

Will the Unsaved Enter the Millennium?

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There seems to be some misunderstanding among various prophetic expositors about who will be allowed to enter the millennial kingdom when Jesus returns to establish the kingdom upon the earth. I have taken the time in this study to scripturally analyze and verify from the prophetic parables and other statements in Scripture that only the saved will be able to enter the future kingdom. The Scriptures do not leave us in the dark about this matter. We can conclude that only the saved will be allowed to enter the coming messianic kingdom. In fact, Jesus said so! This is good enough reason to believe that only those who are saved will enter the kingdom.

John 3:3

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.”

I would not need any other verse to convince me that only the saved will enter the kingdom after reading this verse. This is proof enough! This is the same messianic kingdom that Jesus was offering to establish while He was here upon the earth. The entire ministry of Christ centered on this offer of the kingdom to the lost. Let's not fool ourselves and say that the reference to the kingdom in John 3:3 was some kind of spiritual kingdom that people enter when they are born again. All throughout His earthly ministry Jesus repeatedly talked about the earthly kingdom. There is absolutely no warrant or exegesis that would make us believe that this is some kind of spiritual kingdom that Jesus was talking about when addressing Nicodemus. Nicodemus would only know about the prophesied messianic kingdom that Jesus was offering and speaking about during His earthly ministry. Jesus reminds us that only by new birth could one enter this kingdom.

Jesus also taught that people must repent and believe the gospel of the kingdom in order to be able to enter the coming earthly kingdom.

Mark 1:14-15 records:

“Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.”

Only people who repent and put faith in the gospel would have entrance into the kingdom that Jesus was offering in that day. The same will be true in the future tribulation period before the kingdom arrives on planet earth. Only those saved during the tribulation period will have the privilege of entering the kingdom. This same truth about only the saved entering the kingdom is also presented to New Testament believers.

1 Corinthians 6:9-10

“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.”

The list is not meant to be exhaustive! The point is that the sinner, who has never had his sins washed away, will not enter the millennial kingdom. This class of people are those people who have never had their sins forgiven and who still stand as sinners before God’s presence. The Corinthians had been washed clean of their sins before God’s presence and no longer are labeled as sinners in God’s sight.

1 Corinthians 6:11

“And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.”

Only blood washed born again sinners can and will enter the kingdom! No unforgiven sinner will enter the millennial kingdom. The Scripture speaks with authority on this subject.

Galatians 5:21

“Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.”

Paul did not preach about any spiritual kingdom. Therefore, in his thinking he is referring to the literal kingdom that Christ was going to establish on earth. This is the kingdom that is the climax of earth's history. The world is moving in the direction of Christ's rule over the earth. It is this kingdom that Paul is addressing. And Paul reminds us that no unsaved person, evidenced by their lifestyle of sinfulness, will enter this kingdom. Those unsaved people who “do” or continually practice sin will not be able to enter this future kingdom. The evidence of their overall sinful lives tells the story of their unregenerate life. And this bars them from the kingdom.

The parables that Jesus taught on the kingdom also verify this truth. Only the saved or regenerate followers of Christ will have entrance into the kingdom. One cannot miss this truth unless they are theologically biased.

Jesus said in Matthew 13:30:

“Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.”

This context refers to the entrance into the kingdom immediately following the tribulation days of Daniel's Seventieth week (week of seven years). The Bible is very clear that only the saved or God's true children will enter the kingdom. All of the parables, which center upon kingdom truth, arrive at this conclusion.

In this parable of the tares, which represent Satan's children, there is the discovery that these unsaved people are going to be burned in the fires of Hades prior to the kingdom's establishment. They will not enter the kingdom. The wheat, which represents God's true people, is going to be gathered into the barn, which represents the millennial kingdom. Before the kingdom is officially established the tares will be gathered together and burned or face the judgment of God. The parable is very clear on this point and cannot be dismissed as

unimportant about those who enter the kingdom. This is exactly what Jesus points out in these parables of the kingdom. He is speaking about the events that will take place prior to the establishment of the millennium. The King's judgment will be what separates the saved from the unsaved so that only the regenerated people will enter the kingdom.

Matthew 13:41-43 also says:

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

Once again we see a judgment occurring before the arrival of the kingdom where all those who are not saved, as indicated by their actions and lifestyles as lost sinners, will be cast into Hades which is the fiery furnace of God's judgment. These events are descriptive of the period just prior to the kingdom's arrival when God's prospective kingdom is about to be established. No person will enter the kingdom who is not saved. The "righteous" are those believing saints who are contrasted to the wicked unbelieving world who practice "iniquity."

Matthew 13:47-50

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

This parable once again clearly teaches that no unsaved person is going to enter the kingdom. The unsaved will all be judged prior to the establishment of God's millennial rule. Such imagery of casting the bad away and severing the wicked from the just are clear indications that the lost will not enter the kingdom. We must believe what these parables are teaching from a prophetic standpoint. No unbelievers will enter the kingdom when it is initially established upon planet earth.

Jesus said in Matthew 8:11-12:

“... That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.”

