

Revelation — Bible Survey: Overview of the Book of Revelation!**An overview of Revelation**

- Revelation is a culminating & elaborated vision of Isa 13:11 - I will punish the world for its evil & the wicked for their iniquity. (See also Isa 24:20 & Zeph 1:14-18)

It is the UNVEILING/disclosing, revealing of eschatology-end-times! (22:10). More than that, it's about **Christ!**

SOME THEMES

- A Key Word in Revelation: "Wrath [of God]" - Rev 6:16, 17; 11:18; 14:10, 19; 15:1, 7; 16:1, 19; 19:15
- Another key phrase: "Those who dwell on the earth" - a technical phrase that speaks *only* of the unbelievers, the ungodly, the wicked rebels, the impenitent - Rev 3:10; 6:10; 8:13; 11:10; 13:8; 13:14; 17:2, 8
- God remains absolutely sovereign *over everything*. He's in control. He brings judgments. He saves His people.
- Jesus Christ receives *glory IN everything* -- salvation/damnation (cf. 1:5; 5:9 et al)

Remember: God does not wish to CONCEAL Truth from us; here He REVEALS Truth to us!

HOW IS THE BOOK INTERPRETED? There are four basic approaches:

- A. The **idealist** or **allegorical** approach: (allegorical, meaning to spiritualize all of the symbols)
 1. It views the book as a symbolic presentation of the eternal struggle between good and evil (or between Christianity and anti-Christian paganism).
 2. It doesn't see any specific historical or prophetic events or persons in view. In other words, this book has no bearing on any specific time period.
- B. The **preterist** approach:
 1. This view sees the symbolism in Revelation as describing simply the historical or contemporary events of John's day in symbolic form. (Some might stretch this timeline a little further.)
 2. Basically, this view denies that there is much, if any, prophecy in the book.
- C. The **historical** approach: (Early Reformers, Puritans & many who spiritualize the book)
 1. This view started during the days of the Protestant Reformation.
 2. It states that the symbolism outlines the course of church history from New Testament days through the return of Christ. For example:
 - a. It says the mighty angel of chapter 10 symbolizes the Reformation, and the harlot of chapter 17 represents the Roman Catholic Church.
 - b. Supposedly, we are in the "Laodicean Period".

**The futurist approach: (read book in 'plain, normal, literal interp.')**

1. It views most of the book (chapters 4–22) as still future: The Great Tribulation, Second Coming, Millennium, and new universe.
2. It presents the judgments of the Tribulation Period, the return of Christ, the millennial kingdom, and the eternal state as being literal, future events.
3. It also sees chapters one to three as historical, referring to the apostolic period. (Some that hold this view also believe that these first three chapters may preview the course of church history up to the Tribulation.)

--> **note the character of God: his wisdom, knowledge, sovereignty, providence, etc.**

Interpret Revelation: some hermeneutical keys that must be remembered for accurate understanding:

1. Remember the Genre - it is prophecy, prophetic literature (from God/re: the future); *not* apocalyptic
2. Remember the Old Testament - interpret Scripture with Scripture [remember: John draws on the Old Testament extensively]

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3. Remember authorial intent — what did the *A/author* mean by what he wrote [cannot spiritualize/allegorize it]
4. Remember progressive relation - start with the Old Testament & build on this foundation when coming to Revelation & New Testament. Cannot take Revelation & re-interpret Old Testament thru NT lens.
5. Remember straightforward, plain, normal interpretation - interpret it *normally*. When the plain sense makes sense, seek no other sense.
6. Remember figures of speech & symbols - note the key words: “Like/As”

How do the 3 series of judgments fit together [the seals, the trumpets, and the bowls]

The telescopic view:

1. It understands the seventh seal to include all seven trumpets, and likewise that the seventh trumpet includes the seven bowls or vials. (8:1-2)
2. Each individual judgment may end when the next begins, or each may continue until the end of the Tribulation and the return of Christ.
3. With this view:
 - a. The seventh seal seems simply to **introduce** the seven trumpets (8:1, 2).
 - b. The seventh trumpet brings the chronology all the way to the return of Christ (11:15).
 - c. The seven bowls are called the seven last plagues (15:1) and will apparently occur in rapid succession at the end of the Tribulation. The bowls of Rev 16 occur in rapid-fire just before Christ’s return.

