

## INTRODUCTION

### I. THE MILLENNIAL KINGDOM WILL BE A TIME HOLINESS.

#### A. The usages of holiness in Scripture are:

1. Hebrew -- quodesh -- that which is withheld from ordinary use, treated with special care, belonging to the sanctuary, e.g. priest & his garments.  
-- Holladay cf. Ex. 3:5
  - a) Often used of things in Scripture. Ex. 26:33; 28:2,4,38; 39:30
  - b) Used of God. Ps. 22:3; 51:11; 89:18; Is. 6:3; 10:20
  - c) Used of individuals who abstain from prohibited things. cf. Ex. 22:31; Lev. 20:7,26; 21:7
2. Greek -- hagios -- to be set apart; distinct.
  - a) Positionally-- 1st Co. 1:30
  - b) Practically -- 1st Pet. 1:15; 3:11
3. Holiness is the opposite of that which is profane -- to pollute or defile. cf. Lev. 19:8 (illustrated in the improper eating of a peace offering)

#### B. Scripture is complete with admonitions for God's people to appreciate His holiness.

1. Israel was to consider His holiness.
  - a) God is seen as glorious (expressing an opinion that is greater than other gods ) Ex. 15:11
  - b) Knowledge of God's holiness was to inspire worship among Israel. 1st Chron. 16:29
2. Judah profaned God's holiness through idolatry. cf. Mal. 2:11
  - a) "Profane" is the Hebrew word chalal which means **to take into common use -- treat with contempt; disregard**. cf. Lev. 21:4; Ez. 20:9
  - b) "Strange god" is a foreign god. cf. Ps. 81:9 -10(Israel warned against)
3. Believers in the Dispensation of Grace are called to an appreciation of the holiness of God. 1st Thess. 4:7; Heb. 12:14

#### C. The New Jerusalem is seen as holy. Ps. 48:1-2; Rev. 21:2

- D. Things in the kingdom will be dedicated to Jehovah.
    1. The government will be Holy. Ps. 2:6; Is. 11:9; Zech. 8:3
    2. The capital city will be Holy. Zech. 2:12
    3. Israel to serve Jehovah in. Lk. 1:75
    4. Pots and bells shall be. Zech. 14:20-21
- II. THE MILLENNIAL KINGDOM WILL BE A TIME OF A TRUE THEOCRATIC KINGDOM. Zech. 14:9.
- A. Christ was born for the purpose of being King. Matt. 2:2
  - B. Christ presented Himself to Israel as King.
    1. His presentation was prophesied by Zechariah. Zec. 9:9
    2. His presentation materialized as prophesied. cf. Matt. 21:1-5
  - C. Israel ridiculed when He presented Himself as King of the Jews.
    1. Pilate express concern about it when he interrogated Him. Matt. 27:11
    2. The soldiers mocked His claims to be King. Matt. 27:27-29
    3. The Jews rejected Him as King. John 19:15; 19-21; Mk. 15:31-32; Lk. 23:2
  - D. The Father has decreed that Christ will be King over all the earth in spite of His rejection.
    1. The Father has ordained that the Son will be King. Ps. 2:6-12
    2. The Son is pictured as coming to take control of His Kingdom in gospel of Matthew. Matt. 25:31-34
- III. THE MILLENNIAL KINGDOM WILL BE A TIME OF WORSHIP OF THE KING. Zech. 14:16-18
- A. Worship in the Hebrew is shachah which is to bow down deeply, do obeisance. Ps. 99:5; Ez.8:16
    1. Worship of God in the Old Testament required being in a certain place in a certain position. 1st Sam. 1:3; Ps. 5:7; 95:6; 138:2
    2. Worship today is done in the realm of the believer's spirit. John 4:22-24; Phil. 3:3
    3. Mandatory yearly worship at Jerusalem will be required during the Millennial Kingdom. Is. 27:13-28:1; Is. 49:7; Zeph. 2:11
  - B. The Feast of Tabernacles is "***a period of time set aside by God for Israel to celebrate, occurring immediately after the harvest, in the month of Tisri, and the celebration lasted for eight days. During that period the people left their homes and lived in booths formed of the branches of trees. The***

**booths recalled the pilgrimage through the wilderness.”** -- I.S.B.E. cf. Lev. 23:34; Deut. 16:13; Zech. 14:16-18

IV. THE MILLENNIAL KINGDOM WILL BE A TIME OF UNIVERSAL KNOWLEDGE OF THE LORD. Jer. 31:34

- A. “Teach” is the Hebrew word lamad which means **to exercise in, learn.** vs. 34
  - 1. The word is used of Israel learning the statutes and judgments of God. Deut. 4:5
  - 2. The purpose in learning about His statutes and judgments was to impact behavior. cf. Deut. 4:6-7,14
  
- B. There were two classifications of people identified as being taught: vs. 34
  - 1. “Neighbor” (ray ya) in the Old Testament sense was **“a fellow-citizen, even another person with whom one stands in reciprocal relations.”** -- Brown, Driver & Briggs lexicon cf. Lev. 19:18; Ex. 20:16; 21:14
  - 2. “Brother” is used in the Hebrew of one who was born of the same mother and father. cf. Gen. 4:2,8,9; it is also used of those of the same tribe. Cf. Nu. 18:2; 2 Sam. 19:11-12
  
- C. Knowledge of Jehovah will be universal. vs. 34
  - 1. The word for knowledge is “yada” which means come **to understand, gain insight, judgment.** cf. Ps. 100:3
  - 2. The Septuagint uses the word ginowsko -- *experiential knowlege* -- to translate yada in verse 34
  - 3. “All” in the Hebrew is “ko” which is used to indicate **all things or persons in a given context** -- here the focus is upon Israel.

CONCLUSION