• Tonight we finish our brief examination of the Kingdom period
  ◦ The period of the Kingdom will last 1,000 years and the OT prophets say many things about the nature of those days
    ▪ But Revelation says almost nothing about those days other than describing the length of that age
    ▪ Because this is a study of Revelation and not a topical study on the Kingdom, I have elected to sample just a few of the more interesting facts and features of the kingdom
    ▪ I’m hoping that this brief exposure will cause you to take up an investigation of the Kingdom for yourself
  ◦ Last week we started our study of the Kingdom by looking at three topical areas
    ▪ We examined the geography of the kingdom, and particularly of Israel
      • I mentioned we would touch on geography again tonight
    ▪ We studied the changes to creation
      • And we’ll also touch on that again tonight
    ▪ And lastly, we looked briefly at the government of the kingdom
  ◦ Tonight we have two big topics to address, topics that could by themselves take several nights each to fully cover
    ▪ The first topic is the daily life of the Kingdom
      • What is life like for a citizen of this new world and new age?
    ▪ Secondly, what are the religious practices of citizens in the kingdom
      • Both of these topics will need to touch on both Jew and Gentile and on both glorified and natural citizens
    ▪ I’ll do my best to hit the high points and address the most important issues
And before tonight’s over, we must also finish chapter 20 and the events that conclude the Millennial Kingdom

- Let’s begin with daily life in the kingdom for the Jewish people

Is. 32:12 Beat your breasts for the pleasant fields, for the fruitful vine,
Is. 32:13 For the land of my people in which thorns and briars shall come up;
    Yea, for all the joyful houses and for the jubilant city.
Is. 32:14 Because the palace has been abandoned, the populated city forsaken.
    Hill and watch-tower have become caves forever,
    A delight for wild donkeys, a pasture for flocks;
Is. 32:15 Until the Spirit is poured out upon us from on high,
    And the wilderness becomes a fertile field,
    And the fertile field is considered as a forest.
Is. 32:16 Then justice will dwell in the wilderness
    And righteousness will abide in the fertile field.
Is. 32:17 And the work of righteousness will be peace,
    And the service of righteousness, quietness and confidence forever.
Is. 32:18 Then my people will live in a peaceful habitation,
    And in secure dwellings and in undisturbed resting places;

- This passage helps set the stage for what the Jewish inhabitants of the Kingdom can expect
  - First, notice in vs.12-14 Isaiah is describing life for Israel prior to the Kingdom
    - After the scattering of Israel, the land became a waste place and the fields were left to become overgrown with brush
    - Even when Israel lived in the land and even now, the wilderness is a difficult place to grow crops
  - And the land east of Israel in the desert of Arabia is even less hospitable
    - There is no possibility of farming in that region today for there is no water
  - Then all that changed after the Spirit is poured out on Israel from on high (a reference to the saving of Israel at the end of Tribulation)
    - Israel is dwelling securely and the wilderness will become a fertile field and the field a forest
    - The land of Israel will be changed to allow a great harvest anywhere they plant even in the desert
○ Then the lifestyle of Israel is described in the remaining verses

- They will work in peace and quietness and confidence
  - This stands in marked contrasted to the history of Israel in their land
  - No matter how strong Israel became in the land, the enemy was constantly bringing threats from the surrounding nations
  - But in this time, all those threats are gone, because the Lord rules with a rod of iron

- And the people will live in secure dwellings, their homes will not be threatened ever again
  - They will know true peace and true security for the first time and it will never end
  - When God keeps His promise, He does it in a big way
  - How does God ensure so much success farming in a desert?

