

The Millennium (2)

The Millennium: Fulfilment of God's Covenants

The Millennium will be the fulfilment of all God's covenants with Israel. In the *Abrahamic* covenant there were promises concerning the **land** and the blessing of the **seed** (Genesis 12.1-3, 6-7, 13.14-17, 15.1-21, 17.1-14, 22.15-18). The promises concerning Israel's possession of, and inheritance in, the **land** are enlarged and confirmed in Deuteronomy 30.1-10. This is often called the *Palestinian* covenant. In the *Davidic* covenant there were promises concerning the royal **house, kingdom** and **throne** (2 Samuel 7.12-16, Psalm 89.3-4). Note the same key words occur in Luke 1.31-33 in relation to the Lord Jesus. All of these promises were unconditional and will be fulfilled during the Millennium.

A further covenant will also find fulfilment in the Millennium, namely the *New* covenant. This includes the forgiveness of sins, the giving of a new heart and the filling of the Spirit (Jeremiah 31.31-34, 32.35-39, Ezekiel 11.19-20, 37.26, Romans 11.27). Although this covenant was made with 'the house of Israel' and 'the house of Judah', believers today enjoy these blessings. *Ezekiel 11.19-20: And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.*

The Millennium: The Reigning Christ

All that exists in the Millennium has its origin in the reigning King. It is interesting to note some of the titles and names that are applied to Christ during His millennial reign. For example, He is called the **Branch** (Isaiah 4.2, 11.1, Jeremiah 23.5, 33.15, Zechariah 3.8-9, 6.12-13), the **Lord our Righteousness** (Jeremiah 23.6, 33.16), the **Ancient of Days** (Daniel 7.13), the **Son of God** (Isaiah 9.6, Hosea 11.1) and **Jehovah** (Isaiah 2.2-4); names which indicate that the One who reigns is indeed God. This is theocracy.

Other names emphasise the fact that the One who reigns is not only God, but also Man, e.g. the **Rod of Jesse** (Isaiah 11.1, 11), the **Son of Man** (Daniel 7.13), the **Servant** (Isaiah 42.1-6) and the **Tender Plant** (Isaiah 53.2, Ezekiel 17.22-24). He therefore has the right to rule over men, for He Himself is a Man.

Some names such as **King** (Isaiah 33.17, Obadiah 17-22), **Judge** (Isaiah 11.3-4) and **Lawgiver** (Isaiah 33.22) emphasise His right to the throne, whilst still others highlight His work as Redeemer in bringing salvation to His people, e.g. **Redeemer** (Isaiah 59.20), the **Sun of Righteousness** (Malachi 4.2), the **Wall Breaker** (Micah 2.13), the **Shepherd** (Isaiah 40.10-11, Ezekiel 34), the **Stone** (Isaiah 28.16, Zechariah 3.9) and the **Light** (Isaiah 60.1-3).

The work of the Lord Jesus during the Millennium will be varied. At the Second Advent, the Lord Jesus will be manifested as the **Son of Abraham** (the right to the land), the **Son of David** (the right to the throne) and the **Son of Man** (the right to execute judgment, John 5.27). He shall do the work of a **King** (Isaiah 32.1, 33.17-22, Zechariah 14.9, John 12.13, Revelation 19.16), **Redeemer** (Isaiah 59.20-21, Malachi 4.2), **Judge** (Isaiah 61.2, 62.11, 63.1), **Rewarder** (Isaiah 62.12), **Teacher** (Isaiah 2.3, Zechariah 8.22), **Prophet** (Deuteronomy 18.15, 18), **Lawgiver** (Genesis 49.10, Isaiah 33.22), **Shepherd** (Isaiah 40.10-11, Jeremiah 23.1-3) and **Servant** (Luke 12.37). Undoubtedly, there will be a full manifestation of the glory of God displayed in the Lord Jesus. This will be seen in His Person, His dominion, His government, His house, His throne and His bride.

The Millennium: Its Spiritual Character

The King determines the character of the kingdom (cf. Psalm 45). The kingdom will therefore be characterised by **righteousness** (the root) and **peace** (the fruit), cf. Psalm 72.7, 85.10, 96.10, Isaiah 1.26, 11.5, 26.2, 32.1, 60.21, Hebrews 7.2. It will also be a kingdom characterised by **obedience** (Jeremiah 31.33-34) and **holiness** (Isaiah 4.3-4, Ezekiel 43.12, Zechariah 14.20-21). There is a difference between righteousness and holiness (cf. Luke 1.74-75). Righteousness emphasises dealing justly and honestly with others (horizontal). Holiness emphasises a state of moral purity towards God (vertical). These are qualities which should characterise the believers life here and now (Romans 6.19, Ephesians 4.24). The kingdom shall also be characterised by **truth** (Psalm 96.10, Isaiah 10.20, 16.5, Zechariah 8.3) and fullness of the Holy **Spirit** (Ezekiel 37.14, Joel 2.28-29).

