

# Revelation, Part 31

## The Kingdom Standard

We have looked at the system of government in the Kingdom/Millennium and see that it will be a theocracy with Jesus Christ reigning over the entire world. The age will begin populated only with Jew and Gentile believers who survived the Tribulation. They will experience extended life spans, procreate, and their children will procreate, and their children, etc, thus, repopulating the Earth. Not all of those born during the Kingdom will be believers, but all will be required to live under the very strict rulership of the King. He will be assisted by resurrected saints from the Old Testament and the Church Age. Christ will rule with a “rod of iron,” and sin will not be tolerated. What we will see now is how that actually works.

Matthew Chapter 5 is called the Sermon on the Mount and is often taken by many Christians as their standard of living. While the Sermon on the Mount certainly has application for believers in this age, it is really for another age—The Kingdom.

To understand what I mean, we should first understand that Matthew is a very Jewish book and focuses on things Jewish. Chapter 5 speaks of the divine standard that is expected in the Kingdom, and when Jesus spoke those words, He was speaking to a Jewish audience and referencing things Jewish. His message was directly for Israel, thus the many references to things they could relate to and understand, but His message has application for all of us who are believers. Interestingly, when one considers the subject is the application of the “rod of iron” rule during the Kingdom, it even applies to unbelievers in the Kingdom.

The Sermon shows how a person who is in right relationship with God should conduct his life, but nowhere does it explain the means of accomplishing that objective. It demonstrates the standard, but not how to attain it. The indwelling Holy Spirit and divine enablement are just not taught in the Sermon on the Mount. One reason for that is the idea of an indwelling Holy Spirit and divine enablement were concepts that were largely foreign to the Law-keeping mindset of the Jew under the Mosaic Covenant.

Matthew 5 does give us a clear picture of life under the “rod of iron” rule of the Kingdom. As such, it is possible to fully attain that perfect standard demanded in the Sermon on the Mount only during the Kingdom. Even though we in this present age have access to the power source, the indwelling Holy Spirit, which the Jews in the Age of Israel did not have, attempts to make a fully literal application of the Sermon on the Mount to this present age are doomed to failure because the rod of iron (Iron Scepter) and all of its support elements are not yet in place.

The primary purpose of the Sermon on the Mount is to set before men the Law of the Kingdom. It will be the law of this world during the Kingdom when it will find its fulfillment. Christ will reign on Earth and enforce every word of it. Its purpose is to show the utter sinfulness of man and reveal that none are righteous and all come short of the glory of God.

With that understanding let's look at the Sermon on the Mount in the context of the Kingdom Age.

**Matt 5:1** Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him.

2 And he opened his mouth and taught them, saying:

3 “Blessed are the poor in spirit, for theirs is the kingdom of heaven.

4 “Blessed are those who mourn, for they shall be comforted.

5 “Blessed are the meek, for they shall inherit the earth.

6 “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

7 “Blessed are the merciful, for they shall receive mercy.

8 “Blessed are the pure in heart, for they shall see God.

9 “Blessed are the peacemakers, for they shall be called sons of God.

10 “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

11 “Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. 12 Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.

Chapter 5 begins with the Beatitudes. As J. Vernon McGee says these are *be*-attitudes, not *do*-attitudes. That means they state what the subjects of the Kingdom ARE —the type of person described in the Beatitudes.

Blessed means "happy" or "fortunate". The poor in spirit, those who mourn, the meek, the merciful, peacemakers, etc are NOT the products of Pharisaic righteousness. The Pharisees were primarily concerned with external qualities, but the qualities Jesus mentions here are inward. These come out only when the believer is in right relationship with God through faith and one places complete trust in Him. Compare the beatitudes with the nine graces of the Fruit of the Spirit: Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. The beatitudes are really a picture of the manifestation of the grace-life in the spirit-led believer as expressed outwardly to his fellow man.

### **Let's look at the Sermon on the Mount.**

The poor in spirit are those who consciously depend on God. They understand that they have no ability in themselves and must turn to the Spirit for enablement. The poor in spirit may be weak in their own spirit but have the indwelling and enablement of the Holy Spirit and are, in effect, spiritually rich.

