

A Systematic Theology for the 21st Century –

Vol 11 Eschatology

The Kingdom Age

An Excerpt of

Chapter 6 The Revelation of Jesus Christ

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The Millennial Kingdom

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The promises that the LORD God made to Israel about her upcoming Kingdom of Righteousness are myriad and all are slated to be fulfilled in the one-thousand year reign of Christ, as depicted in the twentieth chapter of the Revelation of Jesus Christ. This essay will capture a narrative description of that thousand year reign of Christ, the Messiah of Israel, the Messiah of mankind, the Anointed One of God. It is to be a Biblical depiction of what that millennial reign will be like.

A lad in kindergarten was assigned the daunting task of drawing a picture of anything he wanted. The teacher came by the busy artist and asked, “So, Eddy, what picture are you drawing?”

“I am drawing a picture of God!”

“O, my!” she responded, and then explained, “Nobody really knows what God looks like.”

Eddy, with a new determination and a pencil in his hand said, “That is because I haven't finished my picture.”

And so, what does the millennial kingdom age look like? It is left as an exercise of the Bible student to follow through the thorough Kingdom Age summaries and complete chain listings of C. I. Scofield given at the end of this essay. Believing that God says what he means and means what he says is paramount to comprehending the final chapter, this final Kingdom age dispensation. It is the seventh and final demonstration that the heart of man is “deceitful above all things, and desperately wicked.” The Kingdom Age is a seventh and final demonstration of man failing in responsibility and stewardship. The Lord Jesus Christ, as King of kings, and Lord of lords, rules this world with a rod of iron, from the throne of David situate in God's holy hill of Zion. He reigns for one-thousand years in a utopian state, and even that does not quell the rebellious, deceitful, desperately wicked heart of man. Let's briefly explore the conditions of this Millennial Kingdom Age.

The Lord Jesus Christ, the King of Glory, the Lion of the tribe of Judah, the Root of David, the Lamb as it had been slain, has opened the book, the title deed of his inheritance, and has come conquering all

foes (Rev.16-19). He is come to set up his long awaited (and thoroughly promised) kingdom.

Of the citizens that hated him, and sent a message after him saying “We will not have this man to reign over us”, the King said, “Those mine enemies, which would not that I should reign over them, bring them hither, and slay them before me! ... And when he had thus spoken, he went before, ascending up to Jerusalem” (Luk.19). And the remnant were slain with the sword of him that sat on the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh (Rev.19).

The Kingdom Clean Up

The battle of Armageddon sets the opening stage for the millennial reign of Christ and it ends with an unimaginable devastation and carnage. All those men which had the mark of the beast, and upon them which worshipped his image were destroyed (Rev.19:20)¹. All means all. An angel had come down from heaven, having the key of the bottomless pit and a great chain in his hand. He laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him for the thousand years. He cast him into the bottomless pit, and sealed him there that he should deceive the nations no more, till the thousand years should be fulfilled (Rev.20:1-3)².

The aftermath from the seven vials of the wrath of God that poured out on this whole world before the battle needed to be healed (Rev 16). The Kingdom Age begins with that healing. All the nations of the world, all means all and that is all “all” means, sent its armies to a total annihilation that occurred in the battle of Armageddon. Also, within all nations, scattered over all the earth those who received the mark of the beast or worshipped his image were utterly destroyed. Additionally, three (3) times during the great tribulation period one third of man was destroyed. When a third of eight-billion are destroyed, 5 1/3 billion are left. When a third of them are destroyed, 3

1 The Holy Bible

2 Many Bible references given in this section are given to indicate where the information is found, and some verses may be paraphrased to set them in the context of this narrative. These referenced verses are given without quote marks to differentiate them from the exact quotations.

5/9 billion are left. And when a third of them are destroyed 2 10/27 billion are left (Now, 9/27 is 1/3 which is just 1/27 less than that 10/27, so allowing for some rounding error the world population when Armageddon begins is about 2 1/3 billion!).

