

## **“The Consummation”**

We read in Luke 1:33 (KJV)

*“And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”*

But then we read in 1 Corinthians 15:24-25 (also KJV)

*“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet.”*

Is this a discrepancy in God’s Word? On the one hand we read that he (Christ) will reign forever and ever, but on the other hand we see His reign coming to an end as He delivers up the kingdom to God. True, the kingdom continues without end, but Christ no longer reigns. Which is it then? Does Christ reign forever and ever, or does he only reign **UNTIL**?

A comparison of these two passages shows us very clearly that the Greek “aions” cannot possibly mean forever ... it is a finite time period. The Concordant Literal translation for Luke 1:33 reads:

*“He shall reign over the house of Jacob for the eons.”*

Now we see the two passages are quite consistent ... there is no discrepancy at all. Christ reigns for the eons (not endlessly, but for a period of time) **UNTIL** He has accomplished what He set out to do. And once all enemies are under His feet, His reign comes to an end as He delivers up the kingdom to God.

### **Properly Handling the Word of God**

We are not to read the Word of God haphazardly ... we are to study it, “correctly cutting” or “correctly dividing” the word of truth (2 Timothy 2:15). Translators should take great care to deliver a faithful, consistent rendering of the original languages, so as to eliminate what may come across as discrepancies simply because the translation is faulty. And when we study, we must closely examine how all parts of God’s Word fit together.

Many assume that the book of Revelation is the final word on God’s revelation. They forget that to Paul were revealed things that had been secrets in past ages (Ephesians 3:3-5) and that to Paul it had been granted to “complete” the word of God (Colossians 1:25). Paul revealed things to come that could not be revealed until the Jews finally rejected the kingdom (Acts 28:23-28) and it became time for the complement of the nations to be entering (Romans 11:25ff).

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## **“THE CONSUMMATION” of 1 Corinthians 15 Comes AFTER Revelation 22**

As Revelation comes to an end, we see the end of the ages. But as the last “Amen” of Revelation 22 is uttered, there is more to come. The crowning event of the ages is found in 1 Corinthians 15, the “consummation” of the ages.

Many believe the end of Revelation is a description of the eternal heavens that we will experience when the resurrection takes place. But there are a number of reasons to conclude that this is not the case, and that 1 Corinthians 15 happens after the end of Revelation 22.

In Revelation 21:1 John perceives “a new heaven and a new earth”, and he sees “the holy city, new Jerusalem, descending out of heaven...” The New Jerusalem is not heaven itself, but it descends out of heaven.

### **Revelation**

22:5 The slaves of God are reigning

21:24 There are still “kings of the earth”

21:5 Christ is seated on the throne

21:8 Lake of fire (second death) still exists

22:2 Leaves on the tree for “the cure of the nations” (would seem to imply corruptible bodies needing the leaves to sustain life.)

### **Note the Jewish Character**

21:12 Twelve tribes

21:14 Twelve apostles

21:24 Nations outside city

Overall, a picture of a very physical place, with mortal bodies....much like our present world, except with Christ reigning and keeping evil out (22:14-15)

**THIS IS A DESCRIPTION OF THE FINAL AGE (AEON)**

### **1 Corinthians**

15:24 All sovereignty, authority and power are nullified.

15:25 Christ must reign until He places all enemies under his feet.

15:28 When all is subject to Christ, Christ subjects Himself to God.

15:24 All sovereignty, authority and power nullified.

15:27 Last enemy (death) abolished.

15:42-44 Incorruptible, spiritual body.

### **Note the universal character**

No Jewish connotations in 1 Cor 15.

In Paul’s writings, no barrier between Jew and Greek.

Overall, a picture of a spiritual realm, with no corruption, no reign, no power. All are subjected. No enemies; no death. No sin. No rebellion. The purpose of the ages has been achieved. God is now all in all. (How can He be all in all with death (the enemy) present?)

**THIS IS A DESCRIPTION OF THE CONSUMMATION, WHICH OCCURS AFTER THE AGES HAVE BEEN COMPLETED.**