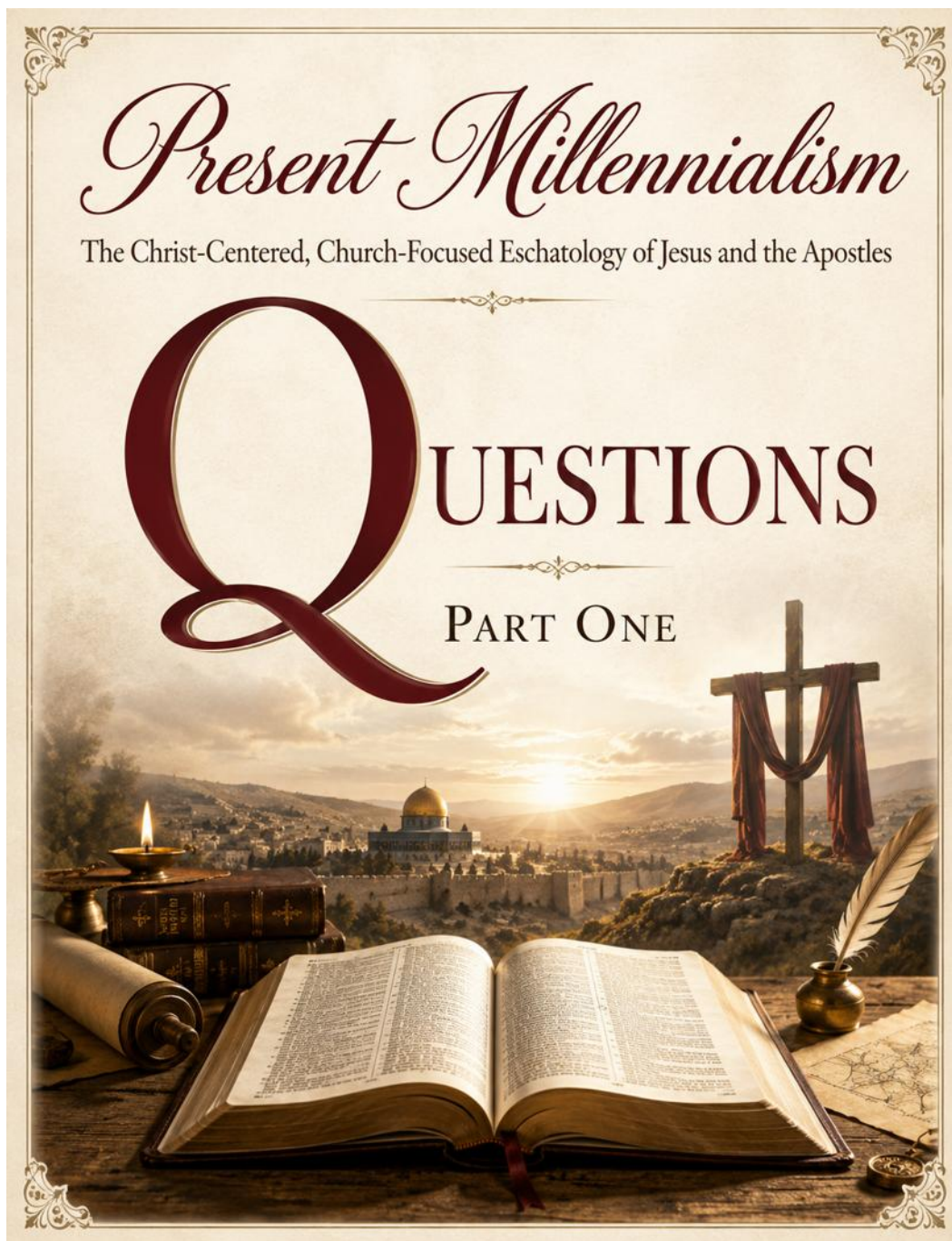




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BIBLE STUDY EDITION

Present Millennialism

COMMON QUESTIONS

The Christ-Centered, Church-Focused Eschatology of Jesus and the Apostles

“The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.”

— Jesus Christ - Luke 17:20-21, KJV

Scope of This Bible Study

For those unfamiliar with Present Millennialism: we are not Preterists; we affirm the future fulfillment of prophecy—including the coming great tribulation, the literal, visible Second Coming of Jesus Christ after the Tribulation, the resurrection of the dead, the final judgment, and the new heavens and new earth. We hold that Christ’s kingdom is present now—He reigns in His church; His kingdom people—so the “thousand years” of Revelation 20 describes this present age, not a post-Parousia earthly utopia. Our hope is not a two-phase program but the consummation at His appearing; until then we preach the gospel, pursue holiness, and watch for His coming.

We follow the Bible’s own pattern of progressive revelation—promise to fulfillment—letting later, clearer texts interpret earlier shadows. Our aim is pastoral clarity: to test the popular future millennium claim by the plain timing statements of Jesus, Paul, and notably Peter, and by the Old-Testament profile of the Day of the Lord. Read as a whole, Scripture yields a coherent, church-centered eschatology that fuels mission now and watchfulness until He comes. What follows is a concise case for present-millennial hope. If you have not read the Brief or the Comprehensive Study Guide on Present Millennialism we suggest you start there. Both are available from the author upon request.

Like the doctrines of the Trinity and Easy Believism, (“accepting Christ as your personal Saviour”), it’s hard to escape the beliefs people have been taught that have been handed down for generations.

Oftentimes a single misinterpreted verse gets planted in our mind and that becomes our filter to reject the vast amount of clear scriptures that paint the bigger picture of Apostolic truth. This is precisely the case with Premillennialism, and the questions addressed in this Q&A are prime examples. The following pages contain real questions from readers and our responses.

FOUNDATIONAL POSITION

Present Millennialism is not Preterism. It affirms a future Great Tribulation, the literal and visible Second Coming of Jesus Christ after the Tribulation, the resurrection of the dead, the final judgment, and the new heavens and new earth. Its central claim is that Christ’s kingdom is present now and that the thousand years of Revelation 20 describe the present age.

Study Chart: The Present-Millennial Timeline

First Coming	Present Kingdom	Great Tribulation	Second Coming	Eternal State
The King came; the kingdom was inaugurated.	Christ reigns through His church; the saints are kings and priests.	The pit is opened; the beast is released; the witnesses finish their testimony.	Resurrection, gathering, judgment, and the passing of heaven and earth.	New heavens and new earth; everlasting life and final punishment.

the Second Coming does not begin the millennium; it ends the present reign and brings the consummation.

Question 1: What About the Six Days of Creation and the Seventh-Day Rest?

This question arises from the common interpretation of Genesis chapter one, where God created the earth in six days and rested on the seventh day. Many believe this pattern corresponds to approximately 6,000 years of biblical history followed by a seventh 1,000-year period of rest. We embrace that overall pattern: approximately 4,000 years from Creation to Christ and approximately 2,000 years from Christ until now, totaling about 6,000 years. This leaves the seventh 1,000-year period—the final period of rest.