Is. 30:19  O people in Zion, inhabitant in Jerusalem, you will weep no longer. He will surely be gracious to you at the sound of your cry; when He hears it, He will answer you.
Is. 30:20  Although the Lord has given you bread of privation and water of oppression, He, your Teacher will no longer hide Himself, but your eyes will behold your Teacher.
Is. 30:21  Your ears will hear a word behind you, “This is the way, walk in it,” whenever you turn to the right or to the left.
Is. 30:22  And you will defile your graven images overlaid with silver, and your molten images plated with gold. You will scatter them as an impure thing, and say to them, “Be gone!”
Is. 30:23  Then He will give you rain for the seed which you will sow in the ground, and bread from the yield of the ground, and it will be rich and plenteous; on that day your livestock will graze in a roomy pasture.
Is. 30:24  Also the oxen and the donkeys which work the ground will eat salted fodder, which has been winnowed with shovel and fork.
Is. 30:25  On every lofty mountain and on every high hill there will be streams running with water on the day of the great slaughter, when the towers fall.
Is. 30:26  The light of the moon will be as the light of the sun, and the light of the sun will be seven times brighter, like the light of seven days, on the day the LORD binds up the fracture of His people and heals the bruise He has inflicted.
• Again, notice in v.19 we see the Lord rescue Israel and then good things begin to happen for Israel in the Kingdom
  o Where before they suffered deprivation during the time of Tribulation, now they have all they need
    ■ First and foremost, they can lay eyes on their Teacher
    ■ And as they go through life, they will have His instruction guiding them in which way to go in every decision
    ■ And they put away all idols forever
  o And then we learn more geography, of how the landscape of Israel is very different than today
    ■ Streams running everywhere
    ■ Rain falling wherever they plant
  o Even more curious, the moon and sun see their brightness increased dramatically
    ■ It’s not clear whether Isaiah means this literally or whether it is simply a literary device indicating the optimistic joyful perspective of Israel in this day...the sun will seem brighter
    ■ If it literal, it brings more questions than answers
      • How can we survive on a planet with so much light?
    ■ We can trust that God has a way to accommodate these changes and still produce a wonderful world
      • I’m sure everyone has a fabulous tan
  • Furthermore, Israel’s work in this life will be rewarding and enjoyable

*Is. 65:21* “They will build houses and inhabit them;
They will also plant vineyards and eat their fruit.

*Is. 65:22* “They will not build and another inhabit,
They will not plant and another eat;
For as the lifetime of a tree, so will be the days of My people,
And My chosen ones will wear out the work of their hands.

*Is. 65:23* “They will not labor in vain,
Or bear children for calamity;
For they are the offspring of those blessed by the LORD,
And their descendants with them.

**Is. 65:24** “It will also come to pass that before they call, I will answer; and while they are still speaking, I will hear.

**Is. 65:25** “The wolf and the lamb will graze together, and the lion will eat straw like the ox; and dust will be the serpent’s food. They will do no evil or harm in all My holy mountain,” says the LORD.

- Isaiah says Israel will build house and live in them and they will be plant vineyards and eat the fruit
  - These descriptions give us two main facts concerning life in the kingdom
    - First, we are real people who need a place to live and who eat and enjoy a real life
      - Life in the kingdom has a substance to it and we can enjoy that substance
      - It’s not clouds and harps and other notions of heaven
      - Our eternal life is every bit as real as this life, though it’s better and last forever
    - Once we understand that this is our future - and it’s not very far away -
      - Then we will understand why Paul and the other epistle writers talked so frequently about keeping our eye on our inheritance and our future hope
      - And you can begin to look forward to that day with eagerness, allowing your anticipation to direct your choices and decisions today
  - Secondly, we enjoy it all the more because no work will ever be futile
    - We do not build so that another inhabits nor do we plant so that another may eat it
      - Because our lifetime in the kingdom is like a tree, which means we live throughout the kingdom
      - We wear out the work of our hands
    - This truth stands in stark contrast to the world we know today
Today, we toil and work to create things that ultimately become someone else’s

Our wealth goes to someone else, our homes and our fields eventually become someone else’s

But in this day and age, we live forever for we never lose the benefits of what we accomplish

And since the Lord is ruling in perfect justice, no crime or injustice will deny us our rewards

