

2. Details of the Kingdom

Introduction

When the Kingdom of God is established, it will be a real, political Kingdom on earth. Unlike the kingdom of men that it will replace, however, it will be based on righteous principles. Its King will be different to any other king who has ever occupied a throne on earth, for he will “judge thy people *with righteousness*, and thy poor with judgment... he shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor”¹. With immortal power, the Lord Jesus Christ will execute judgment and justice, and will ultimately bring all nations into subjection under him:

- “Yea, all kings shall fall down before him: all nations shall serve him”².
- “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever”³.
- “And it shall come to pass, that every one that is left of all the nations which came up against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles”⁴.
- “The LORD shall send the rod of this strength out of Zion: rule thou in the midst of thine enemies”⁵.

¹ Psalm 72:2,4

² Psalm 72:11

³ Revelation 11:15

⁴ Zechariah 14:16

⁵ Psalm 110:2

Whilst initially there will be opposition to Christ's rulership, eventually all nations will learn to accept him, and submit to the laws of God, for "out of Zion shall go forth the law, and the word of the LORD from Jerusalem"⁶. The reign of Christ and the saints will last for a thousand years⁷, and during this Millennial period the Lord Jesus will reign upon the throne of his father David, and will do so "till he hath put all enemies under his feet. The last enemy that shall be destroyed is death"⁸. It is only after the Millennium that he shall "deliver up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power", and God will be "all in all"⁹. The purpose of the Millennial reign of Christ will thus be to gradually subdue, and eventually eradicate, all in the world that is offensive to God, culminating in the final removal of sin and death itself.

In common with any other kingdom, the Kingdom of God can be considered as consisting of:

1. A king
2. A government
3. A law
4. A people
5. A land
6. A capital city

The King of the Kingdom

Concerning the Kingdom of God in the past, that was destined for destruction because of Israel's disobedience, the Spirit through the prophet Ezekiel said: "I will overturn, overturn overturn, it: and it shall be no more, *until he come whose right it is*; and I will give it him"¹⁰. There is no doubt that the one whose right it is to occupy the throne of the Kingdom is the Lord Jesus Christ - the seed promised to David the king. God had "sworn with an oath" to David that He would "raise

⁶ Isaiah 2:3

⁷ Revelation 20:2,4

⁸ 1 Corinthians 15:25,26

⁹ 1 Corinthians 15:24,28

¹⁰ Ezekiel 21:27

up Christ to sit on his throne”¹¹. The oath is recorded in 2 Samuel 7, where God said to David, “And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son”¹².

In the fulness of time, when the angel Gabriel appeared to the virgin Mary, it was made clear to her that she was to give birth to the promised seed, who would have the right to receive the Kingdom for ever: “And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him *the throne of his father David*: and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end”¹³.

The government of the Kingdom

When Jesus spoke to his disciples during his ministry about the restoration of the Kingdom to Israel, he gave to them a promise: “Ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel”¹⁴. The twelve will thus occupy positions of special honour and responsibility in the Kingdom of God, as will the patriarchs of old, and all the prophets¹⁵. Jesus said that many will come “from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God”¹⁶. The scriptures teach that all such faithful followers of Jesus will be blessed with everlasting life, and will inherit the Kingdom, and share in its government:

- “For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be

¹¹ Acts 2:30

¹² 2 Samuel 7:12-14

¹³ Luke 1:31-33

¹⁴ Matthew 19:28

¹⁵ Luke 13:28

¹⁶ Luke 13:29

fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself”¹⁷.

- “Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto *the resurrection of life*”¹⁸.
- “And he that overcometh, and keepeth my works unto the end, to him will I give *power over the nations*: and he shall *rule them with a rod of iron*; as the vessels of a potter shall they be broken to shivers: even as I received of my Father”¹⁹.
- “And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: *and we shall reign on the earth*”²⁰.
- “It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, *we shall also reign with him*”²¹.
- “Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world”²².

The laws of the Kingdom

The Kingdom of God will be unique in that it will be based upon God’s righteous laws. It will be the wonderful privilege of the saints to educate the subjects of the Kingdom in Divine laws. Initially, the saints will teach the law of God to the regathered nation of Israel, and they will ensure that Israel remain faithful, unlike ages past. They are described as “teachers” by the prophet Isaiah: “And though the Lord give you the bread of adversity, and the water of affliction, yet shall not *thy teachers* be removed into a corner any more, but thine eyes shall see *thy teachers*: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn

¹⁷ Philippians 3:20,21

¹⁸ John 5:28,29

¹⁹ Revelation 2:26,27

²⁰ Revelation 5:9,10

²¹ 2 Timothy 2:11,12

²² Matthew 25:34

to the left”²³. Ultimately, the saints will be responsible for teaching God’s law to all nations of the earth: “And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: *for out of Zion shall go forth the law, and the word of the LORD from Jerusalem*”²⁴.