The population of all the nations of the world, nations which sent their armies to Michmash and lost them all, nations which now enter into the Millennial Kingdom Age, populated the earth with under 2 1/3 billion people. None who had received the mark of the beast or worshipped his image remained on earth. Every eye on earth saw the return of the King of Glory (Rev.1:7), but all of these survivors scattered around the globe, who enter the Kingdom Age, were not necessarily believers in, nor followers of the Christ, the Messiah of Israel, who now reigned. Thus a vast number of people, a mixed multitude, as it were, scattered among the nations of the world, as they are, entered into the Kingdom Age. They may not all be followers, but they are all worshippers.

*“Who shall not fear thee, O Lord, and glorify thy name?
for thou only art holy: for all nations shall come and worship
before thee; for thy judgments are made manifest”* (Rev.15:4).

And in that day seven women take hold of one man, saying, “We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.” In that day the branch of the LORD is beautiful and glorious, and the fruit of the earth is excellent and comely for them that are escaped of Israel. And he that is left in Zion, and he that remaineth in Jerusalem, are called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning (Isa.4:1-5).

Scripture in Amos describe the reconstruction of the ruins:

(Amo.9:11-15) “In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:
12 That they may possess the remnant of Edom, and of all the

heathen, which are called by my name, saith the LORD that doeth this. ¹³ Behold, the days come, saith the LORD, that 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. ¹⁴ And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. ¹⁵ And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God” (Amo.9:11-15).

Israel Regathered

Of all these nations of the world God will gather his people Israel, and place them permanently in their promised land. They will look upon Zion, the city of their solemnities, and their eyes shall see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down (Isa.33:20). God gathered his people with such zeal that all nations say, *“The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and God brought them again into their land that he gave unto their fathers”* (Jer.16:15).

The King rules the whole world and Israel reins with him. God makes the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they devour all the people round about, on the right hand and on the left: and Jerusalem is inhabited again in her own place, even in Jerusalem. The LORD saved Judah and the inhabitants of Jerusalem do not magnify themselves against Judah. The LORD defends the inhabitants of Jerusalem; and the feeble among them are as David; and the house of David as God, even as the angel of the LORD before them. (Zech.12:6-7)

In that day, God will seek to destroy all the nations that come against Jerusalem, and he pours upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they look upon the King whom they had pierced, and they mourn for him, as one mourneth for his only son, and are in bitterness for him, as

one that is in bitterness for his firstborn (Zech.12:6-10).

Ezekiel's prophecy portrays the miracle of this regathering of all Hebrews into one nation:

(Ezek.37:21-28) *“And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: 22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: 23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. 24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. 25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever: and my servant David shall be their prince for ever. 26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. 27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. 28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore”*

(Ezek.37:21-28).

The prophet Hosea crowns this promise of a regathered Israel:

(Hos.3:5) *“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”* (Hos.3:5).

A Temple of Healing

The Lord returned with his saints and the King's foot touched down on the mount of Olives and it cleaved in the midst thereof toward the east and toward the west, and there was a very great valley; and half of the mountain removed toward the north, and half of it toward the south (Zech.13:4). At that time the whole landscape of Jerusalem changed. Mount Zion now had a topography that allowed the construction of the massive temple described in Ezekiel's prophecy.

The temple was built just as the prophet said it would be, saying, "Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both" (Zech.6:12-13).

Out of that great temple situate in Jerusalem flowed living waters; half of them toward the former sea and half of them toward the hinder sea. These healing waters issued out toward the east country and went down into the desert and went into the sea; when they were brought forth into the sea, the waters were healed (Ezek.47:8). Everything that lived, which moved withersoever the river came, now lived and there is a very great multitude of fishes, and everything lived whither the river came. And by the river upon the bank thereof, on this side and on that side, grows all trees for meat, whose leaf does not fade, neither is the fruit thereof ever consumed: it brings forth new fruit according to his months, because the waters were issued out of the sanctuary: and the fruit thereof is for meat, and the leaf thereof for medicine (Ezek.47:12).