In v.23 we see an interesting reference to childbirth within Israel

This reference returns us to one of the more difficult topics to interpret in our understanding Israel in the kingdom

At first glance, it seems to call into question our assumption that all Israel is glorified

I have taught thus far that the saved of Israel coming out of the Tribulation will be glorified prior to entering the Kingdom

But we should remember that there is no mention of that event in Scripture

I could only assume Israel is glorified based on the numerous OT descriptions of a sinless, perfectly obedient Israel living in the kingdom

On the other hand, we also find references like this one (and others in Ezekiel) that seem to suggest some in Israel are marrying and having children

These references might mean that those who came out of the Tribulation remained natural men like the Gentile believers

In the end, both these conclusions can’t be true

Either we hold that Israel includes natural bodies, in which case we must seek a compatible interpretation for OT references to a sinless Israel

OR we hold that all Israel is glorified, in which case we seek a compatible interpretation for OT references to childbirth and marriage in Israel
At this point, I continue to hold to a view of a sinless glorified Israel, and so how do I interpret this reference to childbirth?

- The first part of the verse simply promises that Israel will no longer bear children to calamity
  - This statement is consistent with a glorified Israel, since a glorified Israel will not be bearing children in any case
    - So they can no longer experience the anguish of a child dying
  - And the reference to descendants in the second half of the verse is speaking of all prior descendants of Israel’s from across history
    - These believing descendants are now all present in the Kingdom together
    - So therefore, the end of v.23 would mean “the offspring the patriarchs who were blessed by the Lord”

- Finally, what will Jerusalem itself be like?
  - Zechariah gives us a few details

  **Zechariah 14:8** And in that day living waters will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter.

  **Zechariah 14:9** And the LORD will be king over all the earth; in that day the LORD will be the only one, and His name the only one.

  **Zechariah 14:10** All the land will be changed into a plain from Geba to Rimmon south of Jerusalem; but Jerusalem will rise and remain on its site from Benjamin’s Gate as far as the place of the First Gate to the Corner Gate, and from the Tower of Hananel to the king’s wine presses.

  **Zechariah 14:11** People will live in it, and there will no longer be a curse, for Jerusalem will dwell in security.

- Jerusalem will see water flowing out of the city, some to the Mediterranean Sea and some to the Dead Sea
  - And the water will flow in both summer and winter
  - Ezekiel tells us that these rivers will water the plain in both directions and allow for growing food on both the west and east of Jerusalem
    - Furthermore, the river will heal the Dead Sea
Ezek. 47:8 Then he said to me, “These waters go out toward the eastern region and go down into the Arabah; then they go toward the sea, being made to flow into the sea, and the waters of the sea become fresh.

Ezek. 47:9 “It will come about that every living creature which swarms in every place where the river goes, will live. And there will be very many fish, for these waters go there and the others become fresh; so everything will live where the river goes.

Ezek. 47:10 “And it will come about that fishermen will stand beside it; from Engedi to Eneglaim there will be a place for the spreading of nets. Their fish will be according to their kinds, like the fish of the Great Sea, very many.

- Besides the interesting facts about the waters, we just learned some more interesting details about life in the Kingdom
  - We will have seas and they will be in familiar places
    - There will be fish and fishing
  - And we will have seasons
- Furthermore, Zechariah tells us the land around Jerusalem will be transformed into a large flat plain extending for tens of miles in every direction
  - Jerusalem’s plain grows to consume the entire center section of the nation
  - We’ll see why a little later tonight
  - And people will live in Jerusalem

- We’ll come back to discussing Israel more in a moment, but what about the lifestyle of Gentiles?
  - First, know the Gentiles enjoy the same lifestyle as the nation of Israel at least in the sense of climate, commerce, and agriculture
    - Gentiles will live in different lands, but they are blessed in similar ways
  - Most importantly, the Gentiles don’t have the Lord dwelling in their nation like the Jews
    - So the preeminence of the Jewish nation is reflected in the role of each nation
    - While Israel will serve the Lord in Jerusalem, the Gentile nations serve the needs of the Jewish people
Is. 14:1 When the LORD will have compassion on Jacob and again choose Israel, and settle them in their own land, then strangers will join them and attach themselves to the house of Jacob.
Is. 14:2 The peoples will take them along and bring them to their place, and the house of Israel will possess them as an inheritance in the land of the LORD as male servants and female servants; and they will take their captors captive and will rule over their oppressors.