THE JUDGMENTS OF REVELATION (telescopic)**Seeing the Old Testament in Revelation**

“We can reasonably suppose that John, a Palestinian Jew, was familiar with roughly the same canon of the Old Testament that can be found in today’s Hebrew text, and that he would have held these works in particularly high esteem. The evidence of Revelation supports the thesis that he had read carefully the Pentateuch, the Prophets, and most of the wisdom and historical books of the Old Testament.” (John Paulien)

- Of the 404 verses in the book, 265 verses contain lines that allude to some 550 Old Testament references.
 - “The books most often quoted are Psalms, Isaiah, Daniel, Ezekiel, Jeremiah, and Zechariah” (Merrill Tenney).
- And --** Must begin with the OT & then build on it with Revelation. You cannot begin with Revelation & read the OT back into it. That’s faulty hermeneutics & erroneous interpretative methods.

REVELATION 1:19 - KEY VERSE FOR OUTLINING THE BOOK:

Rev 1	Things you have seen
Rev 2-3	Things which are
Rev 4-22	Things which shall take place

I. Revelation I — The Vision of the Glorified Christ!

II. Revelation 2-3 — Christ’s Churches -- 7 of them

III. Revelation 4-5 — Vision of heaven

IV. Revelation 6-19 — The Tribulation

In Revelation, the lengthy section from chaps 6-19 details the judgments and events of the time of **Tribulation** from its beginning with the opening of the 1st seal through the seventh seal, trumpet, and bowl judgments of God, to the return of Christ in glory to destroy the ungodly (19:11-21).

What is the TRIBULATION?

It refers to that seven-year period immediately following the Rapture (the quick 'catching up' of believers to meet the Lord in the air; John 14:1-3; 1 Thess 4:13-18) when the righteous judgments of God will be poured out upon an unbelieving world ('the inhabitants of the earth'; Jer 30:7; Dan 9:27; 12:1; 2 Thess 2:7-12; Rev 16). These judgments will be climaxed by the return of Christ in glory to the earth (Matt 24:27-31; 25:31-46; 2 Thess 2:7-12).

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1. It is still future period - 7 year period in the future (Daniel's 70th week)
2. It will serve 2 purposes: (1) God will judge the wicked & (2) God to save ethnic Israel & prepare her for her kingdom
3. The Church will NOT be in this period at all - completely saved *out of* it (cf. Rev 3.10)

NOTE: just before each of the series of 'judgments' there is an 'interlude' that describes the worship in heaven:

- before the seal judgments in chap 6 you learn about heaven in chaps 4-5;
- before the trumpet judgments in chap 8 you learn about heaven in chap 7;
- before the bowl judgments in chap 16 you learn about heaven in chap 15.

7 SEAL JUDGMENTS (Rev 6)

1. AntiChrist's reign (6:1-2) (more in chap 13)
2. Human conflict on earth (6:3-4)
3. Famine on earth (6:5-6)
4. Death on earth (6:7-8)
5. Persecution on earth (6:9-11)
6. Mega-natural disasters (6:12-17)
7. This opens the next series of judgments -- the 7 trumpets

7 TRUMPET JUDGMENTS (Rev 8-9)

1. Ravaging fires (8:7)
2. Seas polluted (8:8-9)
3. Fresh water contaminated (8:10-11)
4. Celestial disruption (8:12-13)
5. Locust/Demon invasion (9:1-12) = WOE #1 (9:12)
6. Demons wage war (9:13-21) = WOE #2 (11:14)
7. This opens the next series of judgments -- the 7 bowls = WOE #3 (11:15-19)

7 BOWL JUDGMENTS (Rev 16)

1. Incurable skin sores (16:2)
2. Death of all sea creatures (16:3)
3. Fresh water turns to blood (16:4-7)
4. Humans scorched with great heat (16:8-9)
5. Worldwide darkness (16:10-11)
6. Armageddon anticipated/preparation (16:12-16)
7. The Day of the LORD (16:17-21)

Some Key Players in the book:

Note: Revelation 12-14 views the Tribulation period through Satan's perspective [from earth]

1. Antichrist - Rev 13.1-10 - beast out of the sea

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2. False Prophet - Rev 13.11-18 - Beast out of the earth
 3. The Dragon - Rev 12.3-4, 13-17
- = unholy Trinity!**

Meanwhile: God has his witnesses! Many will be converted (and martyred).

Rev 7 - 144,000 Ethnic Jews [12,000 from each Jewish tribe; this cannot be spiritualized]

Rev 7.9-14 - Great Multitude

Rev 11 = the 2 witnesses!

