

Messianic Prophecies in Isaiah #16: The Millennial Kingdom

Ac. 3:21 – (Jesus) “Whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”

There will be a time of restitution of all things, including Garden of Eden-like conditions (peace among men, peace among animals, lush plant growth, but especially God living and walking among us (Jesus Christ reigning out of Jerusalem). Jesus is now in heaven at the right hand of the Father, and will be until he returns to defeat his enemies and set up this Millennial kingdom. We call it millennial because of the clear description of it in Rev, 20 as a period of 1000 years in which Satan is bound in the “bottomless pit”. Many of the descriptions of this time though, are from the OT, especially Isaiah. Rev. 21-22 also shows a distinction between the Millennium and the New Heavens and New Earth, which we often call the “eternal state”. This distinction is somewhat blurred in Isaiah – some of the verses seem to be describing the conditions of Christ’s rule during the Millennium, and others seem to be describing the eternal state which follows the Millennium.

There will be a time when the Messiah is reigning out of Jerusalem and all nations will flow to it, to be taught of him. He will be a righteous judge over all the earth and there will be no more war.

Isa. 2:2-4 (see also Mic. 4:1-7)

He will smite the earth with his word and slay the wicked, and judge in total righteousness and faithfulness. The righteous survivors will enjoy complete peace and security, even with formerly dangerous animals. The whole earth will be full of the knowledge of the LORD, and the Messiah, the Root of Jesse, will be sought out by the Gentiles. It will be a time of glorious rest.

Isa. 11:1-10

Verse 9 says “They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, and the waters cover the sea.” Num. 14:21 – “But as truly as I live, all the earth shall be filled with the glory of the LORD.” Zech. 14:9 – “And the LORD shall be king over all the earth ...”

But also back in verse 4, it says he will reprove with equity for the meek of the earth. This is the time Jesus refers to in Mt. 5: 5 – “Blessed are the meek: for they shall inherit the earth.” See also Ps. 37:9-11.

These descriptions seem fantastic. How do we know such references aren’t just allegorical, figurative language that should not be taken literally?

The Bible does occasionally use allegories, but it is fairly obvious, and the meaning is often seen in the context. For example, in Jud. 9:6-20 there is an allegory of olive trees, fig trees, vines, and a bramble, all wanting a king, but settling on the bramble. The meaning was clearly a rebuke of the men of Shechem for making Abimelech king. Also in 2 Chr. 25 there is an allegory of a thistle asking a cedar for a wife, illustrating king Amaziah’s over-confidence. There are others that speak of eagles, and lions, etc., but they are all obviously figurative (trees don’t ask for a king; thistles don’t ask cedars for a wife – these things are so incongruous as to be obviously figurative).

But peaceful coexistence of animals is not so absurd as to be allegorical. Even now there are instances of polar bears playing with chained-up sled dogs, and all kinds of amazing Youtube videos of very surprising animal behavior. There is no Biblical evidence that meat-eating even occurred prior to the Flood, and so it should not be considered impossible for such conditions to be restored, especially when the Messiah is here in person.

It will be a time of abundant and lush vegetation, even where it had previously been desert. There will be no fear, for God will have come to save and deliver them from their enemies. There will be no deaf, dumb, or blind. There will be a highway of holiness, in which the righteous can walk without fear of attack by man or beast, The redeemed will come to Zion with joy and gladness and singing. All sorrow will be gone.

Isa. 35

Isa. 60:11-22 describes an incredible time of peace and prosperity in the land of Zion

- v. 11-13 – No need for locked city gates; Gentiles and kings will be coming to serve the people of God; raw materials will be brought in to beautify the sanctuary and make it glorious
- v. 14-15 – Those who previously despised Israel will come in subservience; Jerusalem will be called The city of the LORD and the Zion of the Holy One of Israel; God will make them “an eternal excellency and a joy of many generations”
- v. 16-17 – Jerusalem will be supported materially by the Gentiles and their kings; the people will know that God is their Saviour and Redeemer, the mighty One of Jacob
- v. 18 – no more violence, wasting, or destruction in the land; walls called Salvation and gates Praise
- v. 19-20 – no more sun and moon – the LORD will be an everlasting light and their glory; the days of their mourning will be ended
- See also Isa. 24:23 – “Then the moon shall be confounded, and the sun shall be ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.”
- And Rev. 21:23 says of the holy city, the new Jerusalem, “And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.”
- v. 21 – all the people will be righteous and inherit the land for ever; God will be glorified in the land
- v. 22 – There will be great and prolific growth in numbers

Isa. 65:16-25 – There will be a new heavens and a new earth full of prosperity and peace and long life, such that people will not even remember what we are going through now. Note: Some of these verses seem to be more applicable to the Millennium than what Rev. 21 refers to as the new heavens and new earth and the new Jerusalem. Perhaps Isaiah was seeing the Millennium and eternal state as we see two stars – they may look close together but are actually separated. In any case, the Millennium itself could accurately be described as a new, restored earth, even prior to what comes in Rev. 21.

- v. 16 – there is a time when all the former troubles and griefs are forgotten
- v. 17 – God will create a new heavens and a new earth, and we will not even remember this current world
- v. 18-19 – the people of God will rejoice for ever in what God creates; He will make Jerusalem a rejoicing and her people a joy. God himself will rejoice and joy in his people! There will be no more weeping.
- Rev. 21:3-5 – “Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. ...”
- v. 20 – no early death; extremely long life. This implies a lack of disease and accidents.
- v. 21-23 – People can build and plant without fear of being forced off by other people, or by death. They will enjoy the fruits of their labor. Their work will not be in vain, for them or their descendants. They and their seed are “the blessed of the LORD”.
- v. 24 – God will be there to answer even before they call. People will be in the manifest presence of God.
- v. 25 – There will be complete peace in and among the animals. “They shall not hurt nor destroy in all my holy mountain, saith the LORD.”

Such conditions as described above have never existed in the past, and yet they are describing wonderful conditions here on this earth, not in heaven. The only time this could occur is during the Millennium of Rev. 20, after Jesus’ return but before the heavenly city of New Jerusalem in Rev. 21-22.