

Text: Isaiah 11-12

Title: "What the millennium will be like"

Time: 9/7/2025 am

Place: NBBC

Introduction: We have come in our study of Isaiah to one of his many descriptions of a future period that many Bible students call the *millennium*. The meaning of the word *millennium* comes from Revelation 20:4-6. The Latin word for *thousand* is *milia*.

Noah Webster's 1828 English dictionary defines *millennium* this way: "A thousand years; a word used to denote the thousand years mentioned in Revelation xx. During which period Satan shall be bound and restrained from seducing men to sin, and Christ shall reign on earth with his saints."

It is interesting to me that Webster gave only one definition for the millennium, and that definition was what we would call the pre-millennial view of the millennium. Although good men disagree on Bible interpretation on this topic, pre-millennialism is an article of our common confession of faith here at New Boston Baptist Church. The first paragraph of the section of our statement of faith titled, "End Times," reads as follows:

"We believe in the bodily, personal, pre-millennial return of the Lord Jesus Christ; and that He will come before the seven year tribulation period to catch away His church, coming only in the air, and that He will come with His own at the close of the tribulation to judge the living nations and to set up His kingdom on earth; that He will reign on the earth for a thousand years (1 Thess. 4:13-18; Matt. 25:31-46; Rev. 19:11-21; 20)." This thousand years is only the first part of the *forever and ever* of Rev. 11:15.

So what makes us pre-millennialists here is our belief that the second coming of Christ is pre-millennial, i.e. that His coming again will happen before the millennium, and that the millennium is a literal 1000-year period in which the kingdoms of this world become the kingdom of our Lord and His Christ (Rev. 11:15). The restoration of a saved Israel is a part of God's promise of this future for the world.

The passage Webster referred to, Revelation 20, tells us that the millennium will be a period of God's authority imposed on earth (v. 4a), that it will be a period of reward for faithful servants (vv. 4, 6), and that it will be a period tragically missed by many (v. 5).

Many other Scriptures tell us much more about this time, including the one we have come to in Isaiah 11-12; so before we move on in our study of Isaiah, I want us to pause this morning and understand some things the Bible as a whole teaches us about what the millennium will be like.

I. The millennium will be life lived with Jesus on the earth (v. 4—"they lived and reigned with Christ 1000 years").

Illustration: Have you ever as a believer in Jesus Christ, whom you have never seen, wondered what it would have been like to live during the days that He walked the shores of the Sea of Galilee? Have you ever wondered what He sounded like when He taught in the temple or on the remote hillside or from the deck of the ship on the sea?

This afternoon we will celebrate the Lord's Table in remembrance of Him. Have you ever wondered what it would be like to have been in that upper room celebrating it in His presence for the very first time? We know from John that the Passover meal itself was a pretty intense time.

Application: For those of us who have wondered such things, even longed for them, there is good news waiting for us in the millennium. The millennium will be a time when life is lived with Jesus Christ on the earth.

Do you remember what He told His disciples on the occasion of the first Lord's Table celebration? "And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come" (Luke 22:14-18). Jesus looks forward to our being with Him that way.

Of course, we do not have to wait until the millennium to be with Jesus. He promised to meet with us this morning (Matt. 18:20), and to be with us all the time as we make disciples for Him (Matt. 28:20). Jesus is with us through the agency of the indwelling Holy Spirit. He promised in the Great Commission to be with us always, even unto the end of the age. But Paul understood that an upgrade was awaiting him in this regard. He told the believers in Corinth that to be absent from the body is to be present with the Lord (2 Cor. 5:6). Anticipating the possibility of not surviving his trial before Nero, Paul wrote of his desire "to depart and to be with Christ, which is far better" (Phil. 1:23).

That is our future – to not only be with Christ, but also to live with Him and reign with Him on the earth.

Illustration: Saints have found great comfort as Paul did about this better future with their Savior throughout

church history. We have songs about this comfort. When the blind hymnist, Fanny Crosby, wrote about what heaven will be like, she did not merely rejoice that she would some day be able to see, but rather she rejoiced that she would some day see her Savior's face.

"Some day the silver cord will break,
And I no more as now shall sing;
But, O the joy when I shall wake
Within the presence of the King!

"Some day my earthly house will fall,
I cannot tell how soon 'twill be,
But this I know — my All in all
Has now a place with Him for me.

"Or some day when my Lord will come,
And called to meet Him I'll be blest,
He then will say to me, 'Well done,'
And I shall enter into rest.

"Some day, till then I'll watch and wait,
My lamp all trimmed and burning bright,
That when my Savior I will greet,
My faith will then be changed to sight."

Chorus: "And I shall see Him face to face, and tell the story saved by grace."

Can we honestly say with this dear saints, "I have a desire to depart and to be with Christ, which is far better?" If not, something serious is missing from our Christian experience, and it is a spiritual problem that Paul warns us about in Col. 3:1-2, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on

the earth.” We must chose. We can set our affection on only one. We can love Christ or the things of the earth, but not both. If we are loving the things of the earth, to depart and be with Christ does not seem “far better.” Which do you and I love more this morning? The millennium will be life lived with Jesus Christ. Are you looking forward to that?