The Millennium: Its Physical Character

Conditions on the millennial earth will be quite glorious, a restoration of Eden conditions (Ephesians 1.10). There will be no war, but **peace** (Hosea 2.18, Micah 4.2-3), **joy** (Isaiah 9.3-4, Zechariah 8.18-19), **comfort** (Isaiah 12.1, Zephaniah 3.18-20, cf. Revelation 21.4), **justice** (Isaiah 9.7, Jeremiah 23.5), full **knowledge** (Isaiah 11.9, Habakkuk 2.14), **instruction** (Isaiah 2.2-3, Jeremiah 3.15, Micah 4.2), the removal of the **curse** upon the earth (cf. Genesis 3.17-19, Isaiah 11.6-9,

35.1, 65.25), no **sickness** (Isaiah 33.24, Jeremiah 30.17, Ezekiel 34.16), **healing** of deformities (Isaiah 29.17-19, 35.3-6, Jeremiah 31.8, Micah 4.6-7, Zephaniah 3.19), **protection** (Isaiah 41.8-14, 62.8-9, Joel 3.16-17, Amos 9.15, Zechariah 8.14-15), **freedom** from oppression (Isaiah 14.3-6, 42.6-7), longevity of **life** (Isaiah 65.20), **population** boom (Ezekiel 47.22, Zechariah 10.8), widespread **employment**, especially from agriculture (Isaiah 62.8-9, 65.21-23, Ezekiel 48.18-19), which will lead to economic **prosperity** (Isaiah 35.1-2, Micah 4.1, Joel 2.21-27, Amos 9.13-14, Zechariah 8.11-12) an increase in **light** (Isaiah 4.5, 30.26, 60.19-20), unified **language** (Zephaniah 3.9), unified **worship** (Isaiah 66.18-23, Malachi 1.11), the **presence** of **God** (Ezekiel 37.27-28, Zechariah 2.10-13) and a state of blessing which is seen to be **eternal** (Joel 3.20, Amos 9.15).

The Millennium: Its Government

The government of the Millennium will be a theocracy, that is, God ruling as King. The King Himself shall be the Messiah, the Lord Jesus. However, there are a number of references which suggest that David will reign as a regent in the millennial earth (Jeremiah 30.9, Ezekiel 34.23-24, 37.21-25, Hosea 3.5). Many suggest that David in these verses is used typically, and refers therefore to Christ. However, it is interesting that many of these passages make a clear distinction between Jehovah and David. In addition, Ezekiel 45.22 states that the prince offers a sin offering for himself and engages in acts of worship (Ezekiel 46.2). This could never be applied to the Lord Jesus. See also Ezekiel 46.16. The suggestion is that Christ, as Son of David, will be King; and David, His father after the flesh, will be prince during the Millennium.

Not only will David reign as prince under the authority of the Lord Jesus as King, but further nobles and governors shall reign under David (Jeremiah 30.21, Ezekiel 45.8-9). *Isaiah 32.1: Behold, a king shall reign in righteousness, and princes shall rule in judgment.* Furthermore, Matthew 19.28 suggests that authority over the twelve tribes of Israel will be vested in the hands of the twelve disciples. According to Luke 19.12-28, authority will also be appointed to individuals, with some having authority over 'ten cities' and 'five cities' in the kingdom. Such authority is a reward for faithfulness (Isaiah 40.10, Zechariah 3.7). Judges (to administer justice) and counsellors (advisers) will also be raised up (Isaiah 1.26).

The reign and government of the Lord Jesus will be universal, He is King of Kings and Lord of Lords. His reign will be marked by righteousness and justice and any open act against the authority of the King will be punished by physical death (Jeremiah 31.29-30, Zechariah 14.16-21).

The subjects of the kingdom will include all the saved of Israel and the Gentiles who are living on earth at the time of the Second Advent (cf. Matthew 13.30-31, 49-50, 25.35). At this time the nation of Israel will be **regathered** (Jeremiah 12.15, 24.6, Amos 9.14-15, Zephaniah 3.20) and **regenerated** (Isaiah 4.3-4, Jeremiah 23.6, Micah 7.18-19, Zechariah 13.1, Romans 11.26-27). The nation will then be seen again as the wife of Jehovah (Isaiah 54.1-17, 62.2-5, Hosea 2.14-23). Israel will be **exalted** above the Gentiles (Deuteronomy 28.13, Isaiah 14.1-2) and become God's **witnesses** (Isaiah 44.8, Jeremiah 16.19-21, Micah 5.7, Zechariah 4), bringing great glory to Him (Isaiah 62.3, Hosea 14.5-6, Zechariah 9.16-17). The Gentiles will then enjoy the promised universal blessing of the Millennium whilst being subject to Israel (Isaiah 14.1-2, 49.22-23) and Christ.

The land of Palestine will become the particular inheritance of Israel (Ezekiel 36.8-12), a land which will be greatly enlarged in comparison to its former area. For the first time Israel will possess all the land promised to Abraham (Genesis 15.18-21). The topography of the land will alter dramatically at the return of the Lord Jesus. A great, fertile plain will be created and the land will be raised up far above all other mountains on earth which will be crushed (cf. Micah 1.3-4). *Zechariah 14.4, 10: And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south... All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be **lifted up**, and inhabited in her place.*

Palestine will then be redistributed among the twelve tribes of Israel (Ezekiel 48). A central portion of land will be preserved for the Prince's portion (Ezekiel 45.7), within which will be an area of land called the 'holy oblation' (Ezekiel 45) containing the new city of **Jerusalem** and Ezekiel's **temple**. From the new city of Jerusalem will flow a river of living water which will divide, half towards the Red Sea and half towards the Mediterranean (Zechariah 14.8), bringing life to the whole land, even the Dead Sea (Ezekiel 47.1-12). Ezekiel's **temple**, which will be built by the Messiah Himself (Ezekiel 40-46, cf. Zechariah 6.13), will be located in the middle of the holy oblation (to the north of the new city of Jerusalem). It will be located on a very high mountain which will be miraculously created. This will be the 'mountain of Jehovah's house' established upon the 'top of the mountain' and 'exalted above the hills' into which all nations shall flow (cf. Isaiah 2.4, Micah 4.1-4, Ezekiel 37.26). *Ezekiel 37.27: My tabernacle also shall be with ('over' or 'above') them: yea, I will be their God, and they shall be my people.*