Jesus taught that those who thought they would automatically gain entrance into the kingdom because of their religious backgrounds would not enter the kingdom. Many in Jewry already considered themselves to be subjects of the kingdom (“children of the kingdom”) that Jesus was offering to set up in that day (Rom. 2:28-29). But these Jewish people who were trusting in their religious background to save them would not find entrance into the future kingdom on earth. Only His regenerate followers would have the privilege to enter this kingdom. This clearly tells us that only born again people will be allotted entrance into the kingdom.

Matthew 7:21-22

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?”

Who can forget these stinging remarks of Jesus? Jesus said that only those people who practice the “will of my Father” would enter the kingdom. Those people who fail to practice His will and live for the Lord would not enter the kingdom. Their failure to practice the Father’s will would give evidence of their unregenerate life. Jesus had just said that His disciples would be able to know who were the true followers of His by their “fruits” or outward actions of defiance against God’s will (vs. 16, 20). Jesus even said that those people who are religious, who seem to be doing good things for Him, would not enter the kingdom when He returns to planet earth. They are like wolves in sheep’s clothing (vs. 15).

Jesus is teaching that people, who are seemingly doing good and noble deeds, cannot enter the kingdom. This is because they were only practicing those things which they wanted to do and were not practicing the Father’s will and purpose for their lives. Their failure to

do God's bidding will give evidence that they were "never" God's children. And Jesus will say to them "I never knew you" when He returns to establish the millennial kingdom. There will be many people like this in the coming day. Jesus had just warned how great multitudes of people are doing their own things in life, even religious things, but are still walking on the broad road that leads to destruction and misery instead of salvation ("life") in the future messianic kingdom (Matt. 7:13-14).

Luke 13:27-28

"But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

This parallel prophetic portion of the Word once again tells us that the unsaved, who Jesus never knew as His own children, will not enter the prospective kingdom. In fact, they will be "thrust out" of the kingdom, as it is about to be established upon earth in the coming day and not be able to enjoy its glorious wonders and blessings. This definitely teaches that the unsaved will not be able to enter the kingdom.

Jesus taught this same truth in the parable of the wedding feast. You will remember that the individual who was found without a wedding garment was cast out of the wedding feast.

Matthew 22:10-14

"So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen."

The wedding garment is descriptive of the righteousness of Christ and the individuals need to be clothed in the garment of His righteousness. Without this spiritual garment no person will be able to enter the prospective kingdom. There will be many people who survive the tribulation period that will anticipate the kingdom upon earth. But when they are told that they are not clothed in the righteousness of God's son they will have nothing to say for themselves. What can they say? Their mouths will be stopped (Rom. 3:19) and they will stand condemned by the millennial judge, who is Jesus Christ. As a result, they will be cast into the outer judgment of Hades to await their final judgment in the Lake of Fire.

Jesus said in Matthew 5:20:

“For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.”

Jesus was very clear when stating how the righteousness of the religious people was legal righteousness, which could not stand in God's holy court of Law. This is because legal righteousness is not perfect righteousness or saving righteousness (Rom. 3:19-20; 28). How much clearer can Jesus make it? Only those who have been clothed in His perfect righteousness will enter the kingdom (Rom. 3:22). No person without this garment will be able to enter the Golden Age.

Jesus said in Matthew 18:3:

“... Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”

How much clearer can Jesus make something before we believe it? The messianic kingdom that He was offering had one requirement for entrance – humble child like faith that results in conversion. Only those who express child like faith in the Messiah will enter this future kingdom. A person has to be converted in order to enter the future messianic kingdom.

In Matthew 24 Jesus was speaking about His return to earth in power and great glory (Matt. 24:27) which would occur “after the tribulation of those days.” In this context of His return to earth we discover that

only the saved will remain upon earth to enter the millennium whereas the unsaved will be taken to judgment.

Matthew 24:38-41

“For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.”

In Noah’s day, those who were swept away by the flood experienced the judgment of God. It was only Noah and his immediate family, who were in the ark of safety, that was spared from judgment. Those who were in the ark were not judged but those who were outside the ark were judged by God and swept away by the flood of judgment. In a similar way, when Jesus returns to earth and brings judgment upon those surviving on the earth (living nations), He will take the unsaved into judgment and the saved will remain on earth to enter the kingdom. Like Noah’s day, those who will be taken away in judgment, will be the lost people who are not in the ark of safety, which pictures Jesus Christ (1 Peter 3:18-21). Only those who are saved and in the ark of God’s safety will remain on the earth to enter the millennium.

In this parable Jesus was talking to His Jewish disciples and how He was going to gather his “elect” (national Israel) and bring them under judgment (see 24:31). This means that the saved remnant of Jews will remain on the earth to enter the kingdom but the rest will pass under the judgment hand of God. The saved are viewed in this parable as the servant who was prepared and doing the Lord’s will (vs. 46). But the unsaved Jews are viewed as an evil servant who is not interested in the Lord’s will (vs. 48). Their pattern of life in some measure portrays that they are not regenerated or born again. They will die the way that they live – evil and unsaved.

Matthew 24:50-51

“The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him

asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.”

In Matthew 25 Jesus continues to talk about the nation of Israel and her judgment in connection with His return to earth. The parable and its surrounding context, as well as other similar statements and teachings on this subject, would lead us to believe that it is referring to Christ’s return to earth. Any other conclusion would take this parable out of the kingdom context and destroy its intended prophetic purpose and teaching.

