

REFUTING PM – PART 11 (THE THOUSAND YEAR REIGN)

I. The PM View:

- A. As we noted in our first study, after the tribulation saints have endured 3 ½ years of intense persecution, Christ will again return to the earth, yet not in a secretive manner. A literal battle called the Battle of Armageddon takes place. The Anti-Christ and his followers will be destroyed. The church age will come to an end, making way for the kingdom age. The tribulation saints who died during the great tribulation will be resurrected, judged, and rewarded. The Old Testament faithful will be raised, judged, and rewarded. Christ will be crowned King of kings and Lord of lords. He will then reign as an earthly king in the city of Jerusalem, occupying the literal throne of David for 1,000 literal years. The Jews will finally have their ancient land promise fulfilled. This 1,000 year period will be total tranquility as Satan will be bound (inactive). Christians will reign as conquerors.
- B. According to William E. Blackstone, the thousand year reign (the millennium) is, “*the doctrine of a future era of righteous government upon the earth, to last as thousand years*” (**Jesus is Coming p. 37**).
- C. Blackstone further asserts: “*This millennium will be chiefly characterized by the deliverance of Jews from all their enemies, recovery of Palestine and the literal reign of the Messiah in unequalled splendor*” (**ibid**).
- D. Again, Blackstone states the millennium will, “*usher in a golden era of righteousness and a government of justice and peace to last a thousand years*” (**ibid**).
- E. The typical PM will tell you this will be a time of total tranquility: Sin will be a thing of the past. Formerly wild and vicious animals will befriend one another and will be so tame as to allow children to securely play in their presence. All people will have their needs met. There will be no poverty. People will have paradise on earth – a utopian life.
- F. Note the following picture taken from PM literature.



- G. The primary text they appeal to is **Rev. 20**. The focus of this study will be on **vs. 1-4**.

II. An Interesting Similarity:

- A. Concerning the Coming of the Lord in the 1st Century:
1. There was a great deal of inspired information recorded concerning His advent.
 2. The information, due to materialistic desires, was vastly misinterpreted.
 3. The Messiah’s deliverance was to be physical.
 4. Like Naaman, the Jews thought they had it all figured out (**cf. 2 Kings 5**).
 5. They were wrong.
 6. They paid the price for their error.

B. Concerning the Coming of the Lord per the PM Mindset:

1. There is a great deal of inspired information recorded concerning His advent.
2. The information, due to materialistic desires, is vastly misinterpreted.
3. The Messiah's deliverance will be physical (for 1000 years).
4. Like Naaman of olden time, PM think they have it all figured out (**cf. 2 Kings 5**).
5. They are wrong.
6. They will pay the price for their error, unless they repent.

III. **Refutation:**

A. The best way to refute this PM view is to demonstrate what it simply cannot be.

1. There is value to this approach and it is a good way to learn to study.
2. Let's say you are driving around the block and you see an unfamiliar woman walking a dog. You may not have the least idea as to the exact identity of the dog walker, but you can automatically know with 100% accuracy some people that she is ***not***.
 - (a) 100% sure she is not your wife, mother, grandmother, sister, etc.
 - (b) There may be some things we will never know for sure about **Rev. 20**; yet, there are some things we can know **Rev. 20:1-4** cannot be teaching and why it cannot be teaching those things.

B. Specifically, then, what is it that **Rev. 20:1-4** cannot be teaching?

1. It ***cannot*** be teaching that the church age comes to an end in order for the kingdom age to begin.
 - (a) The terms "kingdom" and "church" are used interchangeably by Jesus (**Matt. 16:18**).
 - (b) Jesus placed the Lord's Supper in the kingdom (**Lk. 22:29-30**), yet Paul taught its observance in the church (**1 Cor. 11:20-34**).
 - (c) For more information on this subject consult "**Refuting PM – Part 1**."
2. It ***cannot*** be teaching Christ will eventually sit on David's throne reigning as an earthly king over an earthly kingdom.
 - (a) Jesus plainly stated that His kingdom was not an earthly kingdom (**John 18:36; Luke. 17:20-21**).
 - (b) For scripture to be fulfilled Jesus must be both a king and a priest (**Zech. 6:12-13**), yet **Heb. 8:4** will not allow for Jesus to be a priest upon the earth.
 - (c) In **Acts 2:22-36**, an inspired apostle informed an ancient audience that Christ was sitting on David's throne.
 - (d) Jesus has already been crowned King of kings and Lord of lords (**1 Tim. 6:14-15; Rev. 17:14**).
 - (e) For more information on this subject consult "**Refuting PM – Part 1**."
3. It ***cannot*** be teaching that prior to a 1000 year earthly reign Christ will finally make good on the land promise given to the Israelite nation.
 - (a) Both **Josh. 21:43** & **Neh.9:7-8** state that God made good on this promise long ago.
 - (b) For more information on this subject consult "**Refuting PM – Part 1**."