Those who mourn recognize their needs and present them to the One who can assist. In Zephaniah and Micah, the poor in spirit are mentioned as mourning and being comforted

The meek are truly humble and have a proper appreciation for their position. This meekness is not some self-effacing attitude. It is humility in the sense of yielding to God's will and understanding your own helplessness. Elsewhere this word translated "meek" (*Praesis*) is translated "gentle".

Humility is manifested as gentleness toward others in the sense of sympathy for their plight as fellow sinners. Humility doesn't judge others but demonstrates gentleness toward them.

Those who hunger and thirst for righteousness have a spiritual appetite, a continuing desire for righteousness. Does the natural man thirst for righteousness? Mostly no, but the believer does.

The merciful extend mercy to others, not to gain mercy but because we have already been shown mercy.

The pure in heart are inwardly clean from sin through the provision of the Cross and faith in Christ, and their continued recognizing their sins and confessing them to God—rebound.

The peacemakers show others how to have inward peace with God and how to be instruments of peace in the world. They desire and possess God's righteousness even though it brings them persecution. How many of you have been persecuted by friends or family because of your profession of faith? In some countries and with some faiths, such a profession of faith can bring not only ostracized by friends and family but even death. Rejoice in persecution for your reward is in Heaven.

**Matt 5:13** “You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people’s feet.

14 “You are the light of the world. A city set on a hill cannot be hidden.

15 Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. 16 In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.

Believers are pictured as salt and light in the world. Salt is an ancient preservative, and believers can be said to be a preservative against the evils of this world. Enough salt in a nation can preserve that nation against evil. Unfortunately, there is not enough salt in the United States today, and this nation is in spiritual decay. Salt also gives flavor to food. Christians who have lost their “saltiness” have no impact on their community.

Believers are to be a light unto the world and not hidden under a basket or bowl, a “peck-measure” in some translations, a container for measuring grain. Believers are to be beacons in the darkness of Satan's world and an example for others to aspire to want to be like. People with salt and light qualities will naturally stand out.

**Matt 5:17** “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. 18 For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. 19 Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but

whoever does them and teaches them will be called great in the kingdom of heaven. 20 For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

Jesus did not come to abolish the Law but to fulfill it, and using the power of the Holy Spirit He met every standard of the Law. He proved it can be done if we will consistently use the assets He left for us. An iota (“jot” in some translations) is like a dot on an “i” and a tittle is like the leg of an “R” added to a “P”. They are small and almost insignificant accents that give great meaning to the Hebrew words they are used on. The Pharisees were the outward epitome of righteousness, but for all their outward appearances they had not met God's standard. The demands of the righteousness of God are well beyond what they produced through self-effort. The Law was not the way of salvation, it was to show you the way to salvation.

**Matt 5:21** “You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’ 22 But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell of fire. 23 So if you are offering your gift at the altar and there remember that your brother has something against you, 24 leave your gift there before the altar and go. First, be reconciled to your brother, and then come and offer your gift. 25 Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. 26 Truly, I say to you, you will never get out until you have paid the last penny.

The Pharisees taught the law and that murder was wrong, but that was the letter of the Law. The spirit of the Law said if you thought it, it was the same as doing it. Anger at a brother is the same as murder. Reconciliation is necessary before an offering can be made at the Temple.

**Matt 5:27** “You have heard that it was said, ‘You shall not commit adultery.’ 28 But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.

The mental attitude is as bad as the action.

**Matt 5:29** If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell. 30 And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell.

Meeting God's standard is severe and cannot be done alone. The issue is not self-mutilation. That won't solve the problem because the problem is in the heart, and that is where it must be dealt with. Until the heart is changed through faith there is no hope.

**Matt 5:31** "It was also said, 'Whoever divorces his wife, let him give her a certificate of divorce.' 32 But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery.

Only unfaithfulness is grounds for divorce.

**Matt 5:33** "Again you have heard that it was said to those of old, 'You shall not swear falsely, but shall perform to the Lord what you have sworn.' 34 But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God, 35 or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. 36 And do not take an oath by your head, for you cannot make one hair white or black. 37 Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil.