Matthew 25:6-13

“And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.”

These Jewish parables are spoken to Jesus’ disciples. The parables are intended to have reference to Israel during the tribulation period and her relationship to Christ’s earthly kingdom program, which would soon be established upon the earth. Jesus describes His return to earth in the imagery of the bridegroom coming to his wedding feast. The oriental wedding had three stages. By Jesus’ time, the first stage consisted of a marriage covenant that was established when the prospective bridegroom took the initiative. The bridegroom would travel from his father’s house to the prospective home of his bride where he would negotiate with the father for a purchasing price for his daughter.

The analogy to Christ is that He agreed to do the Father’s will (Luke 22:42) and left the Father’s dwelling place in glory and came into this world paying the price for His own bride, the church, which was His own blood. Once the bridegroom paid the price the marriage

covenant was established and the young man and woman were betrothed together and regarded man and wife. During the period of separation, the groom prepared a dwelling place for the bride in his father's house, which corresponds to what Christ is doing for the church today (John 14:1-3).

The second stage of the Jewish marriage was when the bridegroom was accompanied by his friends in a traditional ceremony of joy and anticipation. The groom would proceed from his own home to the home of the bride and claim her as his own. Of course, this part of the Jewish wedding will be fulfilled when Jesus returns in the air to catch away His beloved bride (1 Thessalonians 4:13-18). The event of the rapture will fulfill this "taking of the bride" Jewish ceremony. The Jewish wedding was consummated with physical intimacy when the two returned to the father's house where a special place was prepared for them called the bridal chamber.

The third stage was the marriage feast that was held at the new home of the bridegroom. The bridegroom and bride would return to his home and a feast would be prepared. This period envisions the time when Jesus returns to the earth for the kingdom era and the millennial feast that will be anticipated in the earthly kingdom (Matt. 22:1-14; Isaiah 25:6). This is where the parable of Matthew 25 fits into the Jewish wedding. Matthew 25 is not referring to the rapture or when the Bridegroom (Christ) comes to get his bride (the church) but when the Bridegroom returns with His bride to the wedding feast upon the earth.

In this parable we see Christ returning as the bridegroom with His own bride, which would infer that the marriage between Christ and the church has already taken place. The return to earth for the wedding feast would mean that the final stage of the marriage is going to take place. When Jesus returns to earth with His bride from heaven (Rev. 19:14) He is going to return to the marriage feast on earth (Matthew 25). At this time national Israel, who is represented by the ten virgins, will be the invited guests to this wedding feast held on the earth. The wedding feast depicts the kingdom and the joy of fellowship that will occur when the kingdom is finally inaugurated on earth. We must realize that Jesus is addressing the disciples and is explaining how their own Jewish people will be judged when the King

arrives to establish His kingdom. The nation of Israel is going to be the invited guests at this wedding feast, which is going to be held on the earth. Like John the Baptist, the nation of Israel, who is alive when Jesus returns, will be the invited guests. They are a “friend” of the bridegroom but not the bride (John 3:29). Israel is never called the bride of Christ. The bridegroom is not returning for the church in Matthew 25. Rather, He is returning with the church to begin the marriage feast upon earth as depicted by the third stage of the Jewish wedding. In this coming day Israel will be the invited guests at this great earthly millennial banquet which Isaiah envisions as “the feast of fat things” (Isaiah 25:6).

National Israel, both saved and unsaved, is represented as ten virgins that are going to meet the bridegroom when He returns to earth. These virgins were not all prepared to meet the Lord. Only those who were spiritually prepared, as represented by having oil in their lamps, would enter the marriage feast on the earth. The important point is that spiritual preparation must precede the Second Coming of Christ to earth and that it will be too late to prepare after He returns. The unsaved Jews will be shut out of the kingdom and particularly the wedding feast that will be given during the kingdom reign. The text says in Matthew 25:10, “and the door was shut.” These unsaved virgins will not enter the Golden Age because they were not spiritually born again and prepared. They had no oil in their lamps. Jesus once again echoes those familiar words of Matthew 7:23 when He will say to the unsaved, “I know you not” (Matt. 25:12).

Dr. John Walvoord has correctly said:

“When Christ comes to earth with His bride, only those prepared by new birth will enter into the wedding feast, which seems to be fulfilled in the millennium or at least the first portion of the millennium.”

The parable of the talents also teaches that only the spiritually prepared of Israel will enter the kingdom. The faithful servant will enter the joy of the Lord in the coming kingdom.

Matthew 25:21 says:

“His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.”

Jesus went on to say that the unfaithful or slothful servant would not enter the kingdom. The wicked and slothful servant is representative of those Jews who were not interested in the Messiah's offer of salvation during the tribulation period and who have evidenced their unregenerate lifestyle by their neglect to do the Master's will. These servants are full of false profession and are not rightly related to the Lord in a saving way. This is why Jesus will say to them in the coming day when He returns to earth:

Matthew 25:26

"... Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed."

