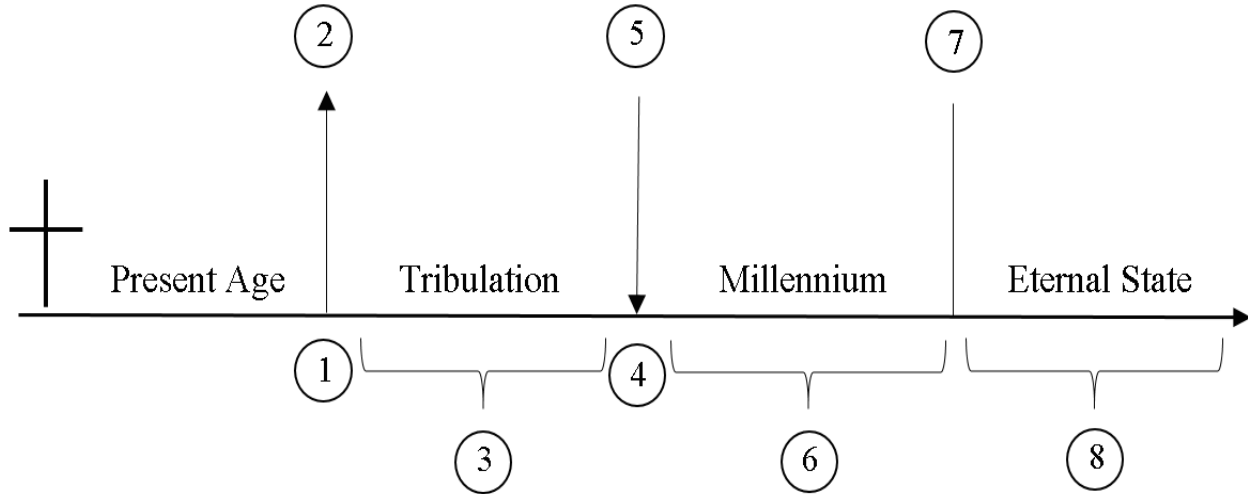


Entrust Systematic Theology: Eschatology The Millennium 1/2/20

Eschatology timeline



1. The Imminent Rapture of the Church
2. The Judgment Seat of Christ
3. The Seventieth Week of Daniel
4. The Divine Restoration of Israel
5. The Second Coming of Christ
- 6. The Millennial Reign of Christ**
7. The Final Judgment of Unbelievers
8. The Final State of Eternity

**The Millennial Reign of Jesus Christ**

Exegetical Issue #3: The Nature of the First Resurrection

**I. Introduction**

4 Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years. 5 The rest of the dead did not come to

life until the thousand years were completed. This is the first resurrection. 6 Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years (Rev 20:4-6).

**Initial Observations:**

- **Key Question:** Is the “first resurrection” \_\_\_\_\_ or \_\_\_\_\_?
- **Comparison of Views:**

| <b>Millennial View</b> | <b>First Resurrection</b>     | <b>Second Resurrection</b>                                     |
|------------------------|-------------------------------|--|
| Premillennialism:      | <i>Physical</i> Resurrection  | Physical Resurrection of the Righteous of the Wicked           |
| Amillennialism:        | <i>Spiritual</i> Resurrection | Physical Resurrection of the Righteous of Righteous and Wicked |

**KEY DISTINCTION:**

Premillennialism: First Resurrection is \_\_\_\_\_.

Amillennialism: First Resurrection is \_\_\_\_\_.

**II. The Premillennial View of the First Resurrection**

**A. The Premillennial Argument**

1. The Use of the Word “Resurrection”

- 38 out of its other 39 uses in the NT refer to a physical resurrection
- Places burden of proof on those who \_\_\_\_\_ a *physical* resurrection

2. The Confirmation of the Immediate Context

a. The Identity of the Resurrected

b. The Description of the Resurrections

- The repetition of the same form of the same verb ἐζήσαν (“they came to life”) in verses 4 and 5 indicates that both resurrections must be physical.
- First: “they *came to life* ἐζήσαν and reigned with Christ for a thousand years” (v. 4)
- Second: “the rest of the dead did not *come to life* ἐζήσαν until the thousand years were completed” (v. 5a)

## **B. The Primary Objection**

The most common objection to the premillennial view is that the Bible teaches a single, general resurrection of the righteous and the wicked at the same time in the following passages: Daniel 12:2, John 5:28–29, Acts 24:15.