A Temple of Worship

As the rivers of healing water flowed out of the temple in Jerusalem all nations flowed into that temple. Everyone that is left of all the nations of the world go up to, or send envoys to Jerusalem from year to year to worship the King, the LORD of hosts. There they keep the Feast of Tabernacles annually (Zech.14).

And whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them

shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar. 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 seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts (Zech.14:17-21).

All the people of the earth will know that the LORD is God, and that there is none else. And all the kingdoms of the earth will know that thou, Lord art the LORD³, even thou only (Isa.37:20). And all flesh now knows that the LORD is the Saviour and Redeemer, the mighty one of Jacob. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more (Jer.31:34).

A Worship Mandate

Not only is there an annual pilgrimage to Jerusalem for the Feast of Tabernacles, but from one new moon to another and from one sabbath to another, all flesh, that is every person, of every nation, all come to worship before the LORD God. Weekly attendance at these times of worship is not optional and not excused, period. As part of this worship they go forth, and look upon the carcasses of the men that have

3 Every instance of the name "LORD" or "GOD" (all caps) might be read, by the born-again believer, as "Jehovah," the actual and personal name of God. Hebrews never pronounced this name aloud and consequently, in a commemoration of Hebrew custom. it is only printed as necessitated four times in the King James Bible (Ex.6:3, Ps.83:18, Isa.12:2, 26:4); all other times it is given with this all caps code. The born-again, blood bought Christian has a union with Jehovah God, and it is believed by this author that they have every right to pronounce God's personal name. Modernist ecumenical leaning scholars suppose a revised standard pronunciation might be "Yahweh" because they do not understand where the proper pronunciation *Jehovah* comes from, and I am not sure they know him that personally.

transgressed against God: for their worm shall not die, neither shall their fire be quenched; and they are an abhorring unto all flesh (Isa.66:23-24). And in that day, the Lord Jesus Christ, the King of kings and Lord of lords, the root of Jesse, stands for an ensign of the people; to it all the Gentiles seek: and his rest is glorious (Isa.11:10).

A Chosen Nation in a Promised Land

During this Kingdom Age Israel is saved, Israel is redeemed, and Israel is regathered into the land that was promised to her.

“Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the LORD their God” (Ezek.28:25-26).

In that day it is fulfilled just as the LORD promised and said,

“I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. ⁶ In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. ⁷ Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; ⁸ But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land” (Jer.23:5-8).

In that day the Lord set his hand the second time to recover the remnant of his people, which shall be left, from Assyria, and from

Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he set up an ensign for the nations, and assembled the outcasts of Israel, and gathered together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim departed, and the adversaries of Judah were cut off: Ephraim does not envy Judah, and Judah does not vex Ephraim (Isa.11:11-13).

Ezekiel had said,

(Ezek.11:17-20) *“Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. 18 And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. 19 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: 20 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”* (Ezek.11:17-20).

God has given multiple scripture to solidify this promise of his chosen people in their promised land, here Ezekiel defines it in marvelous detail:

(Ezek.34:11-15) *11 “For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out. 12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. 13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. 14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall*

they feed upon the mountains of Israel. 15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD”

(Ezek.34:11-15).

Another scripture detailing this promise to Israel shows a tenderness and compassion in God's promise:

(Ezek.34:22-25) *“Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. 23 And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. 24 And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it. 25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods”* (Ezek.34:22-25).

Scripture from Joel clearly shows the LORD roaring from Zion to shake the earth with this placement of Israel in their promised land:

(Joel 3:16-21) *“The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel. 17 So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.*

18 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. 19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. 20 But Judah shall dwell for ever, and Jerusalem from generation to generation. 21 For I

will cleanse their blood that I have not cleansed: for the LORD dwelleth in Zion” (Joel 3:16-21).