The end result will be judgment for those Jews within the nation who are not saved as evidenced by their slothful living. Here, as elsewhere in Scripture, while works may be an evidence of salvation, they are never the ground of salvation (Eph. 2:8-10). These kingdom parables do not talk about the ground of salvation but the genuine fruit that comes from salvation. The way of salvation is not addressed in these parables but the fruit or outcome of salvation is alluded to by the manner in which righteous living, wise living, faithful service and loving actions are commended by the King. In this particular parable, the wickedness and unprofitable nature of the servant depicts his unregenerate heart before God.

So Jesus says in Matthew 25:30:

"And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

Jesus was very clear as He spoke to his disciples about their own unregenerate Jewish people who would not enter the messianic kingdom of the future. Paul also was clear when writing in Romans 11:26-27:

"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins."

When the Bible says that "all Israel" will be saved it does not mean that every Jew in Israel will be regenerated when Christ returns. What

is does teach is that Israel as a believing nation will be saved. The term “all Israel” is significant to Paul’s teaching since he earlier alluded to the fact that “they are not all Israel, which are of Israel” (Romans 9:6). He meant that “all Israel” who is the true Israel, according to God’s mind, are those who are regenerated or born again. There are many who are “of Israel” or physically tied to Abraham but they are not the true Israel (“all Israel”) who is born again (Romans 9:7).

In any event, “all Israel” in Paul’s teaching refers to that believing remnant in the nation who will turn to Christ and be saved. It is this believing regenerate remnant in Israel (“all Israel”) that will have their sins taken away at Christ’s return before the kingdom is established (Rom. 11:27). But once again we must notice that the Deliverer (Christ) “will turn away ungodliness from Jacob” or the people of Israel. This once again alludes to the fact that the unsaved will be judged who are not part of this true Israel (“all Israel”). The unsaved will not enter the kingdom.

In the parable of Mathew 25 Jesus now turns to another class of people outside the Jewish race referred to as the “nations” or Gentile peoples. Our study now takes us to the judgment on living Gentiles when Christ returns.

Matthew 25:31-33

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left.”

This parable is designed to teach that the Gentiles or those living nations outside Jewry, at the time of Christ’s return to earth, are also going to be judged by the Messiah. The term “nations” (ethnos) in Scripture refers to the Gentile masses of humanity that are contrasted and apart from Israel (Romans 3:29; 9:24). They were the foreign nations who were not part of God’s chosen people. No unsaved Gentile person will be able to enter the kingdom era. In this parable Jesus says that the goats are the unsaved Gentiles who will not enter

the kingdom whereas the sheep are those Gentiles who will enter the kingdom.

Once again we see that the Gentiles referred to as sheep evidence their regenerate state before God during the coming tribulation period because of the way that they treat “my brethren” or God’s chosen people of his own flesh - Israel.

Matthew 25:40

“And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my ye have done it unto me.”

The King promises that these saved Gentiles or sheep will enter the glorious kingdom reign for the very reason that their salvation before God was clearly demonstrated or evidenced through their outward manifestations of kindness toward the Jews who will be severely persecuted in the dark days of the future tribulation period. Helping Jews during these dreadful coming days will be a sign of a regenerate heart. It’s not the deeds of kindness that get these Gentiles into the kingdom but their new birth (John 3:5) which ultimately manifests itself in loving deeds of kindness toward Christ’s own Jewish people. Their entrance into the millennial kingdom is guaranteed by new birth but outwardly manifested by deeds of kindness. In Matthew 25 the fruit of regeneration is addressed and not the way of regeneration.

Matthew 25:34 says:

“Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

These Gentile nations who are not part of God’s chosen people (“my brethren”) will evidence their regenerate state before God by how they graciously treat the Jews during the awful days of the tribulation period. On the other hand, those Gentiles who do not treat God’s chosen people (“my brethren”) in a friendly manner will not enter the kingdom. These “brethren” may have a specific reference to the 144,000 Jewish evangelists who will be a powerful witnessing body during the tribulation period. Those Gentiles who accept the message

of the “gospel of the kingdom” which these “brethren” will be preaching (Matt. 24:14) will also accept the messenger. This is clearly understood by the parable. The failure of Gentiles to respond to the message of the Gospel which is preached by these “brethren” and their overall evidence of hatred and animosity toward the Jewish people, will only evidence their unsaved state before God. In the end they (the goats) will pass under God’s judgment.

Matthew 25:41-46

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.”

Jesus tells us that the unsaved Gentiles (goats) will be judged by being cast into the fires of Hades. Those surviving Gentiles of the tribulation who do not place faith in the message of Christ and treat God’s people adversely will pass under the wrath of the King and not enter the kingdom. Only the regenerated believers, who evidence their new birth by deeds of kindness, will enter into the kingdom and experience life eternal whereas the unsaved will be cast into judgment. These verses clearly unveil to us that the unsaved will not enter the future kingdom.

In conclusion, the repeated parabolic teaching of Christ in the kingdom parables gives clear evidence that the unsaved will not enter the future kingdom. Any other conclusion would come by fanciful interpretation that cannot be supported in the parables. We must let Jesus say what He wants to say and not miss the plain evidence that He gives about the unsaved not entering the kingdom.

The Old Testament prophets also spoke about the unbelievers being purged from national Israel when the King returns to establish His

kingdom. This is further evidence supporting that only the saved will enter the millennium.

Ezekiel 20:37-38 says:

“And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.”