### **PREMILLENNIAL RESPONSE:**

## **III. The Amillennial Views of the First Resurrection**

### **A. View 1: The Regeneration of the Believer**

The “first resurrection” refers to the regeneration of believers at the point of conversion, which is often described as a rising from the dead in the spiritual realm (e.g., Eph 2:1–7; Col 2:12–13; 3:1; 1 John 3:14).

### **DIFFICULTIES WITH THIS VIEW:**

1. The word “resurrection” never refers to regeneration in the NT.
2. The phrase “for a thousand years” (v. 4) indicates that all who are raised in the first resurrection are resurrected together at the beginning of the millennium and reign together for the entirety of the thousand years.
3. According to this view, the saints in verse 4 are not regenerated until after they are martyred for their faith in Christ!

### **B. View 2: The Death of the Believer**

The “first resurrection” refers to the believer’s entrance into heaven at the point of physical death (and reigning with Christ refers to the believer’s experience of blessing in the intermediate state).



**A. The Introductory “And I Saw” (Rev 20:1)**

- Used 32x in Book of Revelation
- Almost always introduces historical progression

**B. The Content of the Visions (Rev 20:1-6)**

- The binding of Satan is future (not present)
- The first resurrection is physical (not spiritual)
- The thousand years is literal (not symbolic)
- **Therefore:** The chronology of Rev 19-20 must be sequential

**C. The Use of “Any Longer” (Rev 20:3)**

“so that [Satan] would not deceive the nations any longer”

- Rev 12-19 repeatedly highlights the satanic deception of the nations in the second half of the Tribulation (12:9; 13:14; 16:14; 18:23; 19:19-20).
- Satan is then locked in the abyss “so that he would not deceive the nations *any longer*” (Rev 20:3), which indicates the interruption of a deception that was already taking place.
- This connection indicates a historical progression in which the binding of Rev 20 is designed to halt the deception described in Rev 12-19.

**D. The Description of the Lake of Fire (Rev 20:10)**

- At the Second Coming, the beast and false prophet are thrown into the lake of fire (Rev 19:20).
- At the end of the thousand years, Satan is “thrown into the lake of fire and brimstone, *where the beast and the false prophet are also*” (Rev 20:10).
- In light of this, the most natural way to read Revelation 19-20 is to see a chronological sequence in which:

- The beast and false prophet are cast into the lake of fire (19:20).
- Satan is bound and sealed in the abyss for a thousand years (20:1-6).
- Satan is released from the abyss after the thousand years (20:7).
- Satan attacks Jerusalem and is defeated by fire from heaven (20:8-9).
- Satan is cast into the lake of fire *where the beast and false prophet already are* (20:10).

**Key Observation:** In support of the premillennial position, there is no compelling exegetical reason to depart from a sequential reading of Rev 19-20.

### III. The Amillennial Argument for Recapitulation

- The three most common amillennial arguments for the non-sequential, recapitulation view of Revelation 19-20 concern the following:

#### A. The Alleged Discrepancy Between Revelation 19:11-21 and 20:1-3

- If all of Christ's enemies are destroyed in Rev 19:11-21 – and if Rev 20:1-3 describes events *subsequent* to that destruction – there won't be any unbelieving nations left for Satan to deceive.
- According to the sequential view, where do these unbelieving nations come from when Satan deceives the nations after his release in Rev 20:8?

#### TWO PREMILLENNIAL RESPONSES:

1. Not all unbelievers will be destroyed at the Second Coming, and therefore the nations will consist of (or arise from) unbelieving, non-glorified survivors of the battle in Revelation 19:17-19.

- However:

2. The nations will arise from Tribulation converts who will enter the millennium in their natural bodies and give birth to subsequent generations of non-glorified people.