Israel will be a changed nation, and scripture in Zephaniah show this. They also clarify that the King of Israel is the LORD:

(Zeph.3:13-20) “The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.

14 Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. 15 The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more. 16 In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. 17 The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. 18 I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. 19 Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. 20 At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD” (Zeph.3:13-20).

A Righteous King with a Rod of Iron

Further, with righteousness the King judges the poor, and reproves with equity for the meek of the earth: and he smites the earth with the rod of his mouth, and with the breath of his lips he slays the wicked. And righteousness is the girdle of his loins, and faithfulness the girdle of his reins (Isa.11:4-5). His absolute rule over all the earth is unprecedented. For when his judgments are in the earth, the inhabitants of the world will learn righteousness (Isa.26:9b).

Ezekiel portrays this rod of iron used on the nation of Israel:

(Ezek.20:33-44) “As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: 34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. 35 And I will bring you into the wilderness of the people, and there will I plead with you face to face. 36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. 37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: 38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD. ... 40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. 41 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. 42 And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. 43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed. 44 And ye shall know that I am the LORD, when I have wrought with you for my name’s sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD” (Ezek.20:33-38, 40-44).

The Operational Temple

The temple in Jerusalem is fully operational. Ezekiel chapter 40 to 48 describe the Kingdom Age temple and its operation. Its dimensions are so massive it would not fit on the present mount Moriah. Its operation follows the Levitical laws and sacrificial rules.

The only priests that serve in this new temple of the Kingdom Age are from the sons of Zadok. Of others God said “The Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity. Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house... Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them ... 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” (Ezek.44:10-13).

During the Kingdom Age, the final dispensation, the priests the Levites, the sons of Zadok, that kept the charge of God's sanctuary when the children of Israel went astray from him, they come near to him to minister, and they stand before God to offer unto him the fat and the blood. They enter into God's sanctuary, and they come near to God's table, to minister unto him, and they keep his charge. (Ezek44:15-16)

These priests, serving in the Kingdom Age have the same dress codes of the Old Testament Aaronic priests. The holy garments are made for glory and for beauty and to consecrate men to minister in the priest's officers (Exod.28:1-5). When they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and within. They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat. (Ezek.44:17-18)

These priests, serving in the Kingdom Age perform the same sacrifices of the of the Old Testament sacrificial system. In Ezekiel God describes their service.

(Ezek.43:19-21)“*And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to*

minister unto me, saith the Lord GOD, a young bullock for a sin offering. 20 And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it. 21 Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary” (Ezek.43:19-21).

The sacrifices made in the Kingdom Age follow the pattern of the Old Testament sacrifices which looked forward toward the sacrifice of the only begotten Son of God, the Lamb of God. The Kingdom Age sacrifices that are made look back to that sacrifice. God had told Israel of feasts and sacrifices that would be observed forever. Of the Passover he said,

(Exod.12:23-25) *“For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. 24 **And ye shall observe this thing for an ordinance to thee and to thy sons for ever.** 25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, **that ye shall keep this service”*** (Exod.12:23-25 emphasis added).

Blocks of land are sanctified for these hallowed priests and the sanctuary of the LORD is in the midst of this land. The land is for the priests that are sanctified of the sons of Zadok; which have kept God's charge, which went not astray when the children of Israel went astray, as the Levites went astray. And this oblation of the land that is offered shall be unto them a thing most holy of the Levites. (Ezek.48:9-12)

The Curse is Lifted

The Kingdom Age, which gathers the twelve tribes of Israel into the promised land and operates this massive new temple, annually pilgrimages all nations into Jerusalem, and sees all people in weekly worship, is a different world altogether. The curse, placed on the

physical world, is lifted for these thousand years. With the curse lifted the wilderness and the solitary place shall be glad for Israel, and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God (Isa 35). And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes (Isa.35:7).

That river that flows healing waters out of the Temple in Jerusalem now touches a world that does not have a curse upon it. There the glorious LORD is to us a place of broad rivers and streams and the land cries out, “For the LORD is our judge, the LORD is our lawgiver, the LORD is our King; he has saved us” (Isa.33:21-22).