V. Revelation 17-18 — The DOOM of BABYLON

- Literal Babylon on the Euphrates (modern Iraq near Baghdad); this should not be a ‘code-word’ to refer to Rome. Babylon means Babylon (cf. 1 Pet 5:13 & Acts 2:9)
- This Babylon is the ‘evil world system’ of the future Trib — *Like the hub/center/‘capital’ of Tribulation empire:*
 - Ch 17 - Religious Babylon (system/idolatry/wickedness)
 - Ch 18 - Commercial Babylon (goods/trade/\$\$)
- Rev 17-18 alludes/borrows predominantly from Jeremiah 50-51 (judgment of Babylon) -- *never been fulfilled yet! Babylon always has been anti-God; cf. Gen 11 [tower of Babel]; 586BC [destruction of temple], & Trib!

Babylon was introduced in Gen 10 with Nimrod (the king) and how they then tried to build a rebellious tower reaching to heaven in Gen 11 (=pride!!).

Other than Jerusalem, Babylon is the most noted city in all the Bible. It was a powerful nation—and a *godless, pagan, idolatrous, violent nation!*

VI. Revelation 19.1-10 — the glory of God in the dispensing of judgment**VII. Revelation 19.11-21 — The 2nd coming (Matt 24/Zech 14/2 Thess 1)****VIII. Revelation 20:1-10 — The 1,000 Kingdom**

The general characteristics of the Millennium are unfolded in such passages as: Isaiah 2:1-4; Isaiah 11; Psalm 72; Jeremiah 23:5-8; 31:31-40; Ezekiel 37; Daniel 2:44-45; 7:13-14; Micah 4:1-8; 5:2-5; Zechariah 14. The outstanding New Testament passage is Revelation 20.

At CFBC, we teach **Premillennialism**—it’s the view that Jesus returns to earth at the end of the Tribulation *before* the 1,000 literal kingdom on earth. (Jesus returns *pre* [before] the Millennium [1,000 kingdom])

There are those that would say to us Pre-Millennialists that we only have ONE passage in the Bible about an earthly 1,000 year kingdom! NO NO NO!! There are massive amounts of material in the Old Testament about an earthly kingdom. Really, the only thing we don’t know in the Old Testament is the chronological length of time of that kingdom (that is what is revealed in Rev 20).

IX. Revelation 20:11-15 — the Great White Throne Judgment

All who are not born again will die twice (2nd death; Lake of Fire-v.14)

BE WARNED OF HELLFIRE: REV 14:9-12!!! **Warning!**

ALL people go to 1 of 2 places eternally: 20:7-8; 21:27

X. Revelation 21:1-22:5 - The Eternal State: The New Heavens & New Earth

The glory of the New City = Jerusalem (21.3-4; 22.4-5)!!

XI. Revelation 22:6-21 - ALL the words (Rev 1.1-22.5) are faithful & true!**CONCLUSION:**

- 1. Worship Him!**
- 2. Walk Purely!**
- 3. Win Souls!**
- 4. Warn Unbelievers!**
- 5. Wait Expectantly!**

“Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.”

– 2 Peter 3:11-13

The knowledge and study of the Millennial Kingdom and the surrounding events where our most blessed Lord Jesus Christ will perfectly rule and reign on earth is one of the most neglected doctrines in the church today. A proper understanding of the future earthly kingdom energizes the believer with hope, encouragement, longing, and joy as he waits expectantly for that time where Peace on Earth will be a reality with the Prince of Peace!

Characteristics of the Millennial Kingdom

(primarily drawn from the Old Testament prophets):

Most of these descriptions of the Millennium are found in the OT Prophets. These create an interpretative dilemma for all those who do not believe in a Millennium!

Physical characteristics

1. Topography and geography of the earth changed

Isaiah 2:2ff; Ezek 47:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12; Ezekiel 48:8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20; Zec 14:4, 8, 10.

