

MILLENIAL STATE

NO. 1.

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The Millennial state of the earth will be renewed state, which will precede the eternal state. In Rev. 20: 1-3 we read what John said:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he said hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

It appears from the foregoing quotation, that there will be a thousand years during which time Satan will be bound, that he may "deceive the nations *no more*, till the thousand years shall be fulfilled." The nations which he shall then deceive "no more," are evidently the nations of the earth which he *had been* deceiving, otherwise the words "no more" would not only be superfluous, but they would be inapposite.

John saw that whereas the nations of the earth had been tempted by Satan, during the thousand years, they shall be tempted no more. In the three following verses, (the 4th, 5th, and 6th,) we read that John said:

"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. But 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: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

Some people say that the reign of the saints with Christ a thousand years will not be on the earth, but I think that this opinion is contrary to the foregoing quotation, for it is there shown that the nations of the earth shall not be deceived during the thousand years. At the commencement of the thousand years reign of Christ with his saints, Rev. 11: 15 will be fulfilled, which says:

"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 forever and ever."

The words of the song which John heard will then be fulfilled. We read that he said:

"And they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5: 9, 10.

These texts collectively show that the saints will reign with Christ a thousand years on the earth. The next remarks in Rev. 20, show that the nations of the earth which will not be deceived during the thousand years, will be deceived "when the thousand years are expired," and that then "Satan shall be loosed out of his prison," and "shall go out to deceive the nations which are in the four quarters of the earth." The statement is as follows:

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20: 7-9.

The saints will be on the earth during the thousand years, otherwise how can the nations of the earth compass the camp of the saints about, and the beloved city? If the camp of the saints will not be the abode of the saints who will have lived on the earth in the Millennium, how can there be a camp of the saints at the end of the Millennium? Is that the time spoken of by Jude? He says:

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all of their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

Will the Lord come with ten thousand of his saints, at the end of the Millennium? Zechariah prophesied that the Lord would come, and that the Lord would come in that day, or age, when

et shall stand upon the mount of Olives, and when all nations shall be gathered against Jerusalem to battle. We read that Zechariah said:

“And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee.” Zech 14: 4, 5.

The foregoing texts, and others that I might quote, show that the Lord and all His saints will come to the earth at the commencement of the thousand years, and not at the end of it. It will be at the commencement of the thousand years that it will be said, “the kingdoms of this world are become the kingdoms of our Lord and of His Christ.” Then the saints will be made kings and priests and will reign on the earth. Some people believe that the saints will be resurrected at the coming of Christ, and that they will then be taken to another part of the universe, and that they will remain until after the end of the thousand years. The prophecy of Paul, in 1 Thes. 4: 17, is used to support that opinion, but in context in connection with Paul’s remarks in that verse, presents the subject in different light. Paul is there represented saying:

“But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”

In the foregoing quotation we have read that God will bring those who have slept with Jesus with him when “the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first.” This prophecy agrees with prophecy in Rev. 20, where we have seen that those who shall reign with Christ a thousand years, while the nations

of the earth shall not be deceived by Satan, will be resurrected at the commencement of the thousand years. In our last quotation we read that the Lord himself shall descend, when the dead in Christ shall rise, but we do not read that he will ascend or descend from heaven after that time, neither do we read that God (Christ) shall bring those who slept in Jesus with him the second time, nor that Enoch prophesied that the Lord cometh the second time with ten thousand of His saints, nor that Zechariah said that the Lord my God shall come the second time with all his saints. But as we have already said, some assert that the saints will not be on the earth during the thousand years, because we read that the Lord said that when the dead in Christ shall rise, “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.”

Now I understand by the foregoing marks that when the Lord Jesus shall be descending with all the saints who have slept with Him, that they who shall be “alive and remain” shall then ascend the clouds to meet the Lord in the air, to escort Him to the earth, so shall they be with the Lord. They will not “ascend with the Lord” in the clouds nor in the air, for John heard the saints in heaven saying, “we shall reign on the earth,” and that they shall live and reign with Christ a thousand years while the nations of the earth shall not be deceived by Satan. Their meet is to come together from different directions.