Once again we see that God’s future judgment program will begin with His judgment upon unbelieving Jews at His return to earth. There must be a judgment upon Israel to determine who will enter the kingdom. The “rebels” have reference to the unbelieving Jews who will still reject Jesus as the Messiah when He returns. The scriptures are very clear when emphasizing that “they shall not enter into the land of Israel” or into the promised kingdom blessing given to the Jews. Only the saved will enter the kingdom. The rebels will pass under the “rod” of Messiah’s judgment. The regathering of Israel will take place (“bring them forth out of the country”) and then this purging process will take place where the unsaved will pass under the rod of the King’s judgment.

Ezekiel 36:25-29 only speaks about a redeemed remnant of Jews entering the kingdom era as God’s New Covenant blessings are bestowed upon them. “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.”

The prophecy is very clear. Only those surviving Jews of the tribulation period who are washed from the filth of their sins and receive a new heart and spirit will enter the kingdom. Only the regenerate Jewish saints who come under the associated blessings

of the New Covenant of spiritual cleansing through Messiah's blood and who experience regeneration will "dwell in the land" (vs. 28) and inherit the covenant kingdom blessings promised to national Israel.

The vision of Ezekiel's dry bones also verifies that only saved Israel will enter the kingdom. There are two verses that seem to be the key to interpreting these dry bones and their subsequent resurrection.

Ezekiel 37:14

"And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

Ezekiel 37:21

"And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land."

This prophetic Scripture seems to be using physical resurrection as a picture of the regathering and spiritual regeneration of national Israel with her subsequent blessing in the land during the millennial kingdom. The prophecy does not cancel out a physical resurrection of Jews at the end of the tribulation period as is clearly indicated in other Scriptures that deal with Christ's return following the tribulation period (Daniel 12:2; Isaiah 26:19). However, the natural understanding of this text suggests that Ezekiel is giving a picture of physical resurrection to illustrate the regathering and regeneration of Jews to populate the kingdom. Unbelieving Israel living during the future tribulation period is pictured as dry bones lying within their appropriate graves (vs. 1-2, 11).

The picture is suggesting that those unbelieving Jews living during the coming tribulation days lack spiritual life as they are scattered among the heathen world of Gentile peoples. This prophecy envisions the nation of Israel as being scattered among the graves of heathen lands today. But one-day God is going to open these graves and bring His national people out of this graveyard of heathen countries from all over the world by regathering them (verse 13 with 21- "when I have opened your graves") and then regenerating them (verse 14 – "put my spirit within you, and ye shall live") to populate

the millennial kingdom. A comparison of verse one with verses twelve and twenty-one will verify this as being accurate and faithful to the text. The prophecy portrays the time when Israel will be regathered, regenerated and restored to the land during the millennial kingdom. However, Ezekiel is once again very careful to conclude that only those Jews who are regenerated with a new spirit will enter the kingdom.

Ezekiel 37:14

“And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.”

The new spirit refers to a regenerated spirit, which possesses a new nature. It points to the new birth that believing Israel will experience at the time of Messiah’s return to earth. Ezekiel is very clear to point out that only believing or saved Israel will be brought into the millennial kingdom. All Israel as God’s “elect” national people will be regathered, both the saved and unsaved (Matt. 24:31). But only the saved Jews will enter the millennial kingdom. All Jews will be supernaturally gathered from among the Gentile nations, which are prefigured as Israel’s graves or this heathen graveyard of countries. But only believing Israel will be brought back into the land as redeemed, regenerated and saved Israel. The dry bones will live! God is not finished with Israel.

Zechariah has convincing evidence that leads us to accept the truth that only regenerate people will enter the kingdom. Zechariah 13:2 says: “And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.”

This prophecy teaches us that the returning Messiah and King will cut off from the people all idolatry and those who practice it. The King will also remove every false prophet from the land of Israel when He returns to establish His glorious Kingdom. Included in this cleansing will be the banishment of evil or wicked spirits. They will be cast into the bottomless pit along with Satan (Revelation 20:1-3). This passage in Zechariah is the only passage that explicitly refers to the

imprisonment of demons during the millennium. There will be a pre-kingdom imprisonment of satanic powers before the kingdom arrives on planet earth.

God has promised to call and save a believing remnant of Jews who will enter the kingdom. Only a remnant of born again and blood washed Jews will enter the future kingdom. Zechariah 13:7-9 says that one third of the Jews in the land of Israel, which have not died under the tribulation judgments, will come to faith in the Messiah when He returns to earth.

Zechariah 13:7-9

“Awake, O sword, against my shepherd (the Messiah), and against the man that is my fellow, saith the Lord of hosts: smite the shepherd (the cross), and the sheep shall be scattered (Israel’s dispersion): and I will turn mine hand upon the little ones (believing remnant of Israel). And it shall come to pass, that in all the land (Palestine), saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God.

The final one third of Jews, who remain in the land after the tribulation judgments, will have successfully passed through the fire of the tribulation period. This awful time of judgment upon Israel is known as “the time of Jacob’s trouble” and is designed by God to purify His national people and bring forth a believing remnant to populate the kingdom (Jeremiah 30:7,11-17; Malachi 4:5-6). The tribulation judgments involving the Antichrist and His persecution of the people will prepare them to receive the Messiah when He returns to earth.

