth for a thousand years before the eternal state begins. The millennial kingdom will not be fulfilled in the new earth ([Rev. 21-22](#)), **as in the Millennium there will be sin and death and divine judgment as well as other factors not found in heaven. The Millennium will be fulfilled in the present earth, even though some changes will be made in the earthly situation.**

### ***Detailed Notes From Research(Interpretations and Opinions May Vary):***

There will be two distinct groups occupying the Earth during the millennial kingdom—those with glorified bodies, and those with earthly bodies who lived through the tribulation. Those with glorified bodies consist of the Church, receiving glorified bodies at the rapture ([1 Thessalonians 4:13-18](#); [1 Corinthians 15:21-23](#), [51-53](#)), and those who are resurrected after Christ returns to Earth ([Revelation 20:4-6](#)). Those who have earthly bodies can be subdivided into two groups: believing Gentiles and believing Jews (Israel).

In [Revelation 19:11-16](#), we find the return of Jesus Christ to Earth, known as His second coming. The rapture ([1 Thessalonians 4:13-18](#); [1 Corinthians 15:51-53](#)) is an appearing of Christ in the air, not His second coming. I mention this to make a distinction between the rapture and the second coming of Christ. There is no mention in [Revelation 19-20](#) of any kind of rapture event. **The implication is that saints who are on Earth when Christ returns will remain on Earth to enter the millennial kingdom in their natural bodies.** The only event that results in believers receiving glorified bodies is found in [Revelation 20:4-6](#) where those who became believers during the Tribulation and were killed because of their faith are resurrected. It is also believed that at this same time Old Testament saints will be resurrected, also receiving glorified bodies (see [Daniel 12:2](#)).

[Matthew 25:31-46](#) is another passage that should be considered. This passage is commonly called the separation or judgment of the sheep and the goats. **The sheep and goats refer to righteous and unrighteous Gentiles. Christ will judge the unrighteous Gentiles (goats), and they will be cast into the lake of fire for eternal punishment ([Matthew 25:46](#)).** Therefore, **no unbelieving Gentile will survive to live on into the millennial kingdom.** The righteous Gentiles, or sheep, will live on into the millennial kingdom. They will give birth to children and will populate the Earth.

**So, believing Gentiles, Israel, and resurrected/raptured believers (all of whom have glorified bodies) will occupy the Earth.**

**Children born during the millennial kingdom will have the responsibility of faith in Christ as all people of past ages have (faith in Christ since His coming; faith in God before).** Unfortunately, **not all of the children that are born during the millennial kingdom will come to faith in Christ. Those that do not will be led away by Satan into rebellion against God at the end of the millennial kingdom when Satan is let loose for a short**