However, that seventh 1,000-year rest is not a future earthly millennium. It represents the eternal state. We have already entered the seventh 1,000-year period chronologically, yet the world is plainly not experiencing a millennial utopia. This demonstrates that the seventh period should not be interpreted as a literal 1,000-year reign of Christ upon the present earth. Rather, the prophetic pattern points to the Second Coming of Jesus Christ, the resurrection, the final judgment, the passing away of the present heavens and earth, and the beginning of God's eternal rest.

Jesus will enter into that final rest at His Second Coming, but it will not be temporary, and it will not take place upon this present earth. It will be His eternal rest in the new heavens and the new earth. There is no room for a 1000 year future reign. The seventh 1,000-year period is therefore symbolic of the eternal state—not a limited, earthly kingdom lasting only 1,000 years. Once Christ returns, there is no additional earthly age to follow. The resurrection occurs, death is destroyed, heaven and earth pass away, the final judgment takes place, and eternity begins. The resurrection and the judgment take place on the **last day**, not 365,000 days before the last day.

Christ's present earthly rest of peace, joy, righteousness, and spiritual refreshing began at His first coming. At that time, biblical history was only about 4,000 years old, so this present spiritual rest cannot itself be identified with the seventh 1,000-year period. Christ's present kingdom has now continued for approximately 2,000 years through His Church. It will not be followed by another temporary earthly kingdom or by an extension of the present world for an additional literal millennium.

The actual fulfillment of the seventh-day pattern begins at the Second Coming of Jesus Christ. At that time, the dead are raised, the saints are gathered, the final judgment occurs, and the present heavens and earth pass away, as described in 2 Peter chapter 3. Then the eternal state begins. Therefore, the seventh 1,000-year rest is not a future millennial kingdom on this earth; it is the everlasting rest of God in the eternal kingdom.

This pattern does not give us a date for Christ's return, but it does emphasize the urgency of the hour. If the six-thousand-year pattern has run its course and humanity has already entered the seventh period, then we are not waiting for another long earthly age or a future temporary millennium. Christ is due to return and bring His Kingdom to its final and eternal consummation. His present spiritual Kingdom will be completed at His appearing, when the dead are raised, the saints are gathered, the final judgment takes place, the present heavens and earth pass away, and the everlasting Kingdom begins.

The seventh-day pattern therefore calls the Church to watchfulness, holiness, and urgency. The next great event is not the beginning of a temporary earthly reign, but the return of Jesus Christ and the inauguration of the eternal state.

For those who doubt that Christ's present rest and His earthly kingdom are already here now, we have provided conclusive scriptural support for both, with as little commentary as possible, beginning with the rest:

Isaiah 28:11-12, KJV

For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

The earthly rest came when Jesus came 2,000 years ago as the prophet Isaiah foretold of the Messiah. In Isaiah 28 the Lord offers His people rest and refreshing (v. 12), but they mock the simplicity of His word (vv. 9–10) and so receive a sign of judgment in stammering lips and other tongues (vv. 11–13). The New Testament locates this offer and its crisis at Christ's first coming: Jesus gives the promised rest (Matt 11:28–30), and we who believe enter that rest (Heb 4:3), while Paul cites Isaiah's "another tongue" as a sign against unbelief (1 Cor. 14:21). Thus Isaiah 28:9–13 is not necessarily a study tip ("line upon line") but a gospel moment—rest offered in Christ (which is Christ in you), refused by scoffers, and sealed by judgment—inaugurated then and consummated in the eternal kingdom.

The Present Kingdom and Reign Came When the King Came

The following passages strongly support one present, Davidic-Messianic kingdom that began with Christ and continues unbroken to the end.

In the New Testament

- Luke 17:20-21 - The kingdom of God cometh not with observation... for, behold, the kingdom of God is within you.
- Matthew 12:28 - If I cast out devils by the Spirit of God, then the kingdom of God is come unto you.
- Luke 11:20 - If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.
- Mark 1:15 - The time is fulfilled, and the kingdom of God is at hand.
- Luke 16:16 - Since John, the kingdom of God is preached, and every man presseth into it.
- John 3:3, 5 - The new birth is the entrance into the kingdom of God.
- Romans 14:17 - The kingdom of God is righteousness, peace, and joy in the Holy Ghost.
- 1 Corinthians 4:20 - The kingdom of God is not in word, but in power.
- Colossians 1:13 - Believers have already been translated into the kingdom of His dear Son.
- Hebrews 12:28 - We are receiving a kingdom which cannot be moved.
- Revelation 1:9 - John was already a companion in the kingdom and patience of Jesus Christ.
- Luke 1:32-33 - Christ reigns forever; of His kingdom there shall be no end.
- Matthew 28:18 - All power is already given to Jesus in heaven and in earth.
- Acts 2:30-36 - The risen Jesus is seated on David's throne and made Lord and Christ.
- 1 Corinthians 15:25-26 - He must reign until all enemies are under His feet; then comes the end.

In the Prophets and Psalms

- Daniel 2:44 - God sets up a kingdom that shall never be destroyed.
- Daniel 7:14, 27 - The Son of Man receives everlasting dominion, and the saints receive the kingdom.
- Isaiah 9:6-7 - The government is upon Messiah's shoulder, and His kingdom has no end.
- Psalm 110:1-2 - The enthroned King rules in the midst of His enemies.
- Zechariah 6:13 - One Priest-King sits upon one throne.
- Amos 9:11; Acts 15:16-17 - James applies the restoration of David's tabernacle to the present Gentile ingathering.
- Isaiah 52:7; Romans 10:15 - The gospel proclamation announces: Thy God reigneth.
- Zechariah 9:9-10 - The same King who comes meekly extends His dominion from sea to sea.

Taken together, these passages form a cohesive case that the Davidic-Messianic kingdom is present now and continues without interruption to the end. Christ is enthroned already—made Lord and Christ on David's throne

(Acts 2:30–36), possessing all power... in heaven and in earth (Matt. 28:18), and ruling in the midst of his enemies (Ps. 110:1–2), which matches Paul’s “He must reign, till he hath put all enemies under his feet... then cometh the end” (1 Cor. 15:25–26). Believers are not waiting to enter;

God hath translated us into the kingdom of his dear Son (Col. 1:13), we are receiving a kingdom which cannot be moved (Heb. 12:28), and John is our companion... in the kingdom already (Rev. 1:9). This aligns with the prophetic promise of a reign that begins and shall have no end (Luke 1:32–33; Isa. 9:6–7) and with Daniel’s vision of a kingdom God set up that shall never be destroyed (Dan. 2:44; 7:14,27).