Not only is the curse lifted off the land it is lifted off the animal world. The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea (Isa.11:6-9).

An earth where the curse has been lifted and the Creator physically rules as the King and Lord of the whole world is only stifled by our imagination. There will be no disease on man or beast. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert (Isa.35:5-6).

The longevity of man will be restored; the infant and the old will not see death unless one falls under the judgment of the King, who rules with a rod of iron. Man lives peaceably in all the earth, unless they fall into sin, that is, disobeying the weekly worship rules, or the annual pilgrimage to the temple at Jerusalem requirement, or breaks any of those original ten commandments. If one is a sinner they are

accursed, and destroyed. Such judgment is swift, certain, and just. Messiah will rule with a rod of iron, all Israel will rule and reign with him, and saints of the church age, as the Bride of Christ, in resurrected spiritual bodies, will rule and reign with him. His rule will be with a rod of iron! No sin will be tolerated in all the earth, the Righteous Judge shall judge righteously.

Several scriptures in Psalm emphasize this righteousness:

“He shall have dominion also from sea to sea, and from the river unto the ends of the earth. ... God shall bless us; and all the ends of the earth shall fear him. ... By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea: ... Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth. Selah. ... He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God” (Ps.72:8, 67:7, 65:5, 59:13, 98:3).

And so man is tried and tested in such a utopian world where justice is meted out in righteousness by the righteous Judge and Creator of the world. He reigns from Jerusalem in mount Zion, his chosen land. He reigns with his chosen people, the nation of Israel, gathered in their promised land. He reigns as the supreme authority over all the nations of the world. “O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off” (Nah.1:15b). He reigns with a required rod of iron, and he reigns with Satan bound for the whole thousand years.

The Kingdom Age Ends

It should surprise none that this final period of mans testing, this 7th dispensation of God for man, comes to an end.

“For when thy judgments are in the earth, the inhabitants of the world will learn righteousness. Let favour be shewed to the wicked, yet will he not learn righteousness: in the land

of uprightness will he deal unjustly, and will not behold the majesty of the LORD. LORD, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them.

“LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us. O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish. Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed it far unto all the ends of the earth” (Isa.26:9b-15).

The world that God created and placed in his universe has seen its seven thousandth year. Man failed the simplest obedience test when placed in a utopian innocence, a Garden of Eden. In a dispensation of man's consciousness, the first born man became the first first-degree murderer, and God saw that the wickedness of man was great in the earth. He then sent a world flood. In a dispensation of man governing and restraining the iniquity of man, the world was divided into nations and tongues to prevent their united rebellion. In a dispensation of promise, God built his own peculiar people, and made twelve tribes his own peculiar nation. In a dispensation of law, he redeemed his people from their bondage in this world, and placed them under a strict and righteous law. That nation, under law, rejected their own Messiah as their King, and had him crucified by Roman rule.

In an unprecedented dispensation of grace (that has now lasted 2nd longest of all dispensations) “whosoever-will” has complete access to a complete union with God the Father through his only begotten Son, raised from the dead. Even then, man chooses religion over righteousness, and worships and serves the creature more than the Creator, who is blessed forever.

And now, in the Kingdom Age, the 7th and last dispensation for man, in the 7th and last thousand years of the world, what is man's response to a righteous Judge, a King of kings and Lord of lords,

exercising world rule and exalting his chosen nation to their promised position? The sad answer is found in four verses of the Revelation of Jesus Christ, Revelation 20:7-10.

“ And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever” (Rev.20:7-10).

Knowing the details of the upcoming Kingdom Age is ennobling to a believer; it can make one more empowered to preach the gospel to every creature in this dispensation of grace that is presently in its closing phase.

“He which testifieth these things saith, Surely I come quickly. Amen. Even so come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen” (Rev.22:20-21).