The Pharisees were famous for their oaths, swearing by anything, but their oaths were virtually useless because they made allowances for mental reservations or would argue that since God Himself was not involved the oath was not binding. But the Earth is God's footstool and Jerusalem His city. Even the hair on your head is determined by God, so God is involved in every oath. Jesus says there is no need for oaths. Let your "yes" be an honest "yes," and your "no" mean just that, "no."

**Matt 5:38** You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' 39 But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also. 40 And if anyone would sue you and take your tunic, let him have your cloak as well. 41 And if anyone forces you to go one mile, go with him

two miles. 42 Give to the one who begs from you, and do not refuse the one who would borrow from you.

The Law was severe and while the innocent were protected by the Law, the righteous need not claim their rights. The righteous man characterized by selflessness and humility might go the extra mile to maintain peace. When wronged, struck, or sued for his cloak, he would not strike back or demand payment but would commit his case to the Righteous Judge. Under the iron scepter rule, his case would immediately be heard, and discipline could be expected to fall immediately on the wrongdoer. To retaliate is to place yourself on the same moral level as the person committing the wrong and position yourself for discipline, also. Taking the correction into your own hands is like stepping in front of God's lightning bolt about to strike the one who committed the wrong in the first place. In the Kingdom, Jesus as the Righteous Judge will take care of disciplining the wrongdoer. All you need do is stay out of His way. Any act of retaliation on the part of the victim will meet with immediate and severe discipline from the ruler and judge, Jesus Christ. In other words, do not get in the way of the administration of divine judgment and discipline.

Conversely, any production of divine good, even that done in secret, will receive immediate and public reward and blessing.

**Matt 5:43** “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ 44 But I say to you, Love your enemies and pray for those who persecute you, 45 so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. 46 For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? 47 And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?”

The believer is expected to express God's own love toward his enemies. That love comes from God as one of the nine graces of the Fruit of the Spirit. We take it in by faith and express it outwardly in our actions. We are not to retaliate or hate but to pray for those who spitefully use us. Such demonstrations of God's love are proof of our sonship in the family of God. God is perfectly capable of dealing with those who commit evil. The Pharisees love only those who love them, but they are no better than the

hated tax-gatherers. The Pharisees were gracious and friendly with their own kind but rejected the sinners as beneath their righteousness.

**Matt 5:48** You therefore must be perfect, as your heavenly Father is perfect.

The standard of the Kingdom is perfection, perfect as God is perfect. That standard, not met by the Pharisees under the Law, will be demanded in the Kingdom. It is only possible to meet that standard under the indwelling and filling of the Holy Spirit.

God has a perfect standard for the citizens of the Kingdom. That standard is met through faith in Christ and saving grace, and the enabling power of the Holy Spirit in the Spirit-filled, walking believer. That power is available today in the Church Age. Meeting this perfect standard should be the goal of every believer. As long as man is in his corruptible human body with a sin nature, only during the Kingdom and under the Iron Scepter Rule with Satan bound will that perfect standard be met—or else!

The Kingdom and its system are one final test for man. Even under the perfect conditions of the Garden, even with the visible presence of Christ as King ruling, even under the Iron Scepter Rule, man will not be able to control his sin nature apart from God. It will take the total redemption of fallen man through the whole process of sanctification: Positional sanctification, experiential sanctification, and ultimate sanctification, to ever get fallen man back to a state that is fully acceptable to God's perfect standard.

"Perfect, as your heavenly Father is perfect"

## **The Land of Israel in the Millennium**

### **The Land**

As the final fulfillment of the Palestinian Covenant, the land will be divided and distributed into twelve tribal divisions as specified by God. These divisions will be different from what is given in the Book of Joshua. The division of the land during the Kingdom/Millennium is found in Ezekiel 47:15-20. The northern boundary will extend from the Mediterranean Sea



through parts of Lebanon and Syria to the Euphrates River. The eastern border will move south from the Euphrates, incorporating the Golan Heights and parts of Syria almost to Damascus, continuing south to the Jordan River where it exits the Sea of Galilee. It will then run south along the river to the southern end of the Dead Sea, incorporating the Negev and parts of the Sinai along the "Brook of Egypt," Wadi-el-Arish, to the point where it reaches the Med Sea. The western border will be the Med Sea.

