

PROMISED KINGDOM 3 – MILLENNIAL KINGDOM STUDY NOTES

Introduction

No one in the OT or NT would be saved or raised without Christ. 1 Corinthians 15:21-22

No one was justified by keeping the law. Romans 3:20, 6:23

Old Testament salvation was always by faith in God and obedience—not necessarily perfect obedience.

Abraham saved by faith. Romans 4:1-3.

David saved by faith. Psalm 51:12, Romans 4:6-8

The OT does not specifically say 1,000 years. It was just the promises of the life to come under a righteous king in a blessed land of Israel. Revelation 20 says six times that it will be 1,000 years.

Resurrections

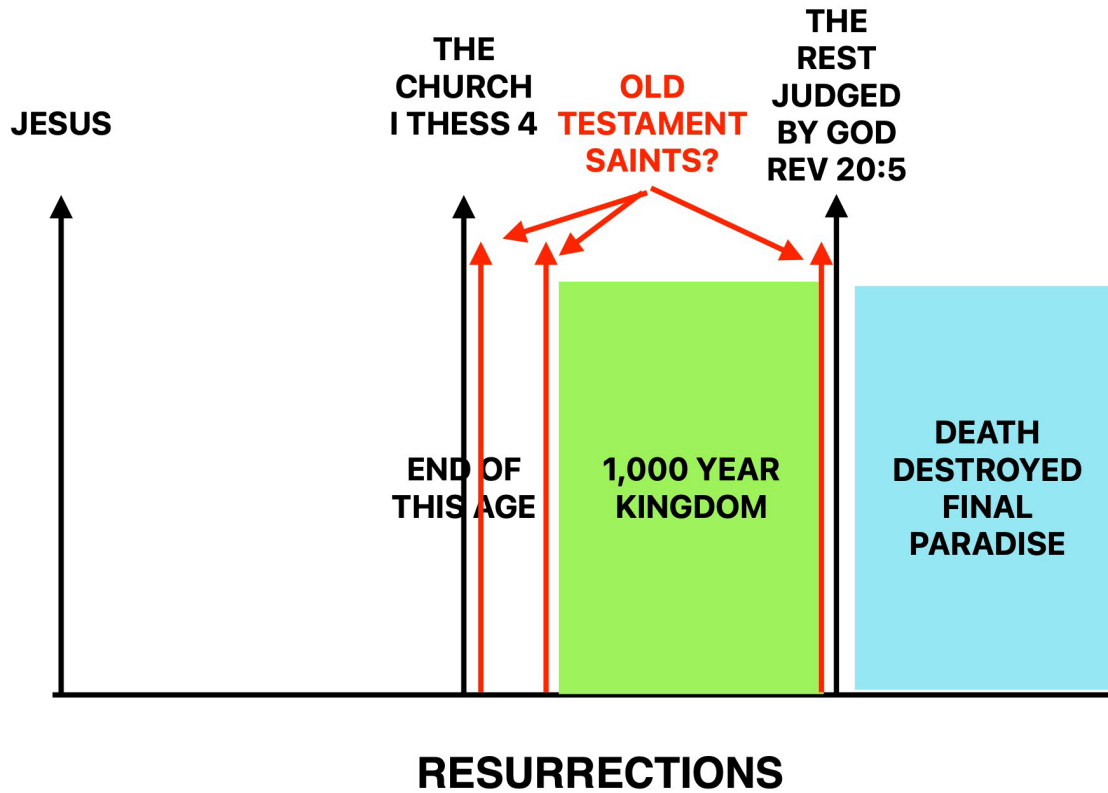
Rev 20 also says that after the 1,000 years, there will be a resurrection of those who were not in the first resurrection.

People in the 2nd resurrection will be judged and any not found in the book of life cast in the lake of fire (Rev 20:15). People in the first resurrection not subject to the 2nd death (Rev 20:6). Rev 20 tells us some details of the resurrections. Other truths are found elsewhere. This session will concentrate on those who are in the 1st resurrection.

The Church will reign with Christ during the Millennial Kingdom. 2 Timothy 2:12, Rev 5:9-10. (*further information on the 24 Elders in Revelation is at the end of these notes).

Some have written and taught that the Millennial Kingdom is for Israel and the church has a heavenly calling, and will not be on earth. That does not fit with the Bible telling us we will reign with Christ and we will “ever be with the Lord”.