Even the restoration promise—raising up the tabernacle of David—is applied to the present Gentile ingathering (Amos 9:11; Acts 15:16–17). With the kingdom come upon you/at hand (Matt. 12:28; Mark 1:15; Luke 11:20; 17:21), Scripture supplies strong evidence for one present, ongoing Davidic reign that grows and culminates in glory, while offering little textual necessity—or space—for a second, separate kingdom.

How these imply “only one”: the kingdom is described as everlasting, without end, already received, and exercised by one Priest-King on one throne from His exaltation until the end. That’s a single, present kingdom that grows and culminates—no second, separate kingdom is required. the Second Coming does not begin the millennium; it ends it. (1 Cor. 15:22–26, 51–54, Matt. 13:38–43)

KEY CONCLUSION

The kingdom is everlasting, already received, and exercised by one Priest-King from His exaltation until the end. the Second Coming does not begin the millennium; it ends it.

Question 2: How would you explain Revelation 20:4-6?

By interpreting it correctly. Unfortunately, this one passage, incorrectly interpreted, has caused many to overlook or overrule sound Apostolic Eschatology. The passage in focus is complex in nature and is presented in a book filled with hyperbolic and symbolic language—one we do not use to establish doctrine but to confirm it with the numerous clear teachings in the Gospels and Epistles (that explicitly establish a position contrary to premillennialism).

Furthermore, It should be explicitly clarified here that Revelation chapter 20 never says that the millennium occurs after the Second Coming. That belief has been entirely presumed by dispensationalists since the inception of premillennialism almost 1900 years ago and yet, no premillennialists seem to have questioned it.

That being said, we do not need to adjust the common Premillennial interpretation to fit other Scripture. When properly parsed, we will demonstrate the text itself invalidates the possibility of a future thousand-year kingdom. We must read it carefully and rightly divide the Word to find the author's true intent. We will see that this passage, when correctly interpreted, aligns perfectly with the extensive volume of scripture that supports Present Millennialism. We'll come back to verse 4 shortly, but laying the foundation for the timeline, we must start with verses 5–6. Let's break it down:

(5) But the rest of the dead	This indicates two groups of dead; the 'dead' and the 'rest of the dead.' (v. 4 tells us) the 'dead' were martyred during the tribulation. The 'rest of the dead' would include ALL other dead people in history. *Note: this phrase allows for some people to still be alive but belong to neither of the 2 groups of the dead.
lived not again until	Although dead, this implies the 'rest of the dead' will live again
until the thousand years were finished.	Yes, they 'lived again', but not until the 1,000 years have finished.
This is the first resurrection.	When they live again, we will have the first resurrection. There have been no previous resurrection(s), and now the 1,000 years have finished.
(6) Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power,	The partakers of this FIRST resurrection are blessed and holy!
but they shall be priests of God and of Christ,	Now the 'dead' who were martyred (v4) and were priests of God and Christ also partake in the first resurrection AFTER the 1,000 years have finished.
and shall reign with him a thousand years.	And they reign with him for 1,000 years! This proves that all are resurrected after the 1,000 years have finished.

Those who were DEAD and not resurrected until AFTER the 1,000 years also lived and reigned with Christ for 1,000 years! How is this possible? How can they be dead and live and reign at the same time? They cannot be reigning from heaven because that would require a PRIOR resurrection and the FIRST resurrection is after the 1,000 years. John said four times that the resurrection would be on the last day. The only realistic solution is that "they," as a group (the church) lived and reigned for the duration of the 1,000 years; not every individual. Individuals alive during the millennium (including us now) live, reign, and die! Many will be killed during the tribulation but we will all be resurrected at the end of the millennium at the second coming of Christ. Those who are still alive are the remnant of the church who survived the tribulation. "For this we say unto you... that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep [dead]." (1 Thess. 4:15)

Textual Summary

First, if we are willing to accept that Revelation's 1,000 years is symbolic of the time between Christ's first coming and His Second Coming (in a book profusely populated with symbolism), then we need not reinvent the scriptural terms and clear passages that directly conform to Present Millennialism; instead we establish them as written.

This first resurrection occurs AFTER the thousand years and those who participate in it are "blessed and holy" and reign with Christ 1,000 years. The false assumption is that every individual reigns for the full one 1,000 years, but that's not true; we reign as a group; the church. Some of these blessed and holy people DIE during the 1,000-year reign and remain dead until after the 1,000-year reign at the FIRST resurrection. Here the Bible tells us exactly that in verse 4:

Revelation 20:4-6, KJV

And I saw thrones, and they sat upon them, and judgment was given unto them: 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, or in their hands; and they lived and reigned with Christ a thousand years.

These people did not worship the beast during the tribulation and were KILLED. In order for them to reign in FUTURE millennium, they would have to be resurrected BEFORE the millennium, but the Bible says the FIRST resurrection is AFTER the 1,000 years. The only way to reconcile this is with Present Millennialism. The Millennium is now. We as the members of the church are reigning with Christ Now (see Q#1). Many have died already and many will die for not worshipping the beast. The church as a Whole reigns with Christ the entirety of the 1,000 years, not as individuals. When the Great Tribulation ends, the Millennium also ends and we partake in the first resurrection!

Revelation 20:3–6 — clear and simple

1. Jesus is King now. (John 18:37) The "thousand years" pictures this long time while Jesus rules on the earth in his bodily temple—the church; Apostolic Holy Ghost-filled believers. (Luk 17:21, Rom 14:17, Col. 1:13)
2. Apostolics are reigning with Him now. We "reign" by believing, obeying, praying, and spreading the gospel. It's the church as a whole that reigns through the whole period—not each person for a full 1,000 years.
3. Some believers are killed for Jesus during this time. Revelation 6:9–11 shows them:

"I saw under the altar the souls of them that were slain for the word of God..." They've been killed, awakened and given white robes, and told to "rest yet for a little season until their fellow servants are also killed."

4. Revelation 20 talks about these same people.

"I saw the souls of them that were beheaded for the witness of Jesus... and they lived and reigned with Christ a thousand years." (Rev 20:4, KJV) They reigned on the earth but have been killed and are dead (sleeping or resting) while the remainder of the church continues on earth.

5. What about the "first resurrection"? Revelation 20:5–6 says:

Revelation 20:4-6, KJV

"The rest of the dead 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... they shall be priests of God and of Christ, and shall reign with him a thousand years." Read simply: the first resurrection happens after the thousand years finish. Many saints die during the thousand years (some are those martyrs under the altar). They wait, safe and blessed, and are raised in that first resurrection—the second death cannot touch them. This includes all that have died in the Lord, both Old and New Covenant saints. This occurs at the Second Coming at the end of the World.

(Ps 71:20, Dan 12:1-3, Matt 25:31-46, John 6:39, 40, 44, 54, 1 Cor. 15:21).