- The Gentiles provide the labor to care for the nation of Israel
  - We’re likely talking about the Gentiles who live in natural bodies, since the glorified believers like you and me will be ruling with Christ
  - This turn around is God’s recompense for the nation of Israel having been oppressed for thousands of years during the Times of the Gentiles

- The fact that the Gentile nations do not have the Lord in their midst means they must come to Him to worship

Mic. 4:1 And it will come about in the last days
That the mountain of the house of the LORD
Will be established as the chief of the mountains.
It will be raised above the hills,
And the peoples will stream to it.
Mic. 4:2 Many nations will come and say,
“Come and let us go up to the mountain of the LORD
And to the house of the God of Jacob,
That He may teach us about His ways
And that we may walk in His paths.”
For from Zion will go forth the law,
Even the word of the LORD from Jerusalem.
Mic. 4:3 And He will judge between many peoples
And render decisions for mighty, distant nations.
Then they will hammer their swords into plowshares
And their spears into pruning hooks;
Nation will not lift up sword against nation,
And never again will they train for war.
Mic. 4:4 Each of them will sit under his vine
And under his fig tree,
With no one to make them afraid,
For the mouth of the LORD of hosts has spoken.
Mic. 4:5 Though all the peoples walk
Each in the name of his god,
As for us, we will walk
In the name of the LORD our God forever and ever.

- The nations of Gentiles come to Israel learn the Lord’s ways, to receive His decisions and to worship Him
  - But Micah also mentioned that some Gentiles are not following the Lord in faith
    - In v.5 Micah says that the peoples walk in the name of his god, indicating idol worship returns among the Gentiles born during this time
    - But Israel continues in perfect faith
  - What happens to Gentiles who don’t follow the Lord in faith?

**Zech. 14:16** Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the LORD of hosts, and to celebrate the Feast of Booths.

**Zech. 14:17** And it will be that whichever of the families of the earth does not go up to Jerusalem to worship the King, the LORD of hosts, there will be no rain on them.

**Zech. 14:18** If the family of Egypt does not go up or enter, then no rain will fall on them; it will be the plague with which the LORD smites the nations who do not go up to celebrate the Feast of Booths.

- The nations are required to travel to Jerusalem from year to year to celebrate the feast of booths
  - This feast is a memorial of the time Israel lived in the desert after the exodus from Egypt
  - This feast celebrates the Lord living among Israel, which will be particularly appropriate in the Kingdom
- But if a family doesn’t obey, then rain stops falling on them
  - So the Kingdom may see plagues appearing on natural citizens living in the Kingdom
  - So while Israel and the glorified Gentiles will live in peace and tranquility, the natural people must still suffer consequences of their sin at times

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• While we could continue to examine many details of the Kingdom life, time doesn't permit us to do so
  ○ But there is one final passage that deserves our attention, because it addresses the most pressing question we've yet to answer concerning life in the Kingdom...death

**Is. 65:17**  “For behold, I create new heavens and a new earth; And the former things will not be remembered or come to mind.
**Is. 65:18**  “But be glad and rejoice forever in what I create; For behold, I create Jerusalem for rejoicing And her people for gladness.
**Is. 65:19**  “I will also rejoice in Jerusalem and be glad in My people; And there will no longer be heard in her The voice of weeping and the sound of crying.
**Is. 65:20**  “No longer will there be in it an infant who lives but a few days, Or an old man who does not live out his days; For the youth will die at the age of one hundred And the one who does not reach the age of one hundred Will be thought accursed.