I Corinthians 15 gives other details on resurrection(s). I Cor 15:23-25 tell us that first is Christ. Without his no one would be raised. Then, those who are Christ’s at his coming (parousia). This Greek word parousia=coming is also used describing the raising of the dead and gathering the living believers in I Thess 4:13-17. Many Bible teachers who study end-times prophecy believe that the OT saints will be included in the rapture. Could they be among those described as “Christ’s at his coming”? That can’t be ruled out. Or could the OT saints be raised sometime after the rapture but around the beginning of the Millennial Kingdom (MK)? This session presents a number of reasons to believe that the OT saints will be in the MK.



Reasons to believe OT Saints in the First Resurrection

In Matthew 8:5-13, the Roman centurion, a gentile, says that all Jesus needs to do is speak the word and his servant will be healed. Jesus praises his faith saying, “with no one in Israel have I found such faith”. Then he foretells gentiles eating and celebrating with Abraham, Isaac and Jacob in the kingdom of heaven. This is strong scriptural evidence that OT saints will be resurrected to be in the MK.

Isaiah 25:6-8 is a famous prophecy. Maybe Jesus was referring to this.

- On this mountain = Mt. Zion
- Lord of Hosts = YHWH will make a feast
- All nations—so gentiles are included
- Really good food and wine indicating a physical reality on earth
- Swallow up the veil (of spiritual blindness) probably in the MK
- Wipe away tears and swallow up death forever extends into the final age after the 2nd resurrection and the 2nd death, when there is no more death. The prophecy contains promises of what the LORD will do over the entire process of restoring creation.

Let's remember the principle that prophecies may come to pass in part at one time and more fully at a later time. For example, many of the realities of our salvation in Christ are true now, but the fulness will come at his return, such as, redemption, cleansing from sin, healing, etc.

Another strong evidence for OT saints of Israel to be in the MK is the dry bones vision and prophecy of Ezekiel 37. There is a plausible symbolic interpretation for Israel to be revived from being dead in exile at this time. That could apply in a sense, but it clearly foretells actual resurrection "when I open your graves, and raise you from your graves".

Ezekiel, writing during the Babylonian captivity, long after David, says David will be their king four times (34:23, 24, 37:24, 25). This could be the figure of speech metonymy, meaning that the descendant of David, Messiah-Jesus, will be there king. It could be literally true that the resurrected David will have a ruling position in millennial Israel.

Think about the plot of the Bible and the logic of scripture. Would it make any sense for all the prophets to write about this coming kingdom and future blessings on Israel and the resurrected of Israel not to be there??!! Can you imagine if, as some say, they are in the 2nd resurrection after the MK and God raises them up and says, "nice to see you again—you missed a great party"?

What life will be like in the Kingdom

When the kingdom of God comes, it will be real, physical, bodily life here on a renewed earth, more as God intended. There will be mortal humans who survive—with sin nature. King Jesus will be reigning from the throne of his father David on Mt. Zion. Even though Satan is bound, King Jesus will be subduing the nations and judging them. We, the church, will be reigning with him and judging men and angels.

Amos 9:13-15. Harvests so great, they will still be harvesting when it's time to plant. Isaiah 60:3-6 speaks of wonderful times in government, children, wealth, fishing, livestock, worship. Much of Isa 60-66 describes the millennial kingdom. Isa 65:20-21 confirms that there will be mortal humans who have survived the wrath of God at the end of this age. It speaks of infants, aging and death after a long life. Those mortals who die then will be resurrected and judged in the 2nd resurrection. Isaiah chapter 11 is all messianic prophecy and has some famous descriptions of the MK: righteous government, justice for the poor and oppressed, wolf dwell with the lamb, etc. no danger from wild animals, safety for children, widespread knowledge of the LORD, regathering His people Israel.

Revelation 20

Revelation 20 is part of a vision given to John. It is not an exact, scientific description of what will be but it is images he writes down in words that convey the truth of what will be. Here is the text of scripture with the main comments from the video in italics.

'Then I saw [*not 'then I saw', actually 'and I saw', kai eidon, not necessarily in order but just a number of different things that are all part of this vision of what is going on at that time*] an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. And he seized the dragon, that ancient serpent [*will there literally be a key a pit a chain and a serpent? These could be symbolic images that convey the truth that the devil is bound and cannot deceive the nations and will later be released*], who is the devil and Satan, and bound him for a thousand years, and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while. Then I saw [*kai eidon, 'and I saw'. It is simply saying that the thrones and those seated on them were part of what he saw in this picture of the beginning of the 1,000 years*] thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years. 'Revelation 20:1-6

Summary of what John saw in this part of the vision that deals with the first resurrection at the beginning of the thousand years.