6. So what's the timeline?

- Now: Jesus reigns; the church reigns with Him; some are martyred and rest under the altar.
- End of the thousand years: the first resurrection—the blessed and holy are raised; the second death has no power over them, the Second Coming of Christ, (Matt 24:29-31), the judgment throne of Christ (Matt 25:31-46, Rev. 20:11-15), the cosmos pass away (2 Peter 3), the eternal state begins.

It is extremely significant to note at this time that Revelation 20:6 says that we will reign with him as kings and priests for 1,000 years. But Revelation 1:6 says that we have already been made kings and priests:

“And hath made us kings and priests unto God and his Father...” This connection alone tells us that we are in the 1,000-year millennium now.

It should also be noted here that this first resurrection after the 1,000 years corroborates John's claims (4 times) and Martha who agreed the resurrection occurs on the last day, Jesus' claim it would be during the harvest at the end of the world, and Paul's declaration it would occur at the coming of the Lord, “and then cometh the end.” The premillennial interpretation of Rev. 20 forces the reader to deny or redefine all of these terms, e. g., the last day is not the last day, the end of the world is not the end of the world, and the end is not the end. Premil essentially rejects the clear, explicit, unanimous claims of Jesus, John, Paul, Matthew, Martha, and Peter.

Bottom line: Revelation 20 doesn't require a later, separate earthly kingdom. It fits perfectly with the Gospels and Epistles: Christ's kingdom is now, His people reign with Him now, the martyrs under the altar

(Rev. 6:9–11) confirm this present era, and the first resurrection comes after the thousand years to raise the blessed and holy who have been resting with Christ and will be raised in the first resurrection at the end of the 1,000 years.

This brings us to Revelation 20:1-3 and the next question...

BOTTOM LINE

Revelation 20 does not require a later, separate earthly kingdom. It fits the Gospels and Epistles: Christ reigns now, His church reigns with Him now, and the first resurrection occurs after the thousand years at His Second Coming and the end of the world.

Question 3: Isn't Satan Loosed when the Bottomless Pit is Opened at the end of the 1000 years?

Correct! The Bible teaches that happens at the FIFTH trumpet during the great Tribulation. The first 5 trumpets are one event, or one “woe” as the Bible says. Then there are two woes after: the sixth and seventh trumpet blasts, respectively. Satan has already been bound 1,000 years; the bottomless pit was sealed for 1,000 years. It was sealed and cannot be opened (Rev. 20:1-4). The pit is opened in Rev. 9:1-11, at the FIFTH Trumpet during the Tribulation. The 1,000 years is almost OVER. At the 7th Trumpet Jesus returns and we have the resurrection and the final judgment (Rev. 11:15-19).

Revelation 9:1-2, 11

(1) And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

(2) And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

(11) And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

Although there is some speculation about who this angel of the bottomless pit might be, there can be no doubt that it is Satan Himself who is the spirit of the beast. The pit has been sealed for 1,000 years and now the pit is opened (at the fifth trumpet during the Tribulation). The thousand years is at its end. The Bible tells us that Satan will be released when the pit is opened (Rev. 20:3). Next we will see that indeed the beast was also released from the bottomless pit at this time. We all know the two witnesses prophesy for 1260 days during the Great Tribulation and that they are overcome at the very end of the Tribulation. What most people overlook is who overcomes them.

Revelation 11:3, 7

(3) And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

*(7) And when they shall have finished their testimony, **the beast that ascendeth out of the bottomless pit** shall make war against them, and shall overcome them, and kill them.*

The two witnesses that finished their testimony and the beast has come out of the bottomless pit. It had been sealed for 1000 years and now it is opened. The 1000 years are over, not beginning. What follows immediately is the end of time, and there is no space for a 1,000-year earthly kingdom.

Revelation 11:15, 18

(15) And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

SEQUENCE EMPHASIZED IN THE STUDY

The pit is opened at the fifth trumpet during the Great Tribulation; the beast ascends from the pit and kills the two witnesses; the seventh trumpet then announces judgment, reward, destruction, and Christ's everlasting reign. The study argues that this sequence leaves no room for a later earthly thousand-year kingdom.

Question 4: Why Only One Future Resurrection at the End of the World?

Because the Bible plainly says so. We agree that the final judgment occurs at the throne of Christ, when the wicked are cast into the lake of fire at the end of the world. Scripture also places the resurrection on the last day, at the end of the world, at the judgment, at the Second Coming, and when the thousand years are finished (Matt. 13; John 12:48; 1 Cor. 15; 2 Peter 3; Rev. 20:4–6). At that time, both the righteous and the wicked are raised to receive their eternal destiny. In plain terms, Jesus explicitly says the Judgment takes place on the last day:

John 12:48

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

Jesus, in no uncertain terms, gave us the same explicit timeframe for the resurrection of the church. Premillennialism must insist that this is a different last day or that here “the last day” does not really mean the last day John 6:39... that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

John 6:4, 44, 54, 11:24

John 6:40... that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

John 6:44 No man can come to me... and I will raise him up at the last day.

John 6:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

John 11:24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. (Acts 24:15)

We know the judgment is in the Last Day, Yet the Bible states explicitly, that the resurrection is also on the last day. This matches Jesus’ parable of the wheat and the tares:

Matthew 13:29-30, 39-40

Matthew. 13:29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

Matthew. 13:30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Matthew. 13:39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels... (Immediately after the tribulation of those days... And he shall send his angels..., and they shall gather together his elect... (Matt 24:29-31))

Matthew. 13:40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

The Apostle Paul confirms the last day, end of the world truth. His description of when it happens is followed by what happens. Paul forbids any possibility of a 1,000-year interlude:

1 Corinthians 15:21-24

*(21) For since by man came death, by man came also the resurrection of the dead.
 (22) For as in Adam all die, even so in Christ shall all be made alive.
 (23) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.
 (24) Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.
 (26) The last enemy that shall be destroyed is death.*

If the last enemy is defeated at the resurrection, how can God's greatest enemy, Satan, be loosed onto the earth 1,000 years later to wage a war against the saints? Satan is loosed at the fifth trumpet during the great tribulation as we have already demonstrated.

1 Corinthians 15:51-55

*(51) Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,
 (52) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
 (53) For this corruptible must put on incorruption, and this mortal must put on immortality.
 (54)... Death is swallowed up in victory.
 (55) O death, where is thy sting? O grave, where is thy victory?*

Jesus said that no man would know the day that heaven and earth would pass away. It will come as a surprise, like a thief in the night at the Second coming according to Peter.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. (2 Peter 3:10)

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. (2 Peter 3:10)

But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. (Matthew 24:43)

Heaven and earth shall pass away: but my words shall not pass away. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. (Mark 13:31-33)

Study Chart: One Climactic Event

Biblical description	Primary passages	Timing marker
Resurrection of the saints	John 6:39-54; 1 Thessalonians 4:16	The last day / the coming of the Lord
Gathering of the elect	Matthew 24:29-31	Immediately after the Tribulation
Judgment of all nations	Matthew 25:31-46; John 12:48	When the Son of man comes / the last day
End of death	1 Corinthians 15:21-26, 51-55	At Christ's coming; then comes the end
Passing of heaven and earth	2 Peter 3:10-13; Revelation 20:11	The Day of the Lord
Eternal state	Matthew 25:46; Revelation 21-22	After final judgment

INTERPRETIVE RULE

Last day means last day. End of the world means end of the world. “Then cometh the end” means the end. The study rejects timelines that preserve a future millennium only by redefining these plain timing expressions.