#### B. The Similarities between the Battles in 16:12-16, 19:11-21, and 20:7-10

- Revelation 16:12-16, 19:11-21, and 20:7-10 are all said to describe the same final battle when Jesus will return to earth to destroy His enemies. As evidence for this, amillennialists often highlight three similarities between the three passages:

### 1. The Identity of the Enemies is the Same

- Rev: 16:14: “the kings of the whole world”
- Rev 19:18: “kings...commanders and...mighty men” “all men, both free and slave, both small and great”
- Rev 20:8: “the nations that are at the four corners of the earth”

#### PREMILLENNIAL RESPONSE:

- Similar language does not require an identical event
  - Rev. 16:14 describes the preparation for the battle at Christ’s return
  - Rev. 19:18 describes the actual battle at Christ’s return
  - The context of Rev. 20:8 is after the millennium

### 2. The Gathering of the Enemies is the Same

- Not only are the enemies deceived into participating in all three passages, but their gathering is described in nearly identical terminology:
- Rev 16:14: “to gather them together for the war”
- Rev 19:19: “assembled to make war”
- Rev 20:8: “to gather them together for the war”

#### PREMILLENNIAL RESPONSE:

- Again, similar languages does not require the same event, especially as Revelation describes a chronology of events (e.g. “And I saw...”).
- The battle described in Revelation 16 and 19 at the return of Christ was led by the beast, the one in Revelation 20 by Satan. The army of the battle in Rev. 16 and 19 was destroyed by the sword from the mouth of the Lord, the army in Rev. 20 by fire coming down from heaven.

### 3. The Destruction of the Enemies is the Same

- In two of the three passages, the enemies of God experience the final and eternal wrath of God through the means of burning sulfur:
  - Rev 19:20: beast and false prophet “thrown alive into the lake of fire”
  - Rev 20:9: “fire came down from heaven and devoured them”

- Rev 20:10: “the devil...was thrown into the lake of fire”

**PREMILLENNIAL RESPONSE:** Rev 19 describes the beast and the false prophet being thrown into the lake of fire at the return of Christ, while Rev 20 describes the devil/Satan being thrown therein after the millennial reign of Christ.

### **C. The Fulfillment of Ezekiel 38–39 in Revelation 19–20**

- The prophecy of Ezekiel 38–39 is fulfilled in the events of Rev 19:11–21 and 20:7–10.
- This is said to prove that Rev 19:11–21 and 20:7–10 provide two different camera angles of the same battle at the end of present age.

### **PREMILLENNIAL RESPONSE:**

#### **Ezekiel 38–39:**

- Gog = the prince of Rosh, Meschech, and Tubal (38:2–3)
- Magog = the land where Gog is from (38:2; 39:6)

#### **Revelation 20:**

- Gog & Magog = the nations of the world (8–9)
- Rev 20:8 and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore.

### **IV. Conclusion**

- The term “1000 years” in Rev. 20:1-6 → Literal
  - And thus cannot support a metaphorical view that 1000 years equals this present church age between Christ’s 2 advents
- Satan’s Binding described in Rev. 20:3 → Future
  - And thus cannot support a partial binding of Satan during this present church age between Christ’s 2 advents
- The first resurrection described in Rev. 20:5 → Physical



- And thus cannot support the idea that Rev. 20 describes this present church age between Christ's 2 advents where "resurrection" is something other than physical
- The chronology of Rev. 19-20 → Sequential
  - And thus cannot the idea that Revelation 20 describes this present church age between Christ's 2 advents through Revelation 19 describes his 2<sup>nd</sup> advent
- **Therefore**, it has been demonstrated in these 4 exegetical issues concerning Revelation 20 that the amillennial view of eschatology is untenable, requiring a premillennial understanding.

## **B. Postmillennialism**

- Postmillennialism is the view that Christ will return *after* ("post-") the millennium of Revelation 20.

### **1. The Historical Development of Postmillennialism**

- a. There was no trace of postmillennialism in the first three centuries, but after Augustine some were more optimistic about the success of the Gospel and taught a budding form of postmillennialism.
- b. Daniel Whitby (1638-1726) is generally considered the founder of postmillennialism as a theological system, and it became the dominant millennial view in the 18th and 19th centuries before collapsing in the 20th century (Vlach).

### **2. The Main Beliefs of Postmillennialism**

- a. The millennial kingdom of Revelation 20 will be progressively established in the present age as the Gospel goes forth with increasing success until most of the world is converted to Christ.

**Loraine Boettner:** "Postmillennialism is that view of the last things which holds that the kingdom of God is now being extended in the world through the preaching of the gospel and the saving work of the Holy Spirit in the hearts of individuals, that the world eventually is to be Christianized and that the return of Christ is to occur at the close of a long period of righteousness and peace commonly called the millennium."