The “little ones” (preserved and persecuted remnant – Zech. 13:7) hidden by God in the wilderness (Rev. 12:6) will become regenerate believers through the washing of the blood of Christ (Zech. 12:10; 13:1). This is the day and time when the fountain of the blood of Christ will be opened for this remnant and when they will enter into the New Covenant blessings of salvation. Jesus was wounded to death in the house of His friends, which is a direct reference to His own people the Jews (Acts 2:22-23). After the cross the Jews were

scattered among the heathen nations in unbelief. But one day there will be a Jewish remnant of “little ones” in the land of Palestine who will be regenerated and prepared to receive the kingdom promises in the land. This spiritually saved remnant of Jews will be given the permission to enter the kingdom.

Joel 2:32 also speaks of a saved remnant of Jewish people prepared to enter the kingdom: “And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.”

Only a spiritual remnant will enter into the Golden Age. No Jews will place their feet on kingdom ground which are not part of this believing remnant. They must become believers in the redemptive work of the Messiah by calling upon Him (“whosoever shall call on the name of the LORD shall be delivered”). This deliverance is not only a physical deliverance from the hands of the Antichrist and tribulation judgments but also a spiritual deliverance since Joel speaks of the “remnant” that the Lord is going to call to be His own regenerated people when He returns. Joel not only anticipates a physical deliverance of a remnant of Jews but at the same time a spiritual deliverance of these Jews.

Physical deliverance and spiritual deliverance are harmoniously tied together as Joel envisions the Jewish remnant calling upon the Lord for help during the tribulation period which will ultimately lead to their calling on Him for spiritual salvation or deliverance when Messiah returns. This will assure their entrance into the kingdom. Calling out to the Lord in faith brings salvation into the life of lost individuals (Rom. 10:13). Those Jews, who are looking for the true Messiah to return and deliver them, will receive the Messiah when He returns. They will experience both a physical and spiritual deliverance. They will be the remnant that the Lord will save not only physically but also from a spiritual standpoint as they embrace the salvation message of the Messiah.

The cataclysmic and cosmic signs of the tribulation period will assure earth dwellers of their coming doom at the hands of the Messiah (Joel 2:30-31). The signs of judgment will be but forerunners of “the great

and terrible day of the LORD” (Joel. 2:31) when He returns to judge and take control of the earth. But God’s remnant of people, who will be looking for the Messiah’s coming and who will turn to Him in faith at the King’s arrival, will become spiritually prepared to enter the kingdom. The Second Coming of the Lord will not be dreadful but glorious for a watching remnant and generation of Jews during the tribulation period who are looking for their redemption from heaven.

Jesus said in Matthew 24:32-34

“Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled.”

Jesus was not referring to the Jewish generation listening to Him then, for He had already said the kingdom had been taken from that group (Matt. 21:43). The first-century generation would experience God’s judgment. But the generation that will be living at the time these signs begin to take place will live through that period and will see the Lord Jesus coming as the King of glory. “This generation” obviously refers to the generation of Jews alive during the future tribulation period when all these things will take place in rapid succession. God will preserve a remnant of His people (Israel) through their sufferings in the future tribulation period so that they can enter into the glorious kingdom.

Luke 21:28

“And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.”

Luke 21:31

“So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.”

When the cosmic signs begin to occur, the Jews will lift up their heads (a symbol of expectancy and rejoicing) because their redemption will be drawing near. This redemption points to their physical safety in the kingdom brought by the returning King and the spiritual release from their sins as the Messiah offers the efficacy of

His own sacrifice to these Jews (Zech. 13:1). The most amazing thing is this. In the darkest period of human sin and rebellion, the light of divine grace will break through with the coming of the Messiah and the salvation or deliverance, which He brings to this remnant of Jews. But take note that only a spiritually saved and prepared remnant will enter the kingdom.

Joel 2:32 once again states:

“And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.”

Only those who call upon the Lord for salvation will enter the kingdom. Only a remnant of saved people will enter the kingdom. Joel is going to bring this out in the next chapter.

Merrill F. Unger has written:

“There will be only a small group of survivors or escapees out of the vortex of the cataclysmic chastisements that will conclude Israel’s period of punishment for her sin and unbelief and usher her as a nation into the millennial Kingdom.”

Joel 3:2 goes on to say:

“I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.”

Joel 3:12-14 adds:

“Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.”

This prophetic portion of Scripture envisions the end-time event when the Gentile nations will be gathered together and pass through the judgment of God. The term “nations” (vs. 2) suggests that the Gentile judgment is now in view. This can be termed as the Judgment of

Living Nations or those Gentile nations that survive the tribulation period. It corresponds to the sheep and goat judgment of Matthew 25. Once again we must take note that only the saved will enter the kingdom.

The fact is this, there will be “Multitudes, multitudes in the valley of decision” which means that the King has decided to judge the remaining lost Gentiles after Armageddon and will not allow them to enter into the earthly Kingdom. When the King decides to judge then look out! Judgment will come upon all the lost. They will not enter His long awaited kingdom. It is clear that judgment will come to the unregenerate Gentile people who have not repented of their sins and responded to the gospel of the kingdom being preached during the tribulation days. This verifies that only saved Gentiles will enter the kingdom.