Question 5: Is Satan Bound Now?

Yes, Satan is bound now—not in the sense that he is inactive or unable to tempt, deceive, or persecute, but in the sense that his former power to hold the nations in darkness and prevent the spread of the Gospel has been restrained. Revelation 20 presents this binding symbolically. Satan is cast into the bottomless pit and restrained “that he should deceive the nations no more, till the thousand years should be fulfilled” (Revelation 20:3). The specific purpose of the binding is therefore connected to the nations. Before Christ, the Gentile world was largely shut out from the covenant knowledge of God; but through the death, resurrection, and exaltation of Jesus Christ, the Gospel was released to every nation, kindred, tongue, and people. Satan could no longer prevent the Kingdom of God from advancing throughout the world.

Jesus had already explained this principle during His earthly ministry. After casting out devils, He said:

Matthew 12:29

“Or else how can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.”

Satan was the strong man, but Jesus entered his domain, bound him, and began spoiling his house. Christ demonstrated His authority over devils, sickness, sin, death, and every power of darkness. The binding of Satan was therefore not postponed until some distant future age. It began through the victorious ministry of Jesus Christ and was confirmed through His death, resurrection, and exaltation. The Gospel’s invasion of the Gentile nations is the evidence that the strong man has been bound and his goods are being taken.

Jesus then entrusted Kingdom authority to His apostles. He told Peter:

Matthew 16:19

“And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.”

Peter used those keys to open the Gospel first to the Jews in Acts 2 and then to the Gentiles in Acts 10. Through the preaching of Jesus Christ, Satan’s hold over the nations was broken. Although Scripture does not explicitly state that Peter personally performed the binding described in Revelation 20, the authority given to him demonstrates the victory and jurisdiction of Christ’s Kingdom over the powers of darkness. The apostolic Church did not enter the world as a helpless institution waiting for a future kingdom. It entered with authority to bind, loose, cast out devils, forgive sins through the Gospel, and bring people out of darkness into the Kingdom of God.

Satan therefore has no rightful authority over Christ or over the people of His Kingdom. Believers have been “delivered...from the power of darkness” and “translated...into the kingdom of his dear Son” (Colossians 1:13). Jesus told His disciples, “I give unto you power...over all the power of the enemy” (Luke 10:19). Satan may still tempt, accuse, deceive, and persecute, but he cannot prevent the Gospel from reaching the nations, and he cannot exercise dominion over those who remain in Christ. The Church is not waiting for Jesus to become King or for Satan to be bound. Jesus reigns now, the Gospel is spreading now, the nations are entering the Kingdom now, and the Church is spoiling the strong man’s house now.

Did Peter Bind Satan?

Though not explicitly stated in Scripture, it is almost incomprehensible that Peter having been given powers to bind whatsoever he desired in heaven and earth, would have overlooked the opportunity to bind Satan. It is the opinion of this author that Satan was the first thing that Peter bound.

Question 6: What Are the Origins of Premillennialism?

Founding figures of premillennialism cannot be attributed to a single individual, as the belief system evolved over centuries. It traces its roots to several early Church Fathers and later theologians, who fall into two main categories: Historic and Dispensational premillennialism.

Historic Premillennialism

This form of premillennialism was embraced by some of the earliest Christian writers, who are considered its first proponents.

They believed Christ's second coming would occur before a literal 1,000-year reign on earth and after the Great Tribulation.

- Papias of Hierapolis (c. 60–130 AD) is one of the earliest documented figures to attest to this belief. As a contemporary of the apostles, his writings, though only existing in fragments today, reportedly spoke of a literal, earthly millennial kingdom.
- Justin Martyr (c. 100–165 AD), in his dialogue with Trypho, defended the belief in a rebuilt Jerusalem and a literal 1,000-year reign of Christ, stating it was the view of many "pure and pious Christians".
- Irenaeus of Lyons (c. 130–202 AD), a disciple of Polycarp, whose work extensively detailed the belief in a future earthly kingdom where the resurrected righteous would reign with Christ.
- Tertullian of Carthage (c. 155–220 AD) and Hippolytus of Rome (c. 170–235 AD) also promoted this view in their writings.

Dispensational Premillennialism

This variant arose much later, in the 19th century, with its own specific set of founding figures. It is distinguished from the historic view by a stronger distinction between Israel and the Church and its popularization of a pre-Tribulation rapture.

- John Nelson Darby (1800–1882), a leader of the Plymouth Brethren in Ireland, is widely credited with developing dispensational theology. This system divides God's work with humanity into different historical periods, or "dispensations," and anticipates a secret rapture of the church before the Great Tribulation.
- C. I. Scofield (1843–1921), an American evangelist, was instrumental in popularizing dispensationalism in the United States. His widely published Scofield Reference Bible became a cornerstone text, spreading the dispensational framework and its end-times timeline to a broad evangelical audience.
- Lewis Sperry Chafer (1871–1952) provided academic support for the movement through his Systematic Theology. He also founded Dallas Theological Seminary, which became a prominent center for dispensational teaching.

Question 7: What About a Pre-Tribulation Rapture?

Q7a: “How can you defend Present Millennialism in light of this verse?”

1 Thessalonians 4:17

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

CONTEXT MATTERS

The so-called pre-Tribulation rapture is constructed by separating texts that use the same event language. The study places 1 Thessalonians 4 back into the context of the coming of the Lord.

The so-called “Pre-Trib rapture is fabricated from scripture taken out of context:

WHEN WILL WE BE “CAUGHT UP TOGETHER”?

At the coming of the Lord (in the context of verse 15).

1 Thessalonians 4:15, 17

*(15) For this we say unto you by the word of the Lord, that we which are alive and remain unto **coming of the LORD...***

*(17) Then we which are alive and remain shall be **caught up** together...*

WHEN IS THE COMING OF THE LORD?

After the tribulation.

Matthew 24:27, 29,31

*(27) ... so shall also **the coming of the son of man** be.*

*(29) **immediately after the tribulation** of those days...*

*(30) ...**they shall see the son of man coming** in the clouds of heaven with power and great glory.*

Him, then shall he sit upon the throne of his glory:

*(31) When the Son of man shall **come** in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:*

WHAT HAPPENS THEN?

At the Judgement:

Matthew 25:32

(32) And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

(33) And he shall set the sheep on his right hand, but the goats on the left.