From Isaiah’s testimony we learn that there will be established a centre of Divine administration in Jerusalem. In particular, there will be an “house of the God of Jacob”, and it is this house that Ezekiel was privileged to see in vision. Through the Spirit the blueprint for this future sanctuary has been provided for our learning. It would be surprising if this were not so, for concerning the tabernacle in the wilderness Moses was given the explicit command that it must be constructed according to the exact Divine specification, and the temple of the Age to come will be no different. Other scriptures confirm that there will be a future temple constructed in the city of Jerusalem in the Age to come:

- “Because of *thy temple at Jerusalem* shall kings bring presents unto thee”²⁵.
- “Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in *my house of prayer*: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people”²⁶.
- “All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify *the house of my glory*”²⁷.
- “And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of *the house of the LORD*, and shall water the valley of Shittim”²⁸.

²³ Isaiah 30:20,21

²⁴ Isaiah 2:3

²⁵ Psalm 68:29

²⁶ Isaiah 56:6,7

²⁷ Isaiah 60:7

²⁸ Joel 3:18

- “Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in *the house of the LORD of hosts*”²⁹.

Just as the tabernacle of old, and then the temple, was the centre for worship in the ancient kingdom of Israel, so it will be in the Age to come. The performance of the daily ritual under the Mosaic Law was carried out by the priests, the sons of Aaron, and they were supported in that role by the tribe of Levi. Similarly in the Age to come the ministry of the temple service will be entrusted to two orders of priests:

- “The priests, the keepers of the charge of *the house*”³⁰. These will not be permitted to come near to the holy things, because of their iniquity committed in ages past: “And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed”³¹.
- “The priests, the keepers of the charge of *the altar*: these are the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto him”³². They will be permitted to minister before God, and offer unto Him the fat and the blood, because they kept the charge of the sanctuary in the past when the children of Israel went astray.

These two orders of priests will be taken from among the restored, regathered nation of Israel, as Isaiah’s prophecy confirms: “And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. *And I will also take of them for priests and for Levites, saith the LORD*”³³.

The system of worship in the Age to come will be based upon the Law of Moses, but with certain amendments and additions. The prophecy of Ezekiel gives

²⁹ Zechariah 14:21

³⁰ Ezekiel 40:45

³¹ Ezekiel 44:13

³² Ezekiel 40:46

³³ Isaiah 66:20,21

specific details concerning the offerings that will be offered upon the altar³⁴, and also the special feasts days that will be observed in the Kingdom³⁵. Other scriptures confirm that in the Age to come the Law of Moses will be re-instituted, albeit in an amended form:

- “And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and *to keep the feast of tabernacles*”³⁶.
- “For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place *incense shall be offered* unto my name, *and a pure offering*: for my name shall be great among the heathen, saith the LORD of hosts”³⁷.
- “For thus saith the LORD unto the eunuchs *that keep my sabbaths*, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off”³⁸.
- “Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: *their burnt offerings and their sacrifices* shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people”³⁹.
- “And it shall come to pass, that from one new moon to another, and *from one sabbath to another*, shall all flesh come to worship before me, saith the LORD”⁴⁰.

³⁴ Ezekiel 43:18-27

³⁵ Ezekiel 45:18-25; 46:1-15

³⁶ Zechariah 14:16

³⁷ Malachi 1:11

³⁸ Isaiah 56:4,5

³⁹ Isaiah 56:6,7

⁴⁰ Isaiah 66:23

- “Then shall *the offering* of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years”⁴¹.
- “For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: *afterward shall the children of Israel return*, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days”⁴². The implication of this testimony is that when the children of Israel return and seek the Lord their God, the prince, and the sacrifice will be restored.

The purpose of the amended law in the Kingdom of God will be twofold - firstly it will serve to regulate a nation of mortal, sinful human beings, and to teach them the sinfulness of sin, and the importance of holiness if fellowship with God is to be achieved. Secondly it will act as a memorial, and direct people back to the atoning sacrifice of Jesus Christ, whereby the problem of sin and death has been overcome.

The people of the Kingdom

If the Kingdom of God in the future will be the kingdom of Israel restored, it follows that the people of the Kingdom will be the Jews, who are to be regathered into their own land. Concerning the Jewish nation in the Age to come, God says, “I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem”⁴³. God is to save His people from the countries in which they have been dispersed, and they will once again become His people, and He will be their God: “Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness”⁴⁴.