• We read the first verse last week as part of our study but I included it this passage to provide context
  ○ We're looking at the Kingdom world, a world in which Israel will have gladness and rejoicing
    ▶ There will be no weeping or crying in Jerusalem
    ▶ The lack of sorrow would mean no calamity, no death, no tragedy
  ○ But then in v.20 things take a strange turn
    ▶ Isaiah's poetry employs couplets in this verse
    ▶ So the first and third lines go together while the first and fourth lines go together
    ▶ Let's read them that way

  (1) No longer will there be in it an infant who lives but a few days,
  (3) For the youth will die at the age of one hundred
  (2) Or an old man who does not live out his days;
  (4) And the one who does not reach the age of one hundred will be thought accursed.
• Isaiah reports that no longer will there be an infant who lives only a few days
  ○ Obvious, there will be children born in the Kingdom
    ■ But this isn’t a surprise...we know the natural Gentiles will marry and have children
    ■ But no longer will a child die in infancy
  ○ Even before we look further, we have to acknowledge a fundamental truth: God is in control of life and death
    ■ God has declared that in the Kingdom children will not die young
    ■ This can only be true if death is under God’s control and He has decided to not permit death to take place at a young age
      • Then we must also conclude that a child dying today is the result of God’s sovereign will to end a life early
    ■ Thankfully, this will no longer be the case in this day
  ○ In fact, the earliest a child will die is at the age of 100
    ■ The Lord has assured every person born in the Kingdom at least 100 years of life
    ■ Obviously, this is a dramatic departure from what we see today
• But the story goes further
  ○ An old man will never fail to live out his days in the Kingdom
    ■ So there is no longer death from old age either
      • People will live hundreds of years, just as was the case in the ancient world
    ■ We don’t know about the ageing process in this day, but apparently God is capable of sustaining our bodies for as long as He wishes, even in our natural form
    ■ So today we much conclude that it is not our failing physical body that causes our death, but rather it is God’s will to cause its failure on an appointed day
  ○ But then the last line gives us pause
The one who does not live after the 100th year will be understood to be cursed

- The word “curse” in Scripture means someone who is lost and resides in Hell
- So we’re talking about the fate of unbelievers in the Kingdom
  - These are the sons and daughters of the Gentile believers who entered the Kingdom in natural bodies

The 100th birthday seems to be the watershed moment for all those born in the Kingdom

- Will they live beyond that day or not?
- If depends on whether they have come to faith in the Messiah, Jesus Who is reigning on Earth in that day
- Believers never die while unbelievers die at age 100
  - Clearly, this is a very different economy of life and death than the one we know today
  - God is sending a very clear message that the Kingdom is meant to be enjoyed by believers
  - And the precision and severity of this judgment is in keeping with Jesus’ overall style of rule: He rules with an iron rod

At this point, we ask the obvious question: how does anyone live 100 years on the earth with Jesus ruling in Jerusalem and not believe in Him?

- First, remember that this has happened before
  - Jesus walked the earth and showed His power and authority, and yet people didn’t believe
- Secondly, the unbelievers in the Kingdom were born in the time of the Kingdom
  - They have no memory of anything prior to the Kingdom
  - They only know that life, so they aren’t operating with a first-hand knowledge of the things we will know
• They must accept the Gospel on faith
  ◦ So what constitutes saving faith in that day?
  ◦ The same thing we have today
    - A faith in God’s word concerning Christ’s sacrifice on the cross
    - For example, can you find proof in this world that Jesus died on the cross for your sins? No, you must accept it on faith
    - Similarly, unbelievers in that day must believe that the King ruling from Jerusalem - a King they have never seen died on the cross in a prior life on Earth

Is. 4:3 It will come about that he who is left in Zion and remains in Jerusalem will be called holy – everyone who is recorded for life in Jerusalem.
Is. 4:4 When the Lord has washed away the filth of the daughters of Zion and purged the bloodshed of Jerusalem from her midst, by the spirit of judgment and the spirit of burning,
Is. 4:5 then the LORD will create over the whole area of Mount Zion and over her assemblies a cloud by day, even smoke, and the brightness of a flaming fire by night; for over all the glory will be a canopy.
Is. 4:6 There will be a shelter to give shade from the heat by day, and refuge and protection from the storm and the rain.