(34) Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Q7b: “This is the appearing, not the second coming. There is a difference. Can’t you see that?”

If you insist this is only the appearing and a separate, prior event, then you must contend with these three contradictions:

1. The text explicitly states the so-called “rapture” occurs at “the coming of the Lord” (v.15). There is no possible means to get around this other than to reject the plainly stated Word of God.
2. The appearing and the coming are not two different events. The Bible explicitly states that they are the same event:

Malachi 3:2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

Matthew 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

1 John 2:28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

3. The Bible tells us the living and the dead shall be judged at His appearing:

2 Timothy 4:1

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

WHEN ARE THE DEAD JUDGED?

At the end of the world:

Revelation 20:11-15

(11) And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

(12) And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

(13) And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

(14) And death and hell were cast into the lake of fire. This is the second death

(15) And whosoever was not found written in the book of life was cast into the lake of fire.

Here's a concise cross-reference list of shared terms/themes that appear in the main pre-Tribulation "rapture" passages (esp. 1 Thess 4:13–18; 1 Cor. 15:51–52; John 14:1–3; Titus 2:13, etc.) and in classic Second Coming texts (Matt 24; Mark 13; Luke 17/21; 2 Thess 1–2; Rev 11, 14, 19, etc.). Use it to show the overlap in vocabulary and imagery.

Shared Terms and Cross-References

1. Trumpet / trump • Pre-Tribulation: 1 Cor. 15:52 ("last trump"), 1 Thess. 4:16 ("trump of God"). • Second Coming: Matt. 24:31;
2. Rev. 11:15.
3. Angels / reapers • Pre-Tribulation: 1 Thess. 4:16 (archangel). • Second Coming / Wheat & Tares: Matt. 24:31; 2 Thess. 1:7; Matt. 13:39–41 ("the reapers are the angels... the Son of man shall send forth his angels").
4. Clouds • Pre-Tribulation: 1 Thess. 4:17. • Second Coming: Matt. 24:30; Rev. 1:7; Acts 1:9–11.
5. Coming (parousia) • Pre-Tribulation: 1 Thess. 4:15. • Second Coming: Matt. 24:27, 37, 39; 2 Thess. 2:8; James 5:7–8.
6. Appearing (epiphany) / revelation • Pre-Tribulation hope: Titus 2:13; 1 Cor. 1:7; 1 Pet. 1:7, 13. • Second Coming: 2 Thess. 2:8
7. ("brightness of his coming"); 2 Thess. 1:7 ("revelation ... with his mighty angels").
8. Glory • Pre-Tribulation: Titus 2:13; Col. 3:4. • Second Coming: Matt. 25:31; 2 Thess. 1:10.
9. Shout / voice • Pre-Tribulation: 1 Thess. 4:16 ("with a shout, ... voice of the archangel"). • Resurrection/Judgment: John 5:28–29
10. ("hear his voice").
11. Thief • Pre-Tribulation context: 1 Thess. 5:2–4. • Second Coming: Matt. 24:43–44; 2 Pet. 3:10; Rev. 16:15.
12. Day of the Lord / Day of Christ • Pre-Tribulation frame: 1 Thess. 5:2; Phil. 1:6, 10; 2:16; 1 Cor. 1:8. • Second Coming: 2 Thess. 2:2
13. –3; 2 Pet. 3:10.
14. Gathering • Pre-Tribulation/hope language: 2 Thess. 2:1 ("our gathering together unto him"). • Second Coming / Wheat & Tares:
15. Matt. 24:31; Mark 13:27; Matt. 13:30, 41–43 ("gather ye together first the tares... then gather the wheat... angels gather out of his kingdom").
16. Harvest (Wheat & Tares) • Key: Matt. 13:39–40 — "the harvest is the end of the world." • Parallels: Rev. 14:14–20
17. (earth's harvest); links with trumpet/angels/gathering above.
18. Resurrection / rising • Pre-Tribulation: 1 Thess. 4:16; 1 Cor. 15:52. • Second Coming: John 6:39–40, 44, 54 ("last day"); Rev. 20:4
19. –6.
20. Watch / be ready • Pre-Tribulation context: 1 Thess. 5:6. • Second Coming: Matt. 24:42–44; Mark 13:33–37; Luke 21:36; Rev. 16:15.
21. Wrath / vengeance • Pre-Tribulation discussions: 1 Thess. 1:10; 5:9. • Second Coming: 2 Thess. 1:7–8; Rev. 6:16–17.
22. Last / end (of the world) • Pre-Tribulation: 1 Cor. 15:52 ("last trump"). • Second Coming / Wheat & Tares: Matt. 13:39–40, 49
23. ("end of the world"); Matt. 24:29–31; Matt. 28:20.
24. Judgment fire / weeping and gnashing (Wheat & Tares) • Matt. 13:40–42 (tares cast into a furnace of fire; "weeping and gnashing of teeth"). • Parallels: Mal. 4:1–3; Rev. 19:20; 20:15; 2 Thess. 1:8.

25. Righteous shine (Wheat & Tares) • Matt. 13:43 — “Then shall the righteous shine forth as the sun...” • Parallels: Dan. 12:3; Col. 3:4.
26. Order/sequence note (Wheat & Tares) • Matt. 13:30, 41–43 — tares addressed first, then wheat gathered; angels execute the sort. Use when comparing proposed orders of removal.
27. Son of Man agency • Matt. 13:41 — “The Son of man shall send forth his angels...” • Parallels: Matt. 24:30–31; Rev. 14:14.
28. Field = the world (Wheat & Tares frame) • Matt. 13:38 — “The field is the world”; v. 41 “gather out of his kingdom all things that offend,” tying present-kingdom language to the harvest at the end of the world.
29. Trumpet / trump 1 Cor. 15:52; 1 Thess. 4:16 Matt. 24:31; Rev. 11:15
30. Angels / reapers 1 Thess. 4:16 Matt. 24:31; 2 Thess. 1:7; Matt. 13:39–41
31. Clouds 1 Thess. 4:17 Matt. 24:30; Rev. 1:7; Acts 1:9–11
32. Coming (parousia) 1 Thess. 4:15 Matt. 24:27, 37, 39; 2 Thess. 2:8; James 5:7–8
33. Appearing / revelation Titus 2:13; 1 Cor. 1:7; 1 Pet. 1:7, 13 2 Thess. 2:8; 2 Thess. 1:7
34. Glory Titus 2:13; Col. 3:4 Matt. 25:31; 2 Thess. 1:10
35. Shout / voice 1 Thess. 4:16 John 5:28–29
36. Thief 1 Thess. 5:2–4 Matt. 24:43–44; 2 Pet. 3:10; Rev. 16:15
37. Day of the Lord / Day of Christ 1 Thess. 5:2; Phil. 1:6, 10; 2:16; 1 Cor. 1:8 2 Thess. 2:2–3; 2 Pet. 3:10
38. Gathering 2 Thess. 2:1 Matt. 24:31; Mark 13:27; Matt. 13:30, 41–43
39. Harvest — Matt. 13:39–40; Rev. 14:14–20
40. Resurrection / rising 1 Thess. 4:16; 1 Cor. 15:52 John 6:39–40, 44, 54; Rev. 20:4–6
41. Watch / be ready 1 Thess. 5:6 Matt. 24:42–44; Mark 13:33–37; Luke 21:36; Rev. 16:15
42. Wrath / vengeance 1 Thess. 1:10; 5:9 2 Thess. 1:7–8; Rev. 6:16–17
43. Last / end (of the world) 1 Cor. 15:52 Matt. 13:39–40, 49; Matt. 24:29–31; Matt. 28:20
44. Judgment fire / weeping & gnashing — Matt. 13:40–42; Mal. 4:1–3; Rev. 19:20; 20:15; 2 Thess. 1:8
45. Righteous shine Col. 3:4 (appear with Him) Matt. 13:43; Dan. 12:3
46. Order / sequence note — Matt. 13:30, 41–43 (tares addressed first; wheat gathered)
47. Son of Man agency — Matt. 13:41; Matt. 24:30–31; Rev. 14:14
48. Field = the world — Matt. 13:38, 41

