

The clinching evidence that this millennial period comes after Christ's return rather than before is found in the New Testament parallels to Isaiah 11:4 that we have already examined. As we have seen, Paul refers to the coming of Christ as a future event -- as something which will be connected with the action of the Lord in slaying the wicked with the breath of His mouth. We noticed also that John refers to these same events in Revelation 19. John immediately follows this with Revelation 20, which has the glorious picture of the thousand year period, when Satan is bound for a season in order that he may not deceive the nations. It is surely a travesty on interpretation to suggest, as some do, that binding Satan for a season so that he may not deceive the nations means keeping the saints in heaven safe from injury. The passage is introduced by a description of His slaying the wicked with the breath of His mouth, and is clearly intended to parallel Isaiah's description in 11:6-9.

Three Views

All who stand for Biblical inerrancy believe that Jesus Christ will return to this earth in physical form, but there are three prevalent attitudes regarding the circumstances connected with His return. Within each of these attitudes there may be a great deal of difference of opinion as to details. One of these, which is called premillennialism, is the view that after He returns He will set up His kingdom of righteousness upon this earth and reign here in great glory for a thousand years. The second view, called postmillennialism, holds that before Christ comes back there will be a long period of righteousness, peace and freedom from external danger, brought about as a result of the widespread preaching of the Gospel. The third view, which is known as amillennialism, holds that Christ will return to an unconverted world, and that upon His return He will immediately hold the last judgment, without introducing any earthly kingdom either before or after His return.

If we restrict our attention for the moment to the three passages we have just been considering, Isaiah 2, Isaiah 11, and Micah 4, we find that certain definite statements can be made regarding these three views of the return of Christ. If