The northern part of the land is subdivided for seven of the twelve tribes. From north to south: Dan, Asher, Naphtali, Menasseh, Ephraim, Reuben, and Judah. Next comes the "Holy Oblation," land set aside for Jehovah's House. The Mountain of the Holy Oblation will be south of Judah's border and north of Benjamin's border. This area will divide the northern tribes from the southern tribes. Continuing south the land is divided between the remaining five tribes: first Benjamin, then Simeon, Issachar, Zebulun, and Gad.

*(See map at the end.)*

## **Jerusalem**

At the time of the Second Coming the land will undergo some geographical and topographical changes. One change is a high mountain will arise which will be the highest mountain in the world and will be the center of both Jewish and Gentile attention. Where did this mountain come from? There are predicted changes in the typography in Palestine.

**Zech 14:4** And in that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south. 5 And you will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. Then the LORD, my God, will come, and all the holy ones with Him!

Jerusalem and the Temple will stand on this mountain. Passages that speak of this mountain: Isa. 2:2-4; 27:13; 56:6-8; 66:20; Micah 4:1-2 Ezekiel has the most to say about this mountain: 17:22-24; 20:40-41; 40:1-4; 45:1-8; 48:8-22

Putting all these passages together we get these details:

- The mountain will be the highest in the world.
- Will be subdivided into three units. Each has a special segment that will play a role in the Millennium.
- It will be referred to as the "Holy Oblation".
- It will have a 50-mile square plateau on top.
- The Temple will stand on this mountain and so will Jerusalem.
- The northern section will be 20 miles by 50 miles and have at its center the Millennial Temple.
- The rest of this section will be for a certain group of priests to live, the Sons of Zadok because that segment of the Tribe of Levi remained faithful when the rest went astray. They will be in charge of the sacrificial system.
- The center section will be 20 miles by fifty miles and is reserved for the rest of the Levitical Priesthood who will serve the Sons of Zadok as caretakers of the Temple. They will not have priestly responsibilities.
- The southern section is 10 miles by 50 miles, in the middle of which Millennial Jerusalem will be built. It will measure ten miles by ten miles and be in the center of this section.
- The remaining two sections on either side will be to grow food for the inhabitants of Jerusalem.
- Jerusalem will not belong to any particular tribe but will have inhabitants from all twelve.
- The city has a new name, Jehovah Shammah—Jehovah is there.

## **The Millennial Temple**

This will be the fourth Jewish Temple and is described in Ezekiel 40:5 - 43:27 in great detail. It will be the largest and most beautiful of all the Temples. It will serve five purposes:

- Demonstrate God's Holiness
- Provide a dwelling place for the Divine Glory
- Perpetuate the memorial sacrifices
- Provide a center for Divine Judgment
- Provide victory over the curse
- The living waters of the Millennial River will flow from the Temple itself

## **Millennial River**

Three passages speak of a Millennial River. Ezekiel 47 is summarized in Joel 3:18. The river begins under the Temple and flows out east and out the eastern gate. It begins as a trickle at the Temple and grows ever larger

and larger the further away from the Temple it gets. It will first head east and then turn south toward the Dead Sea. It will not flow directly to the Dead Sea from the Temple but will first flow to Jerusalem as depicted in Zech. 14:8. At Jerusalem it will divide in two: One half will flow eastward to the Dead Sea, and one half will flow west to the Med. This split takes the two streams through the areas designated for growing food for Jerusalem. Obviously, this will change the salinity of the Dead Sea as it will become productive of something more than salt. Ezekiel 47:8-10 says the Dead Sea becomes fresh and many fish are found there.

### **The Millennial Priesthood and System of Sacrifice (Ezek. 44:1-46:24)**

There will be a sacrificial system that will have some features similar to the Mosaic System along with some new laws. This will be a system of blood sacrifices where an animal will die just like under the Mosaic System but should not be understood as a return to the Mosaic System. It will be a new system that will contain some things old and some things new and will be instituted for an entirely different purpose.