Parable of the Wheat & Tares — Key Parallels

Core text: Parable Matt. 13:24–30; Interpretation Matt. 13:36–43.

- Harvest / Reapers (angels)
Matt. 13:39 — “the harvest is the end of the world [age]; the reapers are the angels.”
Parallels: Matt. 24:31 (angels gather), Rev. 14:14–20 (earth’s harvest), 1 Thess. 4:16 (archangel).
- End of the Age (timing marker)
Matt. 13:39–40 — harvest at the end of the age.
Parallels: Matt. 24:3, 29–31; John 6:39–40 (“last day”); 2 Thess. 1:7–10.
- Gathering / Sorting (two groups)
Matt. 13:30, 41 — “gather ye together first the tares... then gather the wheat into my barn”; angels “gather out of his kingdom all things that offend.”
Parallels: Matt. 24:31 (gather his elect), Mark 13:27, Rev. 14:17–19 (two harvests).
- Tares Bundled First / Judgment Fire
Matt. 13:30, 40–42 — tares bundled first to burn; “furnace of fire... weeping and gnashing of teeth.”
Parallels: Mal. 4:1–3 (stubble/burned), 2 Thess. 1:8 (flaming fire), Rev. 19:20; 20:15.
- Righteous Shine
Matt. 13:43 — “Then shall the righteous shine forth as the sun in the kingdom of their Father.”
Parallels: Dan. 12:3 (shine as stars), Col. 3:4 (appear with Him in glory), Matt. 25:31–34.
- Field = the World / Present-Kingdom Frame
Matt. 13:38, 41 — the field is the world; the Son of Man sends forth his angels to gather out of his kingdom (implies the kingdom is already operative, even as evil remains until the harvest).
Parallels: Ps. 110:2 (rule in the midst of enemies), 1 Cor. 15:25 (He must reign till...).
- Stumbling Blocks Removed
Matt. 13:41 — angels gather “all things that offend [stumbling blocks] and them which do iniquity.”
Parallels: Matt. 24:12–13 (lawlessness), Rev. 21:27 (nothing unclean enters).
- Son of Man Agency
Matt. 13:41 — “The Son of Man shall send forth his angels...”
Parallels: Matt. 24:30–31; Rev. 14:14 (Son of Man on a cloud).

How to Use the Comparison

- Show overlap with “rapture” terms: angels, harvest, gathering, trumpet/voice, clouds, appearing/glory occur in both the classic “rapture” texts (1 Thess. 4; 1 Cor. 15) and Jesus’ end-of-age harvest scene (Matt. 13; 24).
- Emphasize Jesus’ timing key: the harvest = end of the age (Matt. 13:39–40), with angels doing the gathering and judgment—language reused in Matt. 24:31 and Rev. 14.
- Note sequence nuance: in the parable the tares are dealt with first (Matt. 13:30, 41–42), then the wheat shines—useful when comparing proposed orders of removal.

Comparison Chart: “Rapture” Language and Second-Coming Language

Shared term	Classic “rapture” passages	Second Coming / end-of-age passages
Trumpet	1 Cor. 15:52; 1 Thess. 4:16	Matt. 24:31; Rev. 11:15
Angels / reapers	1 Thess. 4:16	Matt. 24:31; 2 Thess. 1:7; Matt. 13:39–41
Clouds	1 Thess. 4:17	Matt. 24:30; Rev. 1:7; Acts 1:9–11
Coming	1 Thess. 4:15	Matt. 24:27, 37, 39; 2 Thess. 2:8
Appearing / revelation	Titus 2:13; 1 Pet. 1:7, 13	2 Thess. 1:7; 2:8
Gathering	2 Thess. 2:1	Matt. 24:31; Mark 13:27; Matt. 13:30, 41–43
Resurrection	1 Thess. 4:16; 1 Cor. 15:52	John 6:39–54; Rev. 20:4–6
Last / end	1 Cor. 15:52	Matt. 13:39–40; Matt. 24:29–31

Question 8: What About Old Testament Passages That Seem to Describe a Future Earthly Reign?

Premillennial readings often misapply these Old Testament passages by treating them as proofs of a future, earthly thousand-year regime; yet, read in context—and in light of the New Testament—they resolve into one of two horizons: either Christ's present reign (inaugurated at His exaltation and now gathering the nations), or the eternal state (the consummated new creation). In several cases the NT gives an explicit fulfillment marker that settles the timing (e. g., Isa 11:10 → Rom. 15:12; Amos 9:11–12 → Acts 15:16–17; Ps. 110:1–2 → Acts 2:34–36; 1 Cor. 15:25). What follows sorts each commonly cited text into its proper horizon—now or forever—so we honor both the prophetic context and the apostolic interpretation.

Passages Pointing to Christ's Present Reign

- **Psalms 110:1–2** — “Sit at my right hand... rule in the midst of thine enemies.” Proper application: The NT applies this to Jesus' current enthronement (Acts 2:34–36; 1 Cor. 15:25). He reigns now from the Father's right hand while enemies are still present (“in the midst of”), until the final subjugation at His return.
- **Daniel 7:13–14 (with 7:18, 27)** — Son of Man given dominion, glory, and a kingdom. Proper application: This is Jesus' ascension/exaltation kingship (cf. Matt 26:64; Acts 7:56). The saints receive and share that kingdom (Dan 7:18, 27) in the present age as the gospel spreads; consummation comes at the end.
- **Amos 9:11–12** — “Raise up the tabernacle of David... that the residue of men... might seek the Lord.” Proper application:

James explicitly applies this to the church age—Gentile inclusion now (Acts 15:16–17). It's not a future Jewish-only millennium but the present rebuilding in the Messiah through the ingathering of the nations.