Scofield Note 2 (Zech. 12:8) Kingdom in Old Testament, Summary:

I. Dominion over the earth before the call of Abraham

(1) Dominion over creation was given to the first man and woman (Gen 1:26, 28). Through the fall this dominion was lost, Satan becoming "prince of this world" (Mat. 4:8-10); (Joh. 14:30).

(2) After the flood, the principle of human government was established under the covenant with Noah (See Gen 9:1, *note*).

Biblically this is still the charter of all Gentile government.

II. The Theocracy in Israel. The call of Abraham involved, with much else, the creation of a distinctive people through whom great purposes of God toward the race might be worked out. (see "Israel" Gen 12:1-3; Rom 11:26 *summary*). Among these purposes is the establishment of a universal kingdom. The order of the development of Divine rule in Israel is:

(1) The mediatorship of Moses (Exo 3:1-10, 19:9; 24:12).

(2) The leadership of Joshua (Jos 1:1-5).

(3) The institution of Judges (Jdg 2:16-18).

(4) The popular rejection of the Theocracy, and choice of a king -- Saul, (1Sa 8:1-7; 9:12-17).

III. The Davidic kingdom

(1) The divine choice of David (1Sa 16:1-13).

(2) The giving of the Davidic Covenant (2Sa 7:8-16; Psa 89:3, 4, 20-21, 28-37).

(3) The exposition of the David Covenant by the prophets (Isa 1:25-26; Zec 12:6-8. See marg. Isa. 1:25, "Kingdom" and *ref.* "Under the kingdom the ancient method of administering the theocratic government over Israel is to be restored. Cf. Jud.2:18; Matt.19:28.") The kingdom as described by the prophets is:

a) Davidic, to be established under an heir of David, who is to be born of a virgin, therefore truly man, but also "Immanuel," "the mighty God, the everlasting Father, the Prince of Peace" (Isa 7:13-14; 9:6-7; 11:1; Jer 23:5; Eze 34:23; 37:24; Hos 3:4-5).

b) A kingdom heavenly in origin, principle, and authority (Dan 2:34-35, 44-45) but set up on the earth, with Jerusalem as the capital; (Isa 2:2-4, 4:3, 5; 24:23; 33:20; 62:1-7; Jer 23:5; 31:38-40; Joe 3:1, 16-17).

c) The kingdom is to be established first over regathered, restored, and converted Israel, and then to become universal (Psa 2:6-8; 24; 22; Isa 1:2, 3; 11:1, 10-13; 60:12; Jer 23:5-8; 30:7-11; Eze 20:33-40; 37:21-25; Zec 9:10; 14:16-19).

d) The moral characteristics of the kingdom are to be righteousness and peace. The meek, not the proud, will inherit the earth; longevity will be greatly increased; the knowledge of the Lord will be universal; beast ferocity will be removed; absolute equity will be enforced; and outbreking sin visited with instant judgment; while the enormous majority of earth's inhabitants will be saved (Isa 11:4; 6-9; 65:20; Psa 2:9; Isa 26:9; Zec 14:16-21). The New Testament (Rev 20:1-5); adds a detail of immense significance -- the removal of Satan from the scene. It is impossible to conceive to what heights of spiritual, intellectual, and physical perfection humanity will attain in this, its coming age of righteousness and peace. (Isa 11:4-9; Psa 72:1-10).

e) The kingdom is to be established by power, not persuasion, and is to follow divine judgment upon the Gentile world-powers (Psa 2:4-9; Isa 9:7; Dan 2:35; 44; Dan 2:45; 7:26; 7:27; Zec 14:1-19 See Zec 6:11 *note*).