Daniel also reveals that only the “saints” (Jewish saints) will enter the kingdom when the King returns to establish His rule. Those saints who survive the tribulation period will enter this glorious future day of promise and blessing.

Daniel 7:18

“But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.”

Daniel 7:22

“Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.”

Daniel 7:27

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”

There is no mention of the unsaved entering the kingdom when it is established on earth. It is only the saints who will be given the kingdom as it is initially established on planet earth. Only the saved will find entrance into the kingdom.

Daniel 12:1-2 also gives us some additional detail that will verify that only a saved believing remnant of Jews will enter the kingdom. “And at that time (middle of the tribulation period) shall Michael stand up, the great prince which standeth for the children of thy people (Israel): and there shall be a time of trouble (time of Jacob’s trouble), such as never was since there was a nation even to that same time: and at that time (closing events of the tribulation – “time of the end” – vs. 4) thy people shall be delivered (physically and spiritually to enter the kingdom), every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”

When Christ returns there will be a physical deliverance for Jews within the nation and also a spiritual deliverance. Both Joel and Daniel combine the physical and spiritual deliverance since these delivered Jews are seen to enter the kingdom. Paul also concludes that this is true by his record in Romans 11:26-27. It’s here that Paul speaks about “all Israel” (believing Israel) being saved by the Deliverer when He returns (Isa. 59:20). The Deliverer (Messiah) will save a remnant of Jews from physical and spiritual judgment and at the same time bar the rest of the unbelieving Jews from the kingdom (“turn away ungodliness from Jacob” – Rom. 11:26).

In reality, unbelieving Jews are never said to be delivered in any sense since they will experience God’s continued judgment in Hades. The unsaved Jews will experience no deliverance. In other words, mention is made of a group of Jews being physically delivered when the Lord returns along with the fact that they also will be spiritually delivered to enter the kingdom. This is the spiritual remnant that the Bible speaks about. The two concepts of physical and spiritual deliverance cannot be separated without losing the thrust of what Joel, Daniel and Paul are talking about in connection with deliverance.

Daniel’s prophecy suggests that only those Jews found in the book or scroll of the living will be delivered and enter the kingdom reign (Dan. 12:1). This is a clear reference to the fact that only a saved or delivered remnant out of Jewry will enter the promised kingdom blessing. When the King returns, at the close of the tribulation period, there will be those Jews who are yet living in the land and suffering

under the direct hand of the Antichrist. It's this remnant of Jews who will be delivered from the Antichrist's persecution. They will become saved and enter the kingdom without dying. Thus, the reference to the scroll must first of all refer to a registry of those Jews who are physically alive when Jesus returns and who will enter the kingdom. The Bible teaches that those who are born and alive on planet earth are registered in God's registry of all living people (Ps. 69:28; Ex. 32:32-33).

Since there will be a remnant of Jews delivered from physical death by the Lord's return they will remain in God's registry of living people (Isaiah 4:3-4). But it is equally true that this physically redeemed and regenerate remnant will also have their names recorded in the scroll of spiritual life, which is a spiritual registry of all people who are saved (Rev. 20:15; 21:27). Thus, the delivered remnant of people will not only be delivered physically but also spiritually when the King returns. This coincides with what Joel and Paul said about the deliverance of a remnant of believing people.

The point cannot be dismissed that a remnant of God's people will be physically delivered from the persecution of the Antichrist but at the same time they will also be spiritually delivered from their sins when Christ returns (Dan. 9:24). This is what Daniel envisions in Daniel 12:1 when he says, "thy people shall be delivered." The reference is obviously to those within the nation who will receive the Messiah as Savior when He returns.

Lehman Strauss concludes:

"These are the godly Jews, the believing remnant on the earth at that time. Certainly the apostate Jews in that day are not included, but only the redeemed Israelites."

John Walvoord also writes:

"The deliverance will not extend to all Israel in that unbelieving or apostate Israel is excluded, and even here, it refers to only those actually living at the time of the return of Christ as many others may be martyred."

But Daniel also envisions how the Old Testament Jewish saints will be physically resurrected at this same time (the Second Coming) so

that they can enter the kingdom blessing in their resurrection bodies (Dan. 12:2). Those that are termed as “sleeping” have reference to the bodies of the saints who have died in the Old Testament era. Apparently these Old Testament saints will be bodily resurrected when the King returns so that they can also inherit their promised kingdom blessing. So there will be a remnant of Jews who are both physically and spiritually delivered. They will be living when the King returns and enter the kingdom without resurrection. But along with this living remnant of Jewish believers there will also be those Old Testament saints who have died. They will be resurrected and enter the kingdom along with the surviving believers recorded in the registry of life. Together they will share the kingdom promises given to David (2 Samuel 7:8-16).

This is why the gospel accounts speak about Old Testament saints sitting down in the kingdom. They will be resurrected to enjoy the company of other Jews who have entered the kingdom without dying.

Jesus said in Matthew 8:11:

“And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.”

Regathered and redeemed Jews will come to Jerusalem and enjoy the kingdom blessing with those Old Testament worthies that have been resurrected. What a day of fellowship and gladness it will be! There will be all day singing and dinner on the grounds! The trees of the field will seemingly clap their hands and the mountains and fields will break forth with singing as a newly redeemed remnant of Jews enter into the splendor and joy of their salvation (Isaiah 55:12). But only the redeemed of the Lord will enter the kingdom in that day when it is established upon the earth.