**Kenneth Gentry:** “Postmillennialism expects the proclaiming of the Spirit-blessed gospel of Jesus Christ to win the vast majority of human beings to salvation in the present age. Increasing gospel success will gradually produce a time in history prior to Christ’s return in which faith, righteousness, peace, and prosperity will prevail in the affairs of people and of nations. After an extensive era of such conditions the Lord will return visibly, bodily, and in great glory, ending history with the general resurrection and the great judgment of all humankind.”

- b. This time of mass spiritual expansion of God’s kingdom – often called the *millennium* – is not seen as the entire period of time between the first and second comings of Christ. Instead, it is believed that the present age gradually merges into the millennium in such a way that it is difficult (if not impossible) to discern the exact starting point of this kingdom, much like the changing of one season to another.
- c. The millennium will be characterized by spiritual prosperity universal peace and righteousness, and economic wellbeing.
- d. Although Christ is not physically present on earth during this millennial period, He is believed to be the primary agent and cause of the church’s expansion and influence.
- e. According to some postmillennialists, at the end of the millennium there will be a brief period of apostasy and conflict between the church and the forces of evil. This will be followed by the return of Christ and the resurrection and judgment of all mankind, who will then enter the eternal state.

### **3. The Primary Weaknesses of Postmillennialism**

#### **a. An Overall Lack of Exegetical Support**

The various biblical arguments for postmillennialism simply contain an overall lack of exegetical support for this view.

- The Kingdom Prophecies of the Old Testament
- The Kingdom Parables of Matthew 13
- The Redemptive Scope of John 12:31-32
- The Great Commission of Matthew 28:18-20
- The Messianic Reign of 1 Corinthians 15:20-28

#### **b. An Unrealistic View of the Present Age**

c. An Unbiblical View of the Present Age

Several New Testament passages contradict the postmillennial view of the present age that the Gospel will go forth with increasing success until most of the world is converted to Christ and characterized by peace and righteousness:

- Matthew 7:13-14
- Matthew 24:15-31
- 2 Thessalonians 2:3-4
- 2 Timothy 3:1-5
- 2 Timothy 3:12-13
- 2 Timothy 4:3-4

d. An Altered Focus of the Believer's Hope

- The eschatology of postmillennialism shifts the focus of the believer's hope away from the Second Coming of Christ to the arrival of a millennial kingdom prior to His return.
- "Whereas the New Testament depicts the church in this present age as a church continually participating in the sufferings of Christ and eagerly awaiting the return of Christ at the end of the age, the postmillennial view encourages an outlook for the future that is focused on an anticipated period of largely undisturbed blessedness" (Venema, *The Promise of the Future*, 355).
- This stands in contrast to the New Testament, which points the suffering and persecuted believer to the Second Coming as a source of comfort and the object of their hope:
  - Romans 8:22-25
  - 2 Thessalonians 1:3-10

e. An Untenable Interpretation of Revelation 20

- Fails to Recognize the Second Coming in Revelation 19
- Requires a Progressive Binding in Revelation 20:1-3
- Requires a Spiritual Resurrection in Revelation 20:4-6
- Cannot Account for the Mass of Unbelievers in 20:7-9

**C. Premillennialism**

Premillennialism is the view that Christ will return *before* (“pre-”) the millennium of Revelation 20 and that He will reign upon the earth during his millennial kingdom.

### **1. The Historical Development of Premillennialism**

a. Premillennialism was the prevailing view for the first four centuries of the early church, embraced by fathers such as Papias (60-135), Barnabas (100-150), Justin Martyr (100-165), Irenaeus (130-202), Tertullian (160-220), Hippolytus (185-236), Commodianus (3rd century), Cyprian (200-250), Methodius (???-311), and Lactantius (240-320).

- The premillennialism of Papias and Irenaeus are especially notable since history indicates that they were disciples of Polycarp, who was a disciple of the apostle John (who wrote Revelation 20).

b. The influence of Eusebius (270-340) and Augustine (354-430) led to the decline of premillennialism by the fifth century, but it has experienced a resurgence in the last 150 years, largely due to the emergence and growing popularity of a consistent use of the grammatical-historical hermeneutic, and, thus, dispensationalism.