“Them that sleep in Jesus will we bring with Him.” Then “the dead in Christ shall rise first,” when “the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God,” as we have shown in our last quotation which agrees precisely with my quotation from Rev. 20: 4, which shows that those who shall be “blessed and holy” shall have part in the first resurrection, and that they shall live and reign with Christ a thousand years. But the rest of the dead will not live in their bodies until the thousand years are finished. After the thousand years are finished, and after Satan shall be cast out of his prison to deceive the nations which are in the four quarters of the earth, then will be the resurrection of the rest of the dead.” After giving a description of these events, we read that John said:

“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. 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." Rev. 20: 12, 13.

By the foregoing we learn that *the sea* will remain on the earth until the resurrection of "the rest of the dead." During the thousand years therefore there will be a sea. But after the thousand years, and after the resurrection of the rest of the dead, we read that there will be a new heaven and a new earth and that there will be no more *sea*. Annexed to the foregoing quotation we read as follows:

"And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20: 14, 15.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21: 1.

From the foregoing quotations, it appears that the Millennial State is not the final or eternal state of the earth. After John had seen the new heaven and new earth in which earth there will be no sea, we read that he said:

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." John 21: 2.

It appears therefore that this "holy city, new Jerusalem," will not come down from God out of heaven during the Millennium but after the new earth shall be created in which there shall be no more sea. In the same chapter there is an additional description of that great city, the holy Jerusalem," from which I learn that the manner of its construction, the style of its architecture and the circumstances which will be connected with it, will be very different from the construction, architecture and peculiarities of old Jerusalem, as it will be in its restored condition in the Millennium. In the description of the holy Jerusalem which will descend out of heaven, we read that it will have "a wall great and high, and twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." 12 v. "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." 14 v. "And he (the angel) measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass." And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation

was jasper; the second sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chryso-prasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass." 17-21 v.

Old Jerusalem will have no wall around it when it shall be re-established, and when the Lord shall be a wall of fire round about her, and when He shall be the glory in the midst of her, for in Zech. 2: 1-5 we have the following description of Jerusalem as it will "be inhabited as towns without walls."

"I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And behold, the angel that talked with me went forth, and another angel went out to meet him. And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: For I saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."

The foregoing prophecy has reference to a different time and a different Jerusalem from that spoken of in Rev. xxi. The prophecy in Zechariah will be fulfilled first and it will be fulfilled when death shall be swallowed up in victory, and when a series of remarkable events shall transpire, some of which are described in the following prophecy:

"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. Isa. 25: 6-8.

"In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26: 1, 2.

Thus it appears that when the walls of Israel's enemies shall be pulled down—when the Lord shall take away the rebukes of His people from off all the earth

—when the Lord God shall wipe away tears from off all faces—when the Lord shall come, and when Israel shall be glad and rejoice in His salvation, then, “in that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks.” This is the style in which old Jerusalem will be rebuilt when “Judah shall be saved and Israel shall dwell safely.” Jerusalem will be “safely inhabited” without walls when the following prophecy shall be fulfilled:

“And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine presses. And men shall dwell in it, and there shall be no more utter destruction: but Jerusalem shall be safely inhabited.” Zech. 14: 8-11.

From the foregoing prophecy it appears that there will be two seas on the earth when the Lord shall be King over all the earth, and when there shall be one Lord and His name one, that Jerusalem shall be “inhabited in her place,” that there shall be no more utter destruction, when Jerusalem shall be safely inhabited. This will be the glorious condition of old Jerusalem during the thousand years. Israel and Judah will then be a righteous people. In that day the following prophecy will be fulfilled:

“Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake: although I was an husband unto them saith the Lord: But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.” Jer. 31: 31-34.

The holy Jerusalem which will descend from God out of heaven, will not be on earth during the thousand years, cotemporaneous with old Jerusalem, for at the end of the thousand years we read that Gog and Magog will go up on the breadth of the earth, and compass the camp of the saints about, and “the beloved city.” Thus it appears that there will then be only one beloved city. Old Jerusalem will be inhabited by saints during the Millennium, but it will not be built of such refined materials at that time as the holy Jerusalem will be when it shall come down from God out of heaven on the new earth which will contain no sea.

The building up of old Jerusalem and Zion is spoken of in Isa. 60: 9, 10, 13, 17, 22, as follows:

“Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. *** The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. *** A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.”

The foregoing quotation shows that old Jerusalem will be rebuilt and beautified with gold, silver, fir trees, box trees and pine trees, brass and iron. The New Jerusalem which will come down from heaven will not be built of any of the before mentioned materials, but as follows:

“And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.” Rev. 21: 19-21.

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