4. It cannot be teaching a literal 1000 year reign of Christ upon the earth beginning His second coming.
 - (a) The apostle Peter gave inspired information about the Lord's second coming. He stated that the earth will be burned up and dissolved (**2 Pet. 3:10-11**).
 - (b) According to **1 Cor. 15:24-28**, the rule of Christ over His kingdom ends at His second coming. The PM have it backwards.
5. It cannot be teaching that a literal 1000 year period is the hope of Israel both national and spiritual.
 - (a) There is one hope for the faithful child of God (**Eph. 4:4**).
 - (b) Inspiration tells us that said hope is not a utopia upon the earth: "*Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time*" (**1 Pet. 1:3-5**).
6. It cannot be teaching that Christians will be conquerors for 1000 years after the second coming.
 - (a) **Rom. 8:37** – Paul said Christians were more than conquerors before Christ returned.
 - (b) This is a key point to tuck away.

C. Four additional key points to consider:

1. Take a moment to consider all of the talking points of PM "1000 Year Reign" that are not mentioned in **Rev. 20:1-4**.
 - (a) The second coming of Christ.
 - (b) A bodily resurrection.
 - (c) A reign upon the earth.
 - (d) The throne of David.
 - (e) The end of the church age.
 - (f) The kingdom age.
 - (g) The coronation of Christ as King.
 - (h) Modern Christians.
 - (i) All Christians from former times.
 - (j) A utopian society.
 - (k) Regrettably, it sure seems those of the PM persuasion have forgotten the following words of inspiration: "*For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book*" (**Rev. 22:18**).
2. Whatever is taught in **Rev. 20:1-4** is time sensitive to a period in which ancient Christians were persecuted.
 - (a) This is borne out by considering **vs. 4**.
 - (b) This is also borne out by considering the remote context of the book (**1:9; 2:17-20; 6:9-10; 7:13-14; et al**).
 - (c) To force **Rev. 20:1-4** into a context beyond antiquity is to do violence to the text.

3. One must remember that the book of Revelation is apocalyptic literature; thus highly symbolic in design. PM fail to consider the book in light of this. For more on apocalyptic literature refer to “**Refuting PM – Part 10.**”
4. Making the 1000 years literal not only violates the design of the book of Rev., but also pushes things into the realm of absurdity.
 - (a) Is the key literal (**vs. 1**)? (**cf. Matt. 18:18**)
 - (b) Is the chain literal (**vs. 1**)? How do you physically bind a spiritual being?
 - (c) Is the bottomless pit literal (**vs. 1, 3**)? (**cf. vs. 7**)
 - (d) Is Satan literally a dragon (**vs. 2**)?
 - (e) Is the seal a literal seal like the stone that sealed Jesus’ tomb (**vs. 3**)?
 - (f) Does the literal chain break so as to loose Satan for a little season (**vs. 4**)?
 - (g) Why then is 1000 years to be made literal? Is it proper exegesis? No; it is sloppy and prejudicial exegesis. The 1000 years is no more literal than the chain, etc.
 - (h) How about the number 1000 throughout scripture – is it always literal? (**cf. Ps. 50:10; Deut.7:6-9; Gal. 4:4**)

IV. What does Rev. 20:1-4 teach?

- A. When the context of the book is carefully considered, the following sure seems to be the import:
 1. The two beasts (sea/land – **cf. Rev. 13**) and the empire they controlled (Rome – **cf. Rev. 17**) would be unsuccessful in their war against the Lamb and His saints – their actions would carry eternal consequence (**cf. 19:20**).
 2. By reading **Rev. 20:1-3** the saints then living would be assured that the real power behind Rome – Satan – would be bound; i.e. he would not be allowed to deceive the nations (concerning emperor worship and the validity of persecution of those who would not worship him).
 3. Satan would be restrained from doing so for a period of 1000 years (a complete/total period of time known to God (**cf. vs. 7; remember Deut. 7:9 w/ Gal. 4:4**).
 4. The slain saints who were under the altar and calling for vengeance who were told to wait a little season (**6:9-11**) are now no longer under the altar, but are seated on thrones (**20:4**). They will be reigning while their enemies (who for the moment seemed so powerful) would be destroyed. The ancient Christians may have died on the earth, but they have overcome the Roman war machine.
 5. Here is essentially the message of **Rev. 20:1-4** cloaked in apocalyptic literature;
 - (a) The city of Rome will be overthrown (**Rev. 18**).
 - (b) The Emperor and his religious cronies will be overthrown (**Rev. 19:11ff**).
 - (c) Satan would no longer be able to crush Christians seemingly at will through the Roman Empire (**20:1-3**).
 - (d) Those slain for the Word of God (**6:9; 20:4**) would not be forgotten by God. They would be vindicated (**18:20**).
 - (e) The oppressors are defeated. The oppressed are magnified as victors.

V. Conclusion:

- A. **Rev. 20:1-4**, the centerpiece of the PM theory, does not support their doctrine, but is contrary to the PM view.
- B. **Rev. 20:1-4** is an encouraging symbolic message of hope for ancient Christians – noting the eventual and ultimate victory of the saints over Rome and Satan.