

acknowledging His sovereignty. In this sense we have the kingdom of God in the world today. Wherever there are individuals who desire to obey God's will we have, in a very real sense, the kingdom of God.

The third sense is but an extension of the second. The coming of the kingdom of God on earth means the beginning of that time when every individual on earth acknowledges his subjection to the law of God. Only then can we say that the kingdoms of this world have become the kingdoms of our Lord. The kingdom in this third sense is the subject of our present discussion. It is generally called "the millennial kingdom of Christ".

The term "millennium" is derived from the Latin for "thousand years" -- a phrase that occurs six times in Revelation 20:2-7. It is often said that belief in the coming of such a kingdom rests only on the interpretation of that one passage. Nothing could be further from the truth. Many other Bible passages declare that this earth is to enjoy a long period of universal peace and justice.

THE CERTAINTY OF THE KINGDOM

The promised kingdom is not a mere hope but a definite certainty. The second Psalm emphasizes this fact. The kings of the earth are pictured as declaring their determination to break asunder the bands of the Lord, and to refuse to obey Him. In answer He declares the decree: "*The Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.*" The Psalm proclaims that Our Lord will some day reign in undisputed sovereignty over the nations of the earth.

In the 110th Psalm we find words which the New Testament writers apply definitely to Christ: "*The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*" The declaration is here given that God will make all the nations of the earth subject to our Lord Jesus Christ.

The picture in Isaiah 11 and in Micah 4 are not given as mere hopes that something may occur, but as definite promises of Almighty God. Micah emphasizes this fact. To show the absolute