At the moment the Jewish people are as unrepentant and as disobedient as they ever were. They do not accept the Lord Jesus Christ as the Messiah. Before they

⁴¹ Malachi 3:4

⁴² Hosea 3:4,5

⁴³ Micah 4:7,8

⁴⁴ Zechariah 8:7,8

are restored as the subjects of the Kingdom, there must therefore be a change in their attitude of mind. The prophet Ezekiel indicates that they will undergo a great spiritual reformation: “For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them”⁴⁵. This great national repentance will be brought about by the appearance of the Lord Jesus Christ in their midst, to save them from the hands of their enemies in the latter days: “And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn”⁴⁶.

Ultimately, the influence of the righteous reign of Christ will extend far beyond the boundaries of the land of Israel. His rule will spread to all nations of the earth, and the whole world will eventually come under his rulership, as Psalm 72 confirms: “Yea, *all* kings shall fall down before him: *all* nations shall serve him”⁴⁷.

The land of the Kingdom

Initially, the land of the Kingdom of God will be the land of Israel. Whilst they still wandered in the wilderness, God promised His people that if, in their scattering among the nations, they repented of their waywardness and turned to Him, then God would return to them, and remember the land: “If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me... if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; *and I will remember the land*”⁴⁸. The land has been promised to

⁴⁵ Ezekiel 36:24-27

⁴⁶ Zechariah 12:9,10

⁴⁷ Psalm 72:11

⁴⁸ Leviticus 26:40-42

Abraham, Isaac and Jacob, and also to Abraham's seed, the Lord Jesus Christ. The promise will be fulfilled in the Kingdom of God.

Psalm 72 gives us some detail regarding the boundaries of the land that will be under Christ's dominion in the future Age: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth"⁴⁹:

- "Sea to sea" - the Mediterranean Sea to the Dead Sea.
- "The river" - the river Euphrates⁵⁰.
- "The ends of the earth" - the southern boundary of the land⁵¹.

The prophet Ezekiel goes into detail concerning the land of the Kingdom. The borders are described in Ezekiel 47:13-23, and the division of the land amongst the twelve tribes is described in Ezekiel 48. In the centre of the land there will be a portion described as "the holy oblation"⁵², and this will be where the future temple will be built.

The land of promise has lain desolate for centuries, ever since the nation of Israel was destroyed by the Roman armies in AD 70. It is only since the Jews began to return to their land in 1948 that the land has begun to be cultivated once again. But the scriptures teach that further destruction awaits, when the armies of Gog come down upon the land "to take a spoil, and to take a prey"⁵³. In the Kingdom Age, however, the land will be completely transformed, and will be made to bring forth plenty. Joel says that "the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters"⁵⁴. Ezekiel also says that "they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited"⁵⁵. In that day, "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose... for in the wilderness shall waters break out, and streams in the desert.

⁴⁹ Psalm 72:8

⁵⁰ See Genesis 15:18; Deuteronomy 1:7; Joshua 1:4; 1 Kings 4:21; Ezra 4:16,17,20; Isaiah 7:20; 8:7

⁵¹ Corresponds to "the river of Egypt" in Numbers 34:5; Joshua 15:4,47; 1 Kings 8:65; 2 Kings 24:7; 2 Chronicles 7:8

⁵² Ezekiel 48:10-20

⁵³ Ezekiel 38:12,13

⁵⁴ Joel 3:18

⁵⁵ Ezekiel 36:35

And the parched land shall become a pool, and the thirsty land springs of water”⁵⁶.

Although initially the Kingdom of God will be established in the land of Israel, ultimately the rulership of Jesus will extend to fill the whole earth, as indicated by the following testimonies:

- “And the LORD shall be king over *all the earth*: in that day shall there be one LORD, and his name one”⁵⁷.
- “Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces... and the stone that smote the image became a great mountain, *and filled the whole earth*... And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever”⁵⁸.

The capital city of the Kingdom

When he returns the Lord Jesus Christ will sit upon “the throne of his father David”⁵⁹. In ancient times David’s throne was in the city of Jerusalem. This city will thus become the capital city of the future Kingdom of God, as Jeremiah’s prophecy confirms: “At that time they shall call Jerusalem *the throne of the LORD*; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart”⁶⁰. This is why Jesus in his Sermon on the Mount commanded his disciples to “swear not at all; neither by heaven; for it is God’s throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is *the city of the great King*”⁶¹. Jerusalem will be the centre of administration for the Kingdom of God, and from that city the laws of God will issue forth to all nations of the world: “And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will

⁵⁶ Isaiah 35:1,6,7

⁵⁷ Zechariah 14:9

⁵⁸ Daniel 2:34,35,44

⁵⁹ Luke 1:32

⁶⁰ Jeremiah 3:17

⁶¹ Matthew 5:34,35

walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem”⁶².