II. The millennium will be life lived totally sinlessly (Isa. 32:1-5, 15-18).

Illustration: In 1980 Carl Sagan wrote a book about the universe that he titled, *Cosmos*. The Library of Congress lists that book as one of the 88 books most responsible for shaping American society and life. Sagan used the word *cosmos* as a synonym for the word *universe*. It comes from the Greek word translated *world* in our English Bibles, but it is a word that primarily meant to the Greeks *an arranged order*. This arranged order was the essence of beauty, so the ornaments, embellishments, and dress a lady would use to adorn herself were called *kosmoi*, the plural of *kosmos*. And in English we have the word *cosmetics* that comes from this Greek word.

As creationists, we find all this very appropriate. We would call the universe a created *cosmos*, and we would account for its beautifully arranged order in terms of the skill of its mighty Creator, Jesus Christ.

Application: The Bible has another word for what we call the universe, the creation, the cosmos, nature, or the world. It is a word that we do not think much about in this context. It is the word *kingdom*. According to the Bible, the universe is God’s kingdom, and man, made in the image of God, was to serve Him by ruling over this kingdom (Gen. 1:26-31). When man fell into sin, this kingdom was lost to God’s enemy, Satan. Ever since that fall of Genesis 3, Satan and sin

have maintained a ruling dominion over the world ("the prince of this world," John 12:31, 14:30, 16:11; "god of this world" 2 Cor. 4:4, "the whole world lies in the power of the evil one" 1 John 5:19 (ESV)).

Throughout the history of the world, God's purpose has been to reestablish His Son, Jesus Christ, as the rightful ruler of this kingdom (Ps. 2:8, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession"). All the covenants of the Old Testament make this promise (the Abrahamic, Sinaitic, Palestinian, Davidic, and New). It is the New Covenant that especially describes what life will be like for sinless people in the millennium with its description of a saved and glorified future Israel (Jer. 31:31-34; Ezek. 36:24-38).

Are you tired of struggling with your sin? Are you discouraged by the sins of others? Life in the millennium will no longer cause us that weariness and discouragement. Life in God's kingdom will be sinless living.

Application2: Now we must not leave this point until we remember that Revelation prophesies that at the end of the millennium, Satan is released from prison and a horrific sinful rebellion ensues. What we must conclude from this truth is that there will be two kinds of sinless existence in the millennium. One kind will be the fulfilment of the New Covenant promise, the sinlessness of glorified saints. Their sinlessness will be an inward reality brought about by the regenerating, sanctifying, and glorifying work of the Holy Spirit on the heart and the resurrection of the body.

But another kind of forced sinlessness will be the experience of many – a sinlessness that is forced upon them from the outside as King Jesus shepherds the nations with a rod

of iron (Rev. 19:15, 20:7-9, Zech. 14:16-19). Ultimately, it will do these lost souls no good to have the blessings of sinlessness enforced upon them from the outside during the millennium. They will meet their doom in unbelief at the end of the 1000 years. A lost sinner is what he is, not because of his environment or circumstances, but because of his sinful human heart. Cleaning up only the outside is to no avail.

Perhaps there are some here this morning who are living a life of less sin enforced upon you from the outside, but there is no real love for Christ in your heart – no personal faith and trust in Him as your own Savior. “Now is the acceptable time. Today is the day of salvation” (2 Cor. 6:2).

III. The millennium will be life lived in an Edenic garden (Ezek. 36:35, Rom. 8:18-23).

Application: We do not have time to read the many passages that speak of the reversal of the curse of sin the world will experience during the millennium. Crops will produce abundantly without thorns or thistles (Isa. 32:13-15), animals will pose no danger to each other or to humans (Isa. 11:6-9), world peace will be a reality (Mic. 4:3), sickness and disability will be things of the past (Isa. 35:5-6), and lifespans will lengthen considerably (Isa. 65:20). The millennium will be Eden replanted on the earth. This is the redemption from corruption that the Lord Jesus accomplished for us in His death, burial, and resurrection.

Conclusion: This the believer's future, our future. This week we will remember the fallen of 9/11 on Patriot Day. Every year we are reminded to never forget the dangers that continue to threaten the future of this planet, still ruled in rebellion by Satan against its Creator. God's Word reminds us that our future as God's people includes the mil-

lennium, because our calling now is to endure hardness as good patriots of that kingdom that is not yet of this world. Now we must run with endurance the race set before us, looking by faith unto Jesus, but then we will walk with Him strengthened by the sight of Him as He is. Now we must confess our sins and forgive those who sin against us, but then we will live in a sinless existence, no longer distressed and discouraged by our own sin or the sins of others. Now it is given to us not only to believe on our Lord, but also to suffer for His sake in a cursed world of suffering, decay, and death, but then the curse and all its suffering will be ended.

“Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord.”

“Be not wearing in well-doing, for in due season we shall reap if we faint not.”

“A man came—I think it was actually in Philadelphia—on one occasion to the great George Whitefield and asked if he might print his sermons. Whitefield gave this reply; he said, ‘Well, I have no inherent objection, if you like, but you will never be able to put on the printed page the lightning and the thunder.’ That is the distinction—the sermon, and the ‘lightning and the thunder.’ To Whitefield this was of very great importance, and it should be of very great importance to all preachers, as I hope to show. You can put the sermon into print, but not the lightning and the thunder. That comes into the act of preaching and cannot be conveyed by cold print. Indeed it almost baffles the descriptive powers of the best reporters.”

—David Martin Lloyd-Jones,

Preachers and Preaching