### **2. The Main Beliefs of Premillennialism**

a. The present age will climax with a seven-year period of Tribulation (Rev 6-18) and the Second Coming of Christ (Rev 19), who will then establish His messianic kingdom and reign upon the earth for a thousand-year period known as the millennium (Rev 20).

b. At the time of Christ’s return, Satan will be confined in the abyss (Rev 20:1-3) and believers will be resurrected to reign with Christ, who will rule upon the earth in peace and righteousness (Rev 20:4-6).

c. At the end of the millennium, Satan will be released from the abyss and will gather an army of unbelievers for battle against Christ, but they will be decisively defeated (Rev 20:7-10). The wicked will be judged and the earth will be destroyed (Rev 20:11-15); and a new heaven and earth will be established and will continue forever (Rev 21-22).

### **3. The Two Forms of Premillennialism**

Although all premillennialists affirm that Jesus will reign on the earth between the Second Coming and the eternal state, there are two main forms of premillennialism, distinguished by the amount of emphasis placed on the role of Israel in the future plan of God.

a. *Dispensational Premillennialism* affirms that Israel will be saved at the end of the present age and restored to her land in fulfillment of the covenant promises of God, and that the nation will have a special function of service in the millennium that is different from that of the Church.

b. *Historic Premillennialism* generally affirms that the Church receives the fulfillment of the covenant promises made to Israel (i.e., Covenant Theology) and therefore that the nation of Israel plays no distinct role in the future plan of God or millennial reign of Christ.

#### **WEAKNESSES OF HISTORIC PREMILLENNIALISM:**

Fails to recognize a clear distinction between the Church and Israel

Fails to see a future fulfillment of God's covenant promises to Israel

Fails to understand the purpose of the millennial reign of Christ on earth

#### **4. The Primary Challenge to Premillennialism**

The strongest argument against premillennialism comes from the “two-age model” of amillennialism, an eschatological framework established by the various NT references to “this age” and “the age to come” (e.g., Matt 12:32; Mark 10:30; Luke 18:30; 20:34-35; Eph 1:21). Amillennialists use the two-age model to argue against the intermediate kingdom of premillennialism in three distinct ways:

**a. Argument #1** – Because “the age to come” will immediately follow this present age (Matt 12:32; Eph 1:21), there is no gap of time between the two ages to allow for the intermediate kingdom of premillennialism.

- **RESPONSE:**

The millennium of Revelation 20 is best understood as the initial phase of the age to come, and therefore the biblical references to the two ages do not require an interval of time between them to accommodate an intermediate kingdom

**b. Argument #2** – Because the qualities ascribed to “the age to come” are all eternal in nature (Mark 10:30; Luke 18:30; 20:34– 36), the temporal aspects of premillennialism's intermediate kingdom – such as sin, death, and procreation – render it incompatible with the coming age.

- **RESPONSE:**

The qualities ascribed to the age to come in Scripture are compatible with the millennial kingdom as the first phase of that coming age, and therefore the characteristics of the two ages fail to provide a compelling argument against premillennialism.

**c. Argument #3**— Because the Second Coming is the line of demarcation between the two ages— and because it will be accompanied by the resurrection and judgment of all mankind (Dan 12:2; John 5:28–29; Acts 24:15; Matt 25:31–46; 2 Thess 1:6– 10), the destruction and renewal of the cosmos (2 Pet 3:10–13; Rom 8:18–23), and the final victory over sin and death (1 Cor 15:20–28, 50–57; Rom 8:17–23)— there is no gap of time to allow for the intermediate kingdom of premillennialism.

- **RESPONSE:**

The Bible’s description of the dividing line between the two ages fails to demonstrate that the Second Coming immediately introduces the eternal state, and therefore the millennial kingdom can indeed be harmonized with the remainder of the New Testament.

**FOR FURTHER STUDY:**

- Matt Waymeyer, *Amillennialism and the Age to Come: A Premillennial Critique of the Two-Age Model*. The Woodlands, TX: Kress Biblical Resources, 2016.

## **5. The Biblical Case for Premillennialism**

### **a. Indications of an Intermediate Kingdom in the OT**

- In various OT passages, the prophets looked ahead to the glorious reign of the coming Messiah and yet described features of the coming kingdom that are incompatible with the perfection of the eternal state.
- For example, this kingdom reign of Messiah will include the existence of the poor (Ps 72:13; Isa 11:4), the wicked (Isa 11:4), the needy (Ps 72:4, 12–13), the afflicted (Ps 72:2, 4, 12; Isa 11:4), enemies of God (Ps 72:9; Isa 11:4), and victims of violence and oppression (Ps 72:4, 14).
- It will include physical birth and physical death (Isa 65:20), distinctions between the young and the elderly (Zech 8:4–5), and physical weakness due to old age (Zech 8:4).