(Zec 6:11 note) Following the earth-judgments symbolized in the horsed chariots (Zechariah 6:1-8) comes the manifestation of Christ in His kingdom glory (Zechariah 6:9-15). This is the invariable prophetic order: first the judgments of the day of the Lord ; Isaiah 2:10-22; Revelation 19:11-21 then the kingdom (cf) ; Psalms 2:5; 2:6; Isaiah 3:24-26; 4:2-6 ; Isa 10:33; Isa 10:34; 11:1-10; Revelation 19:19-21; 20:4-6. This is set forth symbolically by the crowning of Joshua, which was not a vision, but actually done (cf) ; Isa 8:3; Isa 8:4; Ezekiel 37:16-22. The fulfilment in the BRANCH will infinitely transcend the symbol. He "shall bear the glory" ; Zechariah 6:13; Matthew 16:27; 24:30; 25:31 as the Priest-King on His own throne (Zech 6:12; Zech 6:13; Hebrews 7:1-3). Christ is now a Priest, but still in the holiest within the veil ; Leviticus 16:15; Heb 9:11-14; Heb 9:24 and seated on the Father's throne Revelation 3:21. He has not yet come out to take His own throne Hebrews 9:28. The crowns made for the symbolical crowning of Joshua were to be laid up in the temple as a memorial to keep alive this larger hope of Israel.

f) The restoration of Israel and the establishment of the kingdom are connected with an advent of the Lord, yet future (Deu 30:3-5; Psa 2:1-9; Zec 14:4).

g) The chastisement reserved for disobedience in the house of David (2Sa

Chapter 6 The Revelation of Jesus Christ

7:14; Psa 89:30-33) fell in the captivities and world-wide dispersion, since which time, though a remnant returned under prince Zerubbabel, Jerusalem has been under the overlordship of Gentile. But the Davidic Covenant has not been abrogated (Psa 89:33-37) but is yet to be fulfilled. (Act 15:14-17).

User List Scofield Kingdom OT

Ge 1:26,27,28 9:6; Ex 3:1,7,8 19:9, 24:12; De 30:1,6-9, 33:4,5; Jos 1:1-3; Jud 2:16-18; 1Sa 8:1,5,7, 9:15-17; 10:14 15:1,35, 16:12,13; 2Sa 2:1-4, 5:1,2,3, 7:14-16, 23:1-5; 1Ki 8:20, 11:9-13, 32, 36; 2Ki 25:1,7; Ps 2:1-9; 16:8-11, 72:1, 20, 89:3,4, 21, 28, 36; Isa 1:25,26, 4:1-6, 7:14, 9:6,7, 11:1,12, 24:23, 32:1, 2, 14, 18, 33:17-22, 35:1-10, 40:9-11, 62:10-12, 65:19-25; Jer 16:12-6, 23:5-8, 30:7-9, 33:14-17; Eze 11:14-20, 20:33,-43, 20:44, 34:11-15, 22-25, 37:21-27, 37:28, Da 2:34,35, 7:1, 9, 13, 14; Ho 3:4,5; Joe 3:16-20; Am 9:11-15; Mic 4:1,2,3 5:2; Zep 3:13-20; Zec 6:12,13, 14:16-21, 12:6,7,8

Scofield Note 3 (1Cor.15:24 Kingdom (N.T.), Summary:) See "Kingdom (O.T.)" (Gen. 1:26-28; Zech.12:8, *note*) . Kingdom truth is developed in the N.T. in the following order:

(1) The promise of the kingdom to David and his seed, and described in the prophets (2Sam. 7:8-17, *refs.*; Zech. 12:8) enters the N.T. absolutely unchanged (Luke 1:31-33). The King was born in Bethlehem (Matt. 2:1; Micah 5:2) of a virgin. (Matt. 1:18-25; Isa. 7:14).

(2) The kingdom announced as "at hand" (Matt. 4:17, *note*) by John the Baptist, by the King, and by the Twelve, was rejected by the Jews, first morally (Matt. 11:20, *note*), and afterward officially (Matt 21:42-43), and the King, crowned with thorns, was crucified.

(3) In anticipation of His official rejection and crucifixion, the King revealed the "mysteries" of the kingdom of heaven, (Matt. 13:11, *note*) to be fulfilled in the interval between His rejection and His return in glory (Matt. 13:1-50).