- **Isaiah 2:2–4** — nations stream to Zion; swords into plowshares. Proper application: Zion is fulfilled in the heavenly Jerusalem / church (Heb. 12:22–24); the “law/word” going forth = the gospel era disciplining the nations under Christ's present reign.
- **Isaiah 11:10** — “Root of Jesse” stands as an ensign; Gentiles seek Him. Proper application: Paul applies this to Gentile inclusion now (Rom. 15:12); it is not a postponed Jewish-only millennium but the current mission age under the enthroned Messiah.
- **Isaiah 9:6–7** — “the government shall be upon his shoulder... of the increase of his government and peace there shall be no end... from henceforth even for ever.” Proper application: The kingdom begins now with Messiah's advent/exaltation and expands without end. The NT echoes this present Davidic reign: Luke 1:32–33; Acts 2:30–36; Eph. 1:20–22; Col. 1:13.
- **Zechariah 6:13** — “He shall be a priest upon his throne; and the counsel of peace shall be between them both.” Proper application: One Priest-King now seated—fulfilled in Christ's Melchizedek priesthood and present session at God's right hand: Heb. 7:1–3, 17; Heb. 8:1 (“we have such a high priest... sat on the right hand of the throne”).

Passages Pointing to the Eternal State

- **Isaiah 25:6–9** — death swallowed up, tears wiped away. Proper application: Picked up verbatim in Revelation 21:4; this is the new creation, not a temporary thousand years. It describes the final defeat of death and universal joy before God.
- **Isaiah 60:19–22** — “The LORD shall be thine everlasting light... thy sun shall no more go down.” Proper application: Fulfilled in the New Jerusalem (Rev 21:23; 22:5), where God/Lamb are its light. The language is permanent and universal—fits the eternal city, not a time-limited earthly reign.
- **Ezekiel 47:1–12** (flowing river from the temple; trees with healing leaves). Proper application: Typologically fulfilled in Christ and finally in Rev 22:1–2 (river of the water of life from God and the Lamb; tree of life for the healing of the nations).

- **Isaiah 11:6–11** — “wolf... lamb,” “lion... ox,” “they shall not hurt nor destroy in all my holy mountain”; “the earth shall be full of the knowledge of the LORD”; and the Lord shall “set his hand again the second time to recover the remnant of his people.” The surrounding context clearly identifies this prophecy with the first coming of Christ and the kingdom He established. Verse 1 foretells the Rod from the stem of Jesse, verse 2 describes the Spirit of the Lord resting upon Him, and verses 3–5 describe the righteous rule of the Messiah. Verses 6–9 then portray, in symbolic prophetic language, the peace and transformation produced by His reign: people formerly hostile and destructive are reconciled and made peaceable within His holy mountain, His kingdom, as the knowledge of the Lord spreads through the Gospel. Verse 10 declares that the Root of Jesse would stand as an ensign and that the Gentiles would seek Him, which Paul explicitly applies to the present Gentile conversion to Christ in Romans 15:12. Verse 11 continues the same Messianic setting by declaring that the Lord would gather His people “the second time.” This is not a restoration to a future earthly millennium, but the greater gathering under Christ, in which the remnant of Israel and believing Gentiles are gathered into one kingdom through the Gospel. Isaiah 11:6–11 therefore describes the spiritual peace, reconciliation, knowledge of God, and worldwide gathering brought by Christ at His first coming and continuing through His present kingdom. That’s eternal-state imagery, not a provisional millennium.
- **Isaiah 65:17–25** — “new heavens and a new earth,” longevity language: “the child shall die an hundred years old.” Proper application: Isaiah speaks of eternal blessedness in prophetic idiom familiar to his hearers (long life = unbroken blessing). The NT clarifies the final state has no death (Rev. 21:4); the “hundred years” line expresses fullness, not mortality in eternity.
- **Zechariah 14:8–21** — living waters from Jerusalem; universal holiness (“HOLINESS UNTO THE LORD” on bells and pots); all things consecrated. Proper application: The living waters theme blossoms in John 7:37–39 (Spirit) and Rev. 22:1–2 (river of life), and the universal holiness fits the New Jerusalem vision—this is consummation imagery, not a provisional earthly regime.

BOTTOM LINE

Many Old Testament “millennial” proof texts describe either the inaugurated reign of Christ now, shared by the saints, or the consummated glory of the new creation—not a separate, literal 1,000-year earthly regime between them.

Study Chart: The Two Prophetic Horizons

Christ's present reign - now	The eternal state - forever
Psalms 110:1-2	Isaiah 25:6-9
Daniel 7:13-14, 18, 27	Isaiah 60:19-22
Amos 9:11-12	Ezekiel 47:1-12
Isaiah 2:2-4	Isaiah 11:6-9
Isaiah 11:10	Isaiah 65:17-25
Isaiah 9:6-7	Zechariah 14:8-21
Zechariah 6:13	

Final Summary: The Concise Case

- The kingdom of God came when the King came and is present now in righteousness, peace, joy, and power through the Holy Ghost.
- Jesus is enthroned now and must reign until all enemies are placed beneath His feet; then comes the end.
- The church, as a corporate people, reigns with Christ throughout the present millennial age.
- The beast is released near the end of the age during the Great Tribulation, not after a future earthly millennium.

- The resurrection, gathering, judgment, destruction of death, passing of heaven and earth, and beginning of the eternal state converge at the one visible Second Coming of Jesus Christ.
- Old Testament kingdom prophecies find their proper horizon either in Christ's present reign or in the everlasting new creation.

“And these shall go away into everlasting punishment: but the righteous into life eternal.”

— Matthew 25:46, KJV

THE CENTRAL CLAIM

Present Millennialism presents one Christ-centered, church-focused, Apostolic timeline: the kingdom is active now; Christ returns once after the Tribulation; the dead are raised; all are judged; heaven and earth pass away; and the eternal state begins.

Review and Discussion Questions

1. Which New Testament passages most clearly state that the kingdom of God is present now?
2. How does 1 Corinthians 15:25-26 establish one continuous reign of Christ until the end?
3. What role does the word “until” play in the interpretation of Revelation 20:5?
4. How do Revelation 9 and 11 connect the opening of the pit, the beast, the two witnesses, and the end?
5. Why are John 6 and John 12 important to the timing of the resurrection and judgment?
6. What common terms unite 1 Thessalonians 4 with Matthew 24 and other Second-Coming passages?
7. How does the parable of the wheat and tares place the harvest at the end of the world?
8. Which Old Testament prophecies are explicitly applied by the apostles to Christ's present reign?
9. Which prophecies are more naturally fulfilled in the eternal state?
10. How does this framework strengthen the church's mission, holiness, and expectation now?
10. How does this framework strengthen the church's mission, holiness, and expectation now?