  ◦ The city of righteous Israel will be covered by the Shechinah glory of God like the assembly of Israel in the desert exodus
    - Man cannot approach this glory without preparation, and unbelievers may not enter at all

• So the Gospel will still require faith to believe
  ◦ What about this pattern of unbelievers dying at the age 100
    - Wouldn’t the reality of that event cause people to believe to avoid death
    - Well the unbeliever has strong incentive to believe, but that incentive cannot overcome unbelief by itself
  ◦ As Jesus said in Luke 16, not even a man raising from the dead can cause belief if the word of God doesn’t persuade us

• So let’s move to the final topic: religious life in the Kingdom
○ Here again, we could dive deep into this area, but time simply won’t allow us to do it

○ Virtually everything about this system is contained in Ezekiel 37-49
  - These chapters contain both the Millennial Law and Millennial Temple description
  - Obviously, thirteen chapters of Scripture is way too much for us, so rather than reading passages of Ezekiel, I will simply summarize what’s contained in these chapters
    • I encourage you to study through these chapters on your own to see all that is there
    • You will find many surprising details

○ We’ll limit our study to three main points:
  - The description of the temple
  - The description of the Law
  - And the purpose of the sacrificial system in the Kingdom

• The temple itself is part of a great mountain that also includes Jerusalem and covers that plain we described earlier
  ○ The flat plain on the top of this mountain is 50 miles square
    • The mountain itself is described as very high, and on it’s top we find room for all the Levites to live as they serve in the temple including places to grow food
    • The city of Jerusalem will be up there too, ten miles square
    • And then the temple itself which is a one square mile building
  ○ Ezekiel also gives a detail description of the inner design of the temple, including walls, an outer court, numerous inner chambers, gates, an altar, and the implements
    • The Temple will hold the Shechinah glory of Christ
• The Law that governs this age is also described in detail in Ezekiel
  ○ At first read, you would probably come away assuming that this is a re-instatement of the Law of Moses
- The Law describes various washings, offerings, feasts and sacrifices

- But a careful study of these details in comparison to the Law given through Moses shows many differences
  - It's clearly not the same Law since it carries very different requirements
    - More importantly, the Millennial Law and the Mosaic Law come from different covenants
      - The Mosaic Law was given as part of the Old Covenant
      - That covenant was completed with Jesus’ return at the end of Tribulation
      - So if there is a Law operating in the Millennial Kingdom, it must come as part of a new covenant
        - Sure enough, Ezekiel describes the covenant the Lord establishes with Israel

**Ezek. 37:25** “They will live on the land that I gave to Jacob My servant, in which your fathers lived; and they will live on it, they, and their sons and their sons’ sons, forever; and David My servant will be their prince forever.

**Ezek. 37:26** “I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever.

**Ezek. 37:27** “My dwelling place also will be with them; and I will be their God, and they will be My people.

  - So the covenant of peace is the covenant that establishes the Millennial Law
    - And like the time of the earlier Law, this Law is given to Israel and the Gentile nations are blessed by their association with Israel and their participation in the feasts and offerings

  - Finally, why do we have a sacrificial system and Law again?
    - Didn’t the New Covenant put an end to such things?
      - The short answer is no, the New Covenant did not put an end to Law or even sacrifices
      - The New Covenant put an end to the Mosaic Law for the believer
• Christ came and fulfilled that Law on our behalf, so that Law was put to an end for our sake by Christ

• And Christ’s sacrifice of His body met the terms of the Law for the sake of sin