(4) Afterward He announced His purpose to "build" His church (Matt. 16:18, *refs.*), another "mystery" revealed through Paul which is being fulfilled contemporaneously with the mysteries of the kingdom. The "mysteries of the kingdom of heaven" and the "mystery" of the church (Eph. 3:9-11) occupy, historically, the same period, i.e, this present age.

(5) The mysteries of the kingdom will be brought to an end by "the harvest" (Matt 13:39-43, 49, 50) at the return of the King in glory, the church having previously been caught up to meet Him in the air (1Thess. 4:14-17).

(6) Upon His return the King will restore the Davidic monarchy in His own person, re- gather dispersed Israel, establish His power over all the earth, and reign one thousand years (Matt. 24:27-30; Luke 1:31-33; Acts 15:14-17; Rev. 20:1-10).

(7) The kingdom of heaven (Matt. 3:2, *note*) thus established under David's divine Son, has for its object the restoration of the divine authority in

the earth, which may be regarded as a revolted province of the great kingdom of God (Matt. 6:33, *note*). When this is done (vs. 24, 25) the Son will deliver up the kingdom (of heaven Matt. 3:2) to "God, even the Father," that "God" (i.e. the triune God, Father, Son, and Holy Spirit) "may be all in all" (v. 28). The eternal throne is that "of God, and of the Lamb" (Rev. 22:1). The kingdom-age constitutes the seventh Dispensation (Eph. 1:10, *note*).

User List Scofield Kingdom NT

Luke 1:31-33; Matt 2:2,6 3:2 4:17 5:2,35 6:10 8:11-12, 11:27-30, 12:3, 38-45, 46-50, 13:1-50, 15:21-28, 16:20,21, 28, 17:1-3, 19:26-28, 21:1-11, 33-43 23:37-39 24:29-51 25:31-46; Acts 1:6-7, 2:29-32, 15:14-17; Rev 3:21, 5:1-10, 19:11-21, 20:1-15, 21:1-6; 1Cor 15:28

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Mt 2:2,6 3:2 4:8,17,23 5:2,3,10,19,20,35 6:10,13,33 7:21 8:11
Mt 8:12 9:35 10:7 11:11,12,27-30 12:25,26,28 13:11,19
Mt 13:24,31,33,37,38,39,40-45, 47,52 16:19,20,21,28 17:1,2,3
Mt 18:1,3,4,23 19:12,14,23,24,26,27,28 20:1,21 21:9,10
Mt 21:11,31,43 22:2 23:13,37,38,39 24:7,14,29,30,31,32,33,34,35
Mt 24:36,37,38,39,40,41,42,43,44 25:1,14,31,32,33,34,35,36,37,38
Mt 25:39,40,41,42,43,44,45,46 26:29
Mr 1:14,15 3:24 4:11,26,30 6:23 9:1,47 10:14,15,23,24,25 11:10
Mr 12:34 13:8 14:25 15:43
Lu 1:31,32,33 4:5,43 6:20 7:28 8:1,10 9:2,11,27,60,62 10:9
Lu 10:11 11:2,17,18,20 12:31,32 13:18,20,28,29 14:15 16:16 17:20
Lu 17:21 18:16,17,24,25,29 19:11,12,15 21:10,31 22:16,18,29,30
Lu 23:42,51; Joh 3:3,5 18:36; Ac 1:3,6,7 2:29-32 8:12 14:22
Ac 15:14-17, 19:8 20:25; 28:23,31; Ro 14:17
1Co 4:20; 6:9,10 15:24,28,50; Ga 5:21; Eph 5:5; Col 1:13; 4:11
1Th 2:12; 2Th 1:5; 2Ti 4:1,18; Heb 1:8; 11:33; 12:28; Jas 2:5; 2Pe 1:11
Re 1:9 3:21 5:1-10; 11:15; 12:10; 16:10; 17:12, 17
Re 19:11-21 20:1-15; 21:1-6