2. Wild animals tamed

Isaiah 11:6, 7, 8, 9; Isaiah 35:9; Ezekiel 34:25

3. Crops abundant

Isaiah 27:6; 35:1, 2, 6, 7; Amos 9:13; Zechariah 14:8;

4. Human longevity/lifespan increased

Isaiah 65:20, 21, 22, 23

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1. Satan confined in the abyss
Revelation 20:1, 2, 3
2. Millennial temple built
Ezekiel 40:5-43:27 [this cannot be Solomon’s, Zerubbabel’s or Herod’s Temples; it’s different in scope/size]
3. Animal sacrifices offered as memorials to Christ’s death
Isaiah 56:7; 66:20, 21, 22, 23; Jer. 33:17, 18; Ezek
43:18, 19, 20, 21, 22, 23, 24, 25, 26, 27; 45:13-46:24; Malachi 3:3, 4.
4. Feasts of the New Year, Passover, and Tabernacles reinstated
Ezek 45:18, 19, 20, 21, 22, 23, 24, 25; Zechariah 14:16, 17, 19, 20, 21
5. Nations worship in Jerusalem
Isaiah 2:2, 3, 4; Mic 4:2; Micah 7:12; Zechariah 8:20, 21, 22, 23; Zechariah 14:16, 17, 18, 19, 20, 21
6. Worldwide knowledge of God
Isaiah 11:9; Je 31:34; Mic 4:5; Hab 2:14; cf Ps 22:27, 67:1,2, 72:19, 86:9, 98:1, 2, 3 Zec 14:8,9 Rev 11:15; Rev 15:4.
7. Unparalleled filling of and empowerment by the Holy Spirit on Israel
Isaiah 32:15; 44:3; Ezekiel 36:24, 25, 26, 27, 28, 29; 39:29; Joel 2:28, 29
8. New Covenant with the nation of/ethnic people of Israel fulfilled
Jeremiah 31:31, 32, 33, 34; Ezek 11:19, 20; 36:25, 26, 27, 28, 29, 30, 31, 32 (cf. Rom 11:25)
9. Righteousness and justice prevails
Isaiah 9:7; Isaiah 11:4; Isaiah 42:1, 2, 3, 4; Jeremiah 23:5; Ezekiel 36:15

Political characteristics and events

1. Israel reunited as a nation
Jeremiah 3:18; Ezekiel 37:15, 16, 17, 18, 19, 20, 21, 22, 23
2. Israel at peace in the land
Deut. 30:1, 2, 3, 4, 5, 6, 7, 8, 9, 10; Isaiah 32:18; Hosea 14:5, 7; Am 9:15; Mic 4:4; Micah 5:4, 5a; Zec 3:10; Zech
14:11
3. Abrahamic Covenant land-grant boundaries established
Ge 15:18, 19, 20, 21; Ezek 47:13-48:8, 23, 24, 25, 26, 27
4. Christ in Jerusalem rules over Israel
Isaiah 40:11; Micah 4:7; Micah 5:2b
5. Davidic Covenant fulfilled with Christ on the throne of David
2 Sa 7:11, 12, 13, 14, 15, 16; Isaiah 9:6, 7; Jeremiah 33:17, 18, 19, 20, 21, 22, 23, 24, 25, 26; Am 9:11,12, Lk
1:32, 33
6. Christ rules over and judges the nations
Isaiah 11:3, 4, 5; Micah 4:2,3a; Zec 14:9; Revelation 19:15
7. Resurrected saints reign with Christ
Mt 19:28; 2 Ti 2:12; Revelation 5:10; Revelation 20:4
8. Universal peace prevails
Isaiah 2:4; Isaiah 32:17,18; 60:18; Ho 2:18; Mic 4:2, 3, 4; Micah 5:4; Zechariah 9:10
9. Jerusalem made the world’s capital
Jeremiah 3:17; Ezekiel 48:30, 31, 32, 33, 34, 35; Joel 3:16, 17; Mic 4:1, 6, 7, 8; Zechariah 8:2, 3
10. Israel exalted above the Gentiles
Isaiah 14:1, 2; 49:22, 23; 60:14, 15, 16, 17; Isaiah 61:5, 6, 7, 8, 9
11. The world blessed through Israel
Micah 5:7

In fact, the pervasiveness of premillennialism in the early church in general was so great that the noted church historian, Philip Schaff, once declared:

The most striking point in the eschatology of the ante-Nicene age [=approx. 100-300AD] is the prominent chiliasm, or millenarianism, that is the belief of a visible reign of Christ in glory on earth with the risen saints for a thousand years, before the general resurrection and judgment. It was indeed not the doctrine of the church embodied in any creed or form of devotion, but a widely current opinion of distinguished teachers, such as Barnabas, Papias, Justin Martyr, Irenaeus, Tertullian, Methodius, and Lactantius. (History of the Christian Church, 2:614.)