- The nations will have to learn the ways of the Lord (Isa 2:3; Mic 4:2); disputes will continue to arise between them (Isa 2:4; Mic 4:3); and those who refuse to worship the King will be punished by the Lord (Zech 14:17-19).
- Because these kingdom prophecies are not being presently fulfilled – and because they are not compatible with the eternal state – they necessitate a future stage of time that is far greater than the present age but that does not see the removal of all sin and death from the earth.
- The future stage of time stage fits perfectly with the intermediate kingdom of premillennialism, which takes place between the present age and the eternal state.

### **b. The Existence of a Temporal Gap in Isaiah 24:21-23**

*So it will happen in that day, that the Lord will punish the host of heaven on high, and the kings of the earth on earth. 22 They will be gathered together like prisoners in the dungeon, and will be confined in prison; and after many days they will be punished. 23 Then the moon will be abashed and the sun ashamed, for the Lord of hosts will reign on Mount Zion and in Jerusalem, and His glory will be before His elders (Isa 24:21-23).*

- The Second Coming/Final Destruction of Earth (vv. 17-20)
- The Initial Judgment of God’s Enemies (v. 21)
- The Lengthy Incarceration of “Many Days” (v. 22ab)
- The Final Judgment of God’s Enemies (v. 22c)
- The Divine Reign of the Eternal State (v. 23)

#### **KEY IMPLICATION:**

The “many days” of Isaiah 24:22 constitutes a lengthy period of time separating the Second Coming of Christ and the final judgment and therefore requires an intermediate kingdom between the present age and the eternal state.

**KEY POINT:** *What is strongly implied by the OT prophets is clarified and made explicit in Revelation 20.*

### **c. The Intermediate Kingdom of 1 Corinthians 15:25**

- In 1 Corinthians 15:23-28, the apostle Paul sets forth the following sequence of events:
  - Christ is resurrected as the first fruits (v. 23a)
  - Christ’s people are resurrected at His Second Coming (v. 23b)

- Christ reigns on earth and continues the process of subjugating His enemies (vv. 24c-25)
- Christ abolishes His final enemy (v. 24c), which is death (v. 26)
- unbelievers are resurrected when death is abolished (vv. 24- 26); Christ delivers up the kingdom to the Father (v. 24b)
- and then comes the end (v. 24a) so that the Father is all in all (vv. 27-28).
- The reign of Christ in 1 Corinthians 15:25, then, constitutes an intermediate kingdom between the present age and the eternal stage.

#### **d. The Intermediate Kingdom of Revelation 20:1-6**

- The clearest and most compelling evidence for premillennialism comes from the Book of Revelation.
- After the seven-year period of Tribulation (Rev 6-19), Jesus will return in glory (19:11-16), bringing judgment to the false prophet, the beast, and the unbelieving armies of the earth (19:17-21).
- Satan will be imprisoned in the abyss for a thousand years (20:1-3), and Jesus will establish His kingdom on earth where He will reign with the saints in perfect righteousness (20:4-6).
- At the end of this thousand-year reign, Satan will be released and defeated once and for all (20:7-10); the wicked will be resurrected, judged, and thrown into the lake of fire (20:11-15); and the eternal state of the new heaven and earth will begin (21-22).
- Because John describes a thousand-year reign of Christ on earth (Rev 20) between the Second Coming (Rev 19) and the eternal stage (Rev 21), the Bible must teach premillennialism.
- The various challenges to this straightforward interpretation of Revelation 20 will be considered in the excursus below (“Revelation 20 and the Millennial Debate”).

#### **FOR FURTHER STUDY:**

- Craig A. Blaising, “Premillennialism,” in *Three Views on the Millennium and Beyond*, edited by Darrell L. Bock, pp. 157-227.
- Grand Rapids: Zondervan Publishing, 1999.



- Michael J. Vlach, *Premillennialism: Why There Must Be a Future Earthly Kingdom of Jesus*. LA: Theological Studies Press, 2017.
- Donald K. Campbell and Jeffrey L. Townsend, eds., *The Coming Millennial Kingdom: A Case for Premillennial Interpretation*. Grand Rapids: Kregel Publications, 1997.
- John MacArthur and Richard Mayhue, eds., *Christ's Prophetic Plans: A Futuristic Premillennial Primer*. Chicago: Moody, 2012.
- Matt Waymeyer, *Amillennialism and the Age to Come: A Premillennial Critique of the Two-Age Model*. The Woodlands, TX: Kress Biblical Resources, 2016.