• Then why does a similar system return with a new covenant?
  ○ The answers are the same as the reasons for the Mosaic covenant itself
    ▪ The Law and the sacrificial system was not given to provide a means of salvation or sanctification
    ▪ It was given for other reasons, and those reasons are still valid in the Kingdom
  ○ The sacrificial system is a memorial to the death of Christ in our place
    ▪ The OT Law gave a picture of the coming sacrifice of Christ
    ▪ The Millennial Law gives a picture of the past sacrifice
      • There will still be people who need to be taught on the significance of that event
  ○ The sacrificial system provides a way to remove uncleanness
    ▪ The world still has the presence of sin and death, but the once again it will have the Shechinah glory of God dwelling among men
    ▪ Men cannot enter into the presence of God and His glory without having been made clean from the effects of sin in the world
      • This cleansing is required even for the glorified believer residing on a sinful world
      • So the Law and the sacrificial system allows the priests to enter in the Lord’s presence
  ○ Finally, the sacrificial system restores fellowship for those who sin
    ▪ Sin will again require a sacrifice, not as a means of salvation, but as a means of confession and restoration for participation in the rest of the festivals and feasts
• Today we confess to the Lord and He intercedes for us at the right hand of the Father

• In that day, the Lord will dwell with men and so intercession for the sinning believer is made through the sacrificial system
  
  ■ Remember, this does nothing to change how salvation is imparted

• So life in this marvelous and complex world will continue for 1,000 years
  
  ○ And then life changes again, beginning with an old character re-emerging

  ○ As the age draws to a close, remember throughout this time, Satan has merely been kept in a prison

  ■ But as long as Satan exists in a state of rebellion, the purpose of the Kingdom hasn’t been fulfilled, not entirely

  ■ Paul gives us that purpose clearly

  1Cor. 15:21 For since by a man came death, by a man also came the resurrection of the dead.
  1Cor. 15:22 For as in Adam all die, so also in Christ all will be made alive.
  1Cor. 15:23 But each in his own order: Christ the first fruits, after that those who are Christ’s at His coming,
  1Cor. 15:24 then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power.
  1Cor. 15:25 For He must reign until He has put all His enemies under His feet.
  1Cor. 15:26 The last enemy that will be abolished is death.
  1Cor. 15:27 For HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. But when He says, “All things are put in subjection,” it is evident that He is excepted who put all things in subjection to Him.
  1Cor. 15:28 When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all.

• Paul gives the reason for Christ’s rule on Earth

  ○ As the Author of Creation, Christ will be the One to rule everything in God’s creation

  ○ But when Satan rebelled and brought mankind with him, God appointed Christ to put an end to that rebellion
But that time has yet to fully come, according to Hebrews

But as Hebrews tells us, that time has yet to come

**Heb. 2:8** YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET.”

For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him.

- Paul says in vs.21-22 that Christ has already addressed the rebellion of man by His death and resurrection
  - By taking the form of man and dying and resurrecting, Christ conquered the sin of man and made a way of redemption available
  - But Hebrews tells us

**Heb. 2:16** For assuredly He does not give help to angels, but He gives help to the descendant of Abraham.

- So the rebellion of the angelic realm has not yet been addressed, so Christ must put down the rebellion of Satan
  - And with Satan will come an end to death itself
  - Notice in vs.24-27 that the Father will place everything under Christ's rule, and when that happens, then Christ will hand back power to the Father at that point
    - Now the final steps in that process are ready to play out
      - Had Christ conquered Satan at His Second Coming, then the rebellion would have been ended, and Christ's rule over earth itself would never have happened
      - So to give Christ time to to rule for 1,000 years, God permitted Satan to be bound for a millennial
      - His binding delayed his ultimate judgment, thus giving time for Christ to rule the earth yet without challenge
    - Paul says in v.28 that after all things are subjected to Christ, then Christ Himself will become subject to the Father to conclude the Millennial Kingdom
• Christ’s rule over the earth for the 1,000 years fulfills the Lord’s promises to Israel

• And when Christ defeats Satan at the end of this period, all rebellion in Creation ends