The prophetic scriptures indicate that before the Kingdom of God is established, there are more difficult days ahead for the city of Jerusalem. Israel is once again to be overwhelmed by her enemies, and in the process the city of Jerusalem will be taken: “Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; *and the city shall be taken*, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city”⁶³. Concerning this future time of trouble, Jeremiah says, “Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; *but he shall be saved out of it*”⁶⁴. The Jewish nation will be saved from certain destruction by the appearance of the Lord Jesus Christ, accompanied by his saints: “Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east... and the LORD my God shall come, and all the saints with thee”⁶⁵.

Once the enemies of Israel have been subdued, the city of Jerusalem will have to be rebuilt. The scriptures confirm that this will be so: “When the LORD shall *build up Zion*, he shall appear in his glory”⁶⁶. Furthermore the Jerusalem of the future will be recognisable as a restoration of the city of Jerusalem that existed in the past: “Thus saith the LORD; Behold, I will bring again the captivity of Jacob’s tents, and have mercy on his dwellingplaces; and the city shall be *builded upon her own heap*, and the palace shall remain after the manner thereof”⁶⁷. Other scriptures make mention of specific landmarks of the city of Jerusalem that will be preserved and restored in the Kingdom Age:

- “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, from *Benjamin’s*

⁶² Micah 4:2

⁶³ Zechariah 14:1,2

⁶⁴ Jeremiah 30:7

⁶⁵ Zechariah 14:3-5

⁶⁶ Psalm 102:16

⁶⁷ Jeremiah 30:18

gate unto the place of the *first gate*, unto the *corner gate*, and from the *tower of Hananeel* unto the *king's winepresses*⁶⁸.

- “Behold, the days come, saith the LORD, that the city shall be built to the LORD from the *tower of Hananeel* unto the *gate of the corner*. And the measuring line shall yet go forth over against it upon the *hill Gareb*, and shall compass about to *Goath*. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the *horse gate* toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever⁶⁹.

This is a critical point to observe - that the city of Jerusalem in the future will be recognisable as *the same city that existed in ancient times*. It will be rebuilt on the same site, with recognisable geographic features. This has implications for our understanding of Ezekiel's visions of the temple of the Age to come. The future temple must be incorporated *within* the restored, rebuilt city of Jerusalem. This we believe rules out any suggestion that the future temple will occupy the whole of the site of the ancient city of Jerusalem.

Life in the Kingdom

Life during the Millennium will be very different to what is experienced now, as can be seen from the prophet Isaiah's description of that blessed Age: “For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy... There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands...The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD”⁷⁰. This beautiful prophecy allows us to draw a number of conclusions about what life will be like during the Millennium.

⁶⁸ Zechariah 14:10

⁶⁹ Jeremiah 31:38-40

⁷⁰ Isaiah 65:17-25

Whilst death will still exist during the Millennium, its grip on the mortal population of the Kingdom will be loosened, and longevity will be increased. Someone who dies a hundred years old will be considered to be just a child. Since death is “the wages of sin”, it follows that sin too will be restrained, albeit still in existence. Men and women instead will be educated in the ways of the Lord, by means of the law of God, which will go forth “out of Zion”, and “the word of the LORD from Jerusalem”⁷¹.

The problem of hunger and starvation will be resolved, and resources that are currently squandered on the manufacture of machinery for war will instead be put to better use, for the generation of agricultural prosperity. Isaiah elsewhere says that “they shall beat their swords into plowshares, and their spears into pruning hooks”⁷². The earth itself will be made to be productive, such that “there shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon”⁷³, and “the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt”⁷⁴.

There will be no shortage of housing in the Millennium. In today’s world, the greed of man has created the problem of the lack of affordable housing for the poor. This will not be the case in the Kingdom, because men will create dwellings for themselves.

The Millennium will also bring benefits to the animal kingdom, and nature will no longer be “red in tooth and claw”. Peace and harmony will prevail such that “they will not hurt nor destroy in all my holy mountain, saith the LORD”⁷⁵. This will also be the case with the nations of the world, who will learn to live in peace, and “nation shall not lift up sword against nation, neither shall they learn war any more”⁷⁶.

What is clear is that such tremendous, extensive worldwide reforms will take time to implement. Outstanding leadership will be required to institute the greatest political and spiritual revolution of all time, and this will be the blessed work of Christ and the saints.

⁷¹ Isaiah 2:3

⁷² Isaiah 2:4

⁷³ Psalm 72:16

⁷⁴ Amos 9:13

⁷⁵ Isaiah 65:25

⁷⁶ Isaiah 2:4