- Satan bound and not able to deceive during these 1,000 years
- Those with authority to judge sitting on thrones. Could that include us? I Cor 6:2. Could it include Abraham and other righteous ones from the Old Testament?
- Also, souls who were beheaded
- Those who did not worship the beast or its image
- All of the above are among the resurrected reigning with Christ. This is not saying precisely when the church, the martyrs or the OT saints were raised. It is only saying who John sees in the vision at this point.
- "The rest of the dead" not raised until after the 1,000 years

In my opinion, this is not saying OT saints are not also part of this 1st resurrection.

Resurrection for Israel is covered elsewhere in the Bible. Rev. 11 indicates that this resurrection occurs around the 7th trumpet.

'Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." And the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God, saying, "We give thanks to you, Lord God Almighty, who is and who was, for you have taken your great power and begun to reign. The nations raged, but your wrath came, and **the time for the dead to be judged, and for rewarding your servants, the prophets and saints**, and those who fear your name, both small and great, and for destroying the destroyers of the earth." ' Revelation 11:15-18

One of the main messages throughout the Book of Revelation is that salvation in Jesus Christ will bring the faithful into the kingdom where they will be blessed and rewarded. Those who are Christ's should endure whatever tribulations they may go through and not accept the mark of the beast or forsake their faith. This section on the first resurrection gives great inspiration and hope to strengthen their endurance, because they will be in the first resurrection and the Millennial Kingdom.

*Top Reasons the 24 Elders are not born-again saints.

King James has a misleading mistranslation of Rev 5:9-10. "Us" is not in the text, so the elders are not talking about themselves when KJV says God redeemed us (should read "men") and made us (should read "them"). ESV and other modern translations get it right.

And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth." Revelation 5:9-10

In Rev 5:8-10 the 4 living creatures and the 24 elders are singing. If they were singing "you have redeemed US", that would include the 4 living creatures, who are not of the church, so why think the 24 elders are?

If the 24 elders included the apostles, then John would be seeing and hearing a future version of himself. That seems far-fetched and there is no indication in the texts to indicate that.

In Rev 5:8-10 the 4 living creatures and the 24 elders are bearing incense, which is the prayers of the saints. The 4 living creatures are not of the church. Why would the 24 elders be offering the prayers of the saints if they are the saints?

In Rev 5:11, there seems to be an inner circle closer to the throne than the myriads of angels, indicating that the 24 elders are not angels.

Also in Rev 5:11 there are no humans in the throng before the throne. There are the 4 living creatures, the 24 elders, myriads and thousands of angels, but no people. Multitudes of people first appear before the throne in Rev 7:9. That is after the 6th seal and before the 7th seal.

In Rev 7:9-17, the redeemed of all nations are before the throne in heaven and one of the 24 elders does not seem to include himself among the redeemed in describing the redeemed host to John as "THEY". "THEY" is consistent with the correct translation of Rev 5:8-10. THEY have washed their robes... THEY are before the throne... the Lamb shall be THEIR shepherd.

Luke 22:30 is where Jesus tells the apostles they will sit on thrones judging the 12 tribes of Israel. This must be after the establishment of the millennial kingdom on earth. All the references to the 24 elders are before the establishment of the millennial kingdom, so Luke 22:30 should not be used to "prove" that the 12 apostles are included in the 24 elders. They are separated in time in the order of events and the only similarity is thrones.

E.W. Bullinger points out that there were 24 courses of Levite priests to lead the worship in the tabernacle. Everything about the tabernacle was to correspond to the pattern in the heavens. We see that in Hebrews chapters 8, 9, 10 and 12. In Revelation 11:19 mentions the temple in heaven and the ark. Other verses mention the altar and censers. Bullinger writes that the 24 elders are "princely leaders, rulers and governors of heavenly worship".

Other verses refer to God speaking or conferring with heavenly beings called "the Elohim" Ps 82:1, 89:5 (ESV is a much better translation than KJV here), Job 1:6.

The New Testament also hints at uniting the worship of God in heaven and on earth. Ephesians 1:10, Colossians 1:20.