"RIGHT-MINDED CHRISTIANS...ARE ASSURED THAT THERE WILL BE A RESURRECTION OF THE DEAD, AND A THOUSAND YEARS IN JERUSALEM, WHICH WILL THEN BE BUILT ADORNED, AND ENLARGED, AS THE PROPHETS EZEKIEL AND ISAIAH AND OTHERS DECLARE."

—JUSTIN MARTYR (2nd c. Early Church writer & Apologist)

The Millennial Kingdom and the Eternal State [John Walvoord]

Major Features of the Millennial Kingdom

1) An earthly kingdom. The premillennial interpretation of the reign of Christ holds that He will reign on earth for one thousand years after His second advent. This is in contrast to the amillennial view which identifies the millennium with the present church age or the intermediate state, and the postmillennial view which views the kingdom as also in the present age and climaxing with the second advent. If the premillennial interpretation is correct and we can understand the Scriptures relating to this kingdom in their normal literal sense, a panorama is unfolded in both the Old and New Testaments which gives us many details of this reign of Christ on earth. Its general characteristics are unfolded in such passages as Isaiah 2:1-4; Isaiah 11; Psalm 72; Jeremiah 23:5-8; 31:31-40; Ezekiel 37; Daniel 2:44-45; 7:13-14; Micah 4:1-8; 5:2-5; Zechariah 14. The outstanding New Testament passage is Revelation 20.

2) Christ as supreme Ruler of the millennial kingdom. According to Psalm 2:6, God will fulfill His purpose of setting His Son on the throne over the earth, “Yet I have set my king upon my holy hill of Zion.” As king over all the earth, Christ will fulfill hundreds of prophecies that anticipate such a situation.

The Scriptures present Christ in His first coming as a king (Luke 1:32-33; Matt 1:1; 21:1-11). It was in His offer to Israel as their king that He was rejected (Mark 15:12-13; Luke 19:14). Even His cross bore the inscription that He was the King of the Jews (Matt 27:37). When He returns to the earth in His second coming, He obviously will be coming as King (Rev 19:16) and will fulfill the promise given to David that of his seed would come one who would reign on the throne forever (2 Sam 7:16; Ps 89:20-37; Isa 11:1-9; Jer 23:5-6; 33:14-26).

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The evidence in support of the concept that Christ will reign on earth is so abundant that only by wholesale spiritualization can these passages be construed to mean anything other than their ordinary meaning. The characteristics of the reign of Christ are plainly set forth in many passages, such as Isaiah 11, and the New Testament confirms the literal interpretation. The announcement to Mary, for instance, concerning the birth of Christ plainly interprets these prophecies in their literal sense. In Luke 1:32-33 the angel announced the birth to Mary in these words: “He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” All of the references previously cited in support of the earthly rule of Christ likewise are proof texts for the fact that Christ will reign over the earth. Associated with Him in His reign will be resurrected saints of all ages, some of whom, like David, will have a particular rule (Isa 55:3-4; Jer 30:9; 33:15-17 ; Ezek 34:23-24; 37:24-25 ; Hos 3:5; Amos 9:11). The church likewise will reign with Christ as will also all the tribulation saints who have been martyred (2 Tim 2:12; Rev 20:4-6). Numerous other passages confirm this concept of Christ’s reigning assisted by other rulers, some of whom may be resurrected saints (Isa 32:1; Ezek 45:8-9; Matt 19:28; Luke 19:12-27).

3) Principal features of the political government of the millennium. It was God’s original intent in creating Adam that he should rule the earth. Due to the fall, this responsibility was transferred to Christ who as the last Adam will accomplish that in which Adam failed.

The rule of Christ on earth will be an absolute one characterized as a rule of a rod of iron with immediate judgment on any who oppose Him. (Ps 2:9; 72:9-11 ; Isa 11:4; Rev 19:15). A prominent feature of the government will be perfect justice in contrast to the inequities which often exist in political rules today. The meek and the poor will have equity in that day (Isa 11:3-5) and the wicked are warned of immediate judgment (Ps 2:10-12).