The Mosaic System was part of the Mosaic Covenant. The sacrifices were a "typology" or Christology teaching about and looking forward to the Cross. The sacrifices were a picture of what Christ would do. The Mosaic System served as a system of atonement for the forgiveness of sins. The word "atone" in Hebrew means to cover or hide the sins, the idea being that the blood of the sacrifice hid the sin from God's view. Sin had not yet been judged and put away, it was only hidden. The Cross has since come, and sin has been judged and done away by the one perfect sacrifice having been sacrificed once and for all. Jesus paid the price for those sins as the only perfect and acceptable sacrifice for sin.

Since the Cross, there is no need for a blood sacrifice or even a symbolic blood sacrifice, as practiced by some denominations. What was needed to be accomplished by the sacrifice has already been accomplished. Sin has been judged once and for all times. Any denomination that contains a sacrifice in its traditions whether real or symbolic is wrong. Any continuation of the sacrificial system is unscriptural, as it implies what was accomplished at the Cross is somehow insufficient to affect salvation.

**Heb 10:10** And by that will we have been sanctified through the offering of the body of Jesus Christ once and for all. 11 And every priest stands

daily at his service, offering repeatedly the same sacrifices, which can never take away sins. 12 But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, 13 waiting from that time until his enemies should be made a footstool for his feet.

14 For by a single offering he has perfected for all time those who are being sanctified.

So why will there be a very real blood sacrificial system reinstated in the Millennium? Some say we should not take these verses literally; Christ provided the perfect sacrifice for sin, and thus a sacrifice is unnecessary. Then what will be the purpose of the sacrifices during the Millennium?

The system of sacrifices in the Millennium will be different from the Aaronic system. As previously stated, this is not a re-establishment of the Law.

Similarities between the Millennial system and the Aaronic system:

- There will be an altar on which blood is spilled (Ezek. 43:13-17).
- There will be a Levitical priesthood except for the Sons of Zadok being given the priestly responsibilities, and the others Levites will be in service to them.
- Prescribed rituals for cleaning the altar (Eze 43:20-27).
- Observance of the new moon and Sabbath days (46:1).
- Passover feast will be observed (45:21-25).
- The feast of Tabernacles becomes an annual event (45:25).
- The year of jubilee is observed (46:17).
- Priestly dress is similar.
- The Temple becomes once again the place where Jehovah's Glory is manifested (43:4-5).

Differences between the Millennial system and the Aaronic system:

- Sons of Zadock are priests and the rest of the Levitical order serves them and are excluded from the priestly duties. Zadock and his sons remained faithful to David during Absalom's revolution and supported the claim to the throne of Solomon and resisted the priestly slide into idolatry. Zadock is thus associated with the kings of God's choice.
- There is no Ark, no pot of mana, no rod that budded, no Tablets of the Law, no Cherubim, no Mercy Seat, no Golden Candlesticks, no tables of Shewbread, no Veil, no unapproachable Holy of Holies, no High Priest to make offerings there to make atonement to take away sin and make intercession for the people.

- The offerings are different. The complete system is not restored.
- Emphasis on Passover and Tabernacles becomes important (Ezek 45:25).
- Omission of any reference to the feast of Pentecost. The real Pentecost has come already.
- The whole Levitical system revolved around the day of Atonement and the sprinkling of blood on the mercy seat. That is all gone.

#### Purpose of the sacrifices:

- They will have no relation to the question of expiation. Nowhere is it stated that they are an offering for sin.
- The sacrifices will be memorials in nature
- These will not be sacrifices rendered for the view of obtaining salvation, but sacrifices in view of the already accomplished salvation.
- The resumed sacrifices will be a memorial to the Cross and the whole story of the redemption of Israel.
- The Lord's Table will not be celebrated during the Millennium. That is a ritual for the Church only.

The old Mosaic Order of Levitical offerings did not produce the forgiveness of sin. They did produce the legal equivalent (atonement) by looking forward in faith to the promises of God. The Cross resulted in the real judgment and forgiveness of sin. The Millennial system of sacrifices looks back on the reality of what was accomplished at the Cross and combines that truth with the significant features of the Mosaic order. What results is the reaffirmation of the Levitical system in that the Millennial system is the culmination of the promises made to Israel under that system.