### **III. The Nature of the Millennial Kingdom**

Although Revelation 20 does not provide many details about the nature of the millennial kingdom, the broader teaching of Scripture indicates it will be characterized by

- (a) the transformation of the physical creation
- (b) the restoration of the nation Israel
- (c) the reign of the Lord Jesus, and
- (d) the co-reign of the glorified saints.

#### **A. The Transformation of the Physical Creation**

- The millennial kingdom will be established on this present earth, but the physical creation itself will be supernaturally renewed by God.
- The curse of the ground will be lifted (Isa 30:23–25; 32:13–15; 35:1–2, 7; 41:18), and therefore:
  - the animal world will be tamed (Isa 11:6–8; 65:25)
  - sickness and death will be greatly reduced (Isa 29:18; 33:24; 35:5–6; Ezek 34:16), leading to great longevity of life (Isa 65:20, 22)
  - and even though sin and judgment will not yet be entirely eliminated (Ps 2:9; Zech 14:16–19; Ezek 44:25, 27; Rev 19:5; 20:7–10), it will be a time of unprecedented prosperity for humanity (Jer 31:12; Ezek 34:25–29; Amos 9:13–14).

- The land of Palestine, in particular, will be fertile and productive (Ezek 36:6-9; Amos 9:13-15; Zech 8:11-12), blessed by an abundance of rainfall and no longer subject to famine (Ezek 34:26-29; 36:29-30; Joel 2:21- 27), being compared to the Garden of Eden by all who pass by (Ezek 36:35).

### **B. The Restoration of the Nation Israel**

- At the end of the present age, God will fulfill His covenant promises to the nation of Israel by restoring her to the land (Ezek 36:24).
- He will forgive her sins, give her a new heart, put His Spirit within her, and cause her to walk in obedience during the millennial reign of Christ (Ezek 36:25-27).
- During this messianic kingdom, Yahweh will renew her land and make it fruitful (Ezek 34:25-27; 36:29-30, 34-35), rebuilding her cities (Ezek 36:33, 35-36a), increasing her population (Ezek 36:37b-38a), and causing her to dwell securely (Jer 23:5- 8; 33:14-16) so that the nations will know that He is the Lord (Ezek 36:33-38).

### **C. The Reign of the Lord Jesus**

- During millennium of Revelation 20, the Lord Jesus Christ will rule from the Davidic Throne in Jerusalem (2 Sam 7:8-16) as King over the entire world (Ps 72:2-4, 7-8, 12; Zech 14:9), reigning in perfect wisdom and executing justice and righteousness upon the earth (Jer 23:5-8; 33:14-16).
- All the kings of the earth will bow down before Him (Ps 72:11), all the nations of the earth will serve Him (Ps 72:11; Zech 14:16), and all the peoples of the earth will be blessed by the exercise of His rule (Ps 72:7, 16-17).
- Knowledge of the Lord will fill the earth (Is 11:9), and the whole world will be filled with His glory (Ps 72:19).
- He will reign in peace, justice, righteousness, and faithfulness (Is 11:3-5), resulting in longevity of life (Isa 65:20, 22) and lasting peace and harmony among the nations of the world (Zech 8:4-5; Is 2:4; Mic 4:3; Is 11:6-9).

### **D. The Co-Reign of the Glorified Saints**

- During the millennial kingdom, the glorified saints – both the raptured and resurrected believers who return with Jesus (1 Thess 4:13-17; 1 Cor 15:51-52; Rev 19:14; 20:4a) and the Tribulation martyrs who are resurrected when He comes again (Rev 20:4b) – will reign with Christ for a thousand years (Rev 20:4-6; 2 Tim 2:12; Rev 3:21; 5:10).
- They will sit upon thrones (Rev 20:4a; cf. 3:21), having been given authority over the nations to rule and exercise judgment (Rev 2:26; 20:4a; 1 Cor 6:2); and serving as a kingdom and priests of God and of Christ (Rev 5:10; Rev 20:6c).

#### **IV. The Conclusion of the Millennial Kingdom (Rev 20:7-10)**

*When the thousand years are completed, Satan will be released from his prison, 8 and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore. 9 And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them. 10 And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever (Rev 20:7-10).*