The political judgment of Christ will be principally directed to those who survive the tribulation and enter the millennium in their natural bodies both of Israel and of the Gentiles. The sheep of Matthew 25:31-46 and the godly remnant of Israel left after the rebels are purged out (Ezek 20:33-38) will comprise the earthly citizens of the millennium. There is evidence that they will rapidly multiply and before the end of the thousand years will be able to fill the earth with renewed population. These who enter the millennium are also anticipated in the parables of the wheat and the tares (Matt 13:30-31) and the good fish of the parable in Matthew 13:49-50. In this political government Israel will have a prominent place, and numerous passages relate to this in the Scripture (Isa 9:6-7; 12:1-6 ; Jer 23:5; Mic 4:1-8, etc.)¹ Many passages likewise refer to Christ’s rule over the entire earth of which Zechariah 14:9 may be taken as representative. Gentiles, although in a subordinate role in relation to Israel, will nevertheless be greatly blessed in the millennium and share in the prosperity of the period.

4) Spiritual characteristics of the millennium. While the millennial kingdom is primarily a political rule, because of the unusual characteristics of the kingdom there is much to foster and promote spiritual life during this period. The amillennial objection to a literal kingdom on the ground that it is primarily moral and spiritual is beside the point. Premillenarians agree that there is much evidence of spiritual blessing and righteousness in this period, and this is derived from the fact that the kingdom is governed by Christ.

The fact that the glorified Christ is in the earthly scene and is visible to those in the millennium is unquestionably an important factor in the spiritual life of the period. As is anticipated in Jeremiah 31:34, everyone will have the evidence before him that Christ is indeed the Son of God and all that the Scriptures claim of Him. Missionary effort will be unnecessary for the knowledge of the Lord will be universal as Isaiah says, “For the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.” (Isa 11:9). Christ as the world ruler of the millennial kingdom will be the object of worship, and the universal

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instruction in Biblical truth as well as the many demonstrations of divine power and the abundant ministry of the Holy Spirit will foster a spiritual life on a world-wide scale unprecedented in the history of the world.

The millennium will be a period which will feature personal righteousness as well as national righteousness in keeping with Solomon’s prediction: “In his days shall the righteous flourish, and abundance of peace, till the moon be no more.” (Ps 72:7). The righteous rule of Christ Himself is described in specific terms in Isaiah 11:3-5. The absence of war and universal peace (Ps 72:7; Isa 2:4) will provide the context in which spiritual life will flourish. The praise of the Lord and the joy which will attend the blessings of that period are described in Isaiah 12:3-4 and Isaiah 61:3-7. In addition to the presence of Christ the power of the Spirit will tend to foster and promote a deep spiritual life (Isa 32:15; 44:3 ; Ezek 39:29; Joel 2:28-29).

Although difference of opinion has existed concerning the exposition of Ezekiel 40:1 — 46:24 , which describes temple worship and sacrifices in the millennial scene, whether this should be interpreted literally as many premillenarians do or symbolically, in either case it supports the concept of a deep spiritual life in the millennial kingdom. Taken as a whole the millennial kingdom will be characterized by righteousness, joy, and peace on a world-wide scale similar to that which was enjoyed by the early church.

5) Economic, social, and physical aspects of the millennium. Many prophecies combine to give other aspects of the millennial kingdom. Because of the righteous rule of Christ and the efficient political government, there will be justice for individuals and peace among nations. Physical and financial prosperity will characterize the period as the curse laid upon the earth because of Adam’s sin seems to be life (Isa 35:1-2; cf. Isa 30:23-24; 35:7). Poverty and lack of necessary physical things will be reduced to a minimum in an era of prosperity such as the world has never known (Jer 31:12; Ezek 34:25-27; Joel 2:21-27; Amos 9:13-14).

The blessings of the millennium will even extend to the human body. Indications are that disease will be at a minimum and physical health the normal situation (Isa 29:18; 33:24 ; 35:5-6 ; 61:1-3 ; 65:20). The world population which will be small at the beginning of the millennium due to devastating judgments of the tribulation and purging judgments of the second coming of Christ will be supplanted by a rapidly growing population. Multiplied births will characterize both Israel and the Gentiles (Isa 30:19-20; Ezek 47:22).

Important changes will also occur on the face of the earth at the beginning of the millennium such as the division of the Mount of Olives (Zech 14:3-8). Jerusalem is seemingly elevated to a high plateau (Zech 14:10) and the rest of the land will be depressed. These changes in typography are related also to the division of the land pictured in Ezekiel 48:1-27; 45:4-19 .

The multiplied details of every aspect of life relating to the millennium makes untenable the efforts to spiritualize all these Scriptures and make them conform to the present age. The description of this period is so graphically different in all of its aspects that it demands a literal fulfillment in the period following the second coming of Christ. The millennial kingdom will be the crowning work of Christ prior to the eternal state.