Isaiah 51:11 prophetically envisions this day when saying:

“Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.”

Only the “redeemed” remnant of Jews will enter into the wondrous time of kingdom joy and blessing. No person who has sidestepped redemption in Christ will be allowed to enter. Only the redeemed, who have the songs of Zion in their heart, will enjoy the kingdom blessing when it is initially established upon the earth.

Entrance into the kingdom is also promised to the New Testament saints, which are regenerate believers in Christ. The church does not replace Israel in the plan of God and inherit the covenant promises given to the nation. However, the church is given the promise to share in the blessings of the kingdom along with redeemed Israel. The church will return with the King when He comes to establish His kingdom (Rev. 19:11-16) and is given the promise to participate in the kingdom reign in a regal way (Rev. 2:26-27; 3:21).

James 2:5 says:

“Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?”

All saints express varying amounts of love to the Lord Jesus. The kingdom is promised to all believers. They are singled out as a group of people who love the Lord and who have been delivered from the present darkness of this evil world and positionally linked to Jesus Christ.

Colossians 1:13 states:

“Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.”

The New Testament believer has already been positionally transferred into the eschatological kingdom of Jesus Christ through the delivering power of God’s Son. This is a proleptic statement about the believer’s entrance into the earthly messianic kingdom (Revelation 11:15). A proleptic statement is a representation of something in the future as if it has already existed or occurred in the present. We have not yet physically arrived in this future time of kingdom blessing. But through our position in Christ we have, in God’s reckoning, already been transferred into this glorious time of blessing. We already stand glorified in God’s sight (Rom. 8:30).

Likewise, since we are in Christ we already are a citizen of heaven (Phil. 3:20) and a citizen of the future kingdom (Col. 1:13). The New Testament believer possesses all of these blessings in Christ. But we must understand that only those who are linked to the Lord can possess this future blessing of the kingdom.

We must conclude that eschatologically, parabolically, doctrinally, exegetically, proleptically and scripturally that only the saved will enter the millennium. There can be no mistake about this as we study the Bible literally and contextually. No unsaved person will enter the kingdom reign of Christ. However, we must remember that there will be millions of people born throughout the thousand-year reign of Christ who will need to be saved. Living tribulation saints will enter the millennium in their mortal earthly bodies and with their sin natures. This means that people will participate in marriage and give birth to children during the millennium who will have their sin natures and need to be saved like all other people who are born into this world.

Jeremiah 30:19-20 prophetically says:

“And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.”

Ezekiel 47:22

“And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.”

Some of these people born during the millennial kingdom will be so wicked that Christ will put them to death during His reign (Isaiah 11:4; 65:20). Great multitudes of people born during the 1,000 years will be annoyed and irritated by the absolute righteous rule of Jesus Christ and the saints that will be administered worldwide (1 Cor. 6:1-2). These unsaved people, who were born during the 1,000-year reign, will no doubt hope that someone of supernatural strength will appear

and overthrow the reign of Christ. The prophetic scriptures verify that millions of unsaved people who were born during the kingdom will rebel after the kingdom reign is finished and when Satan is loosed for his little season of rampage. This will be the chance that millions will be waiting for as they respond in hatred and rebellion to the righteous reign of Jesus Christ.

Revelation 20:7-9 records:

“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.”

After the kingdom time has expired there will be a “little season” (Rev. 20:3) when Satan will be able to move about among the earth and gather the rebellious unbelievers born during the kingdom reign. This time of unprecedented rebellion will end in an attempt to seize Jerusalem or the holy city. This satanic attempt will end in God’s direct judgment upon the unbelieving multitudes as they suffer the fiery rain of God’s anger that will purify the old earth and usher in the new heavens and new earth of Revelation chapter 21. In any event, we see that even after 1,000 years of peaceful reign with the very presence of the King, that human hearts will prove to be rebellious to God’s rule and authority.

In conclusion, only believers will enter the kingdom but unbelievers born during this time, who do not give their hearts to the King, will rebel after the kingdom has expired. It’s these unsaved people who will be judged by the fire sent down from heaven and who will be immediately resurrected physically to find themselves standing before a Great White Throne to be judged by the Son of God.

Revelation 20:11

“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.”

There will be no place to hide for the lost. A sudden cataclysmic termination of the universe will obliterate all the existing expanse or space, as we now know it to be structured (2 Peter 3:7; 10-12). And when all has “fled away” and the atomic convulsions related to the destruction of the universe have ended, it’s then that the unsaved will appear before the omniscient face of the Judge who sits on this white throne of purity. They will have no place to hide! And it’s here, before the throne of judgment, falling prostrate (Psalm 1:5) on a great sweeping sea of unstructured expanse that flows forth from a throne of absolute purity, that the sins of the unsaved will be openly exposed for what they are – vile and wicked. In the end, the lost will be cast into an eternal Lake of Fire and suffer the pain and terror of Hell throughout the unending ages of eternity.

Revelation 20:15 concludes:

“And whosoever was not found written in the book of life was cast into the lake of fire.”