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Thy Kingdom Come

Radio Sermons



by
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THY KINGDOM COME

A Study of the Millennium As Pictured in Psalm 8

Introduction

“O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O LORD our Lord, how excellent is thy name in all the earth!” Psalm 8:1-9.

Psalm 8 has long been recognized as Messianic. It begins and ends with the announcement that the Lord's name is excellent in all the earth. This psalm points to the time when the Lord Jesus Christ's enemies have been trampled under foot and His kingdom has been established on the earth.

The psalm opens with an exclamation of praise and adoration for the Lord. It is a time of rejoicing for the faithful who have entered the kingdom prepared for them from the foundation of the earth. Messiah, God in the flesh, has returned to the earth and is reigning in power and glory. The prayers of the faithful remnant of Israel have been

answered. The once-rejected King is present on earth and the earth has been placed under His feet. He is known throughout the world by those who have just come out of the Great Tribulation and who — still in mortal flesh — have become His subjects. This psalm is their song of praise. They sing, *“O LORD, our Lord, how excellent is thy name in all the earth!”*

Psalms 1 through 8 tell the story of the Bible in a nutshell. Psalm 1 introduces the two men who are the major characters of God's revelation. These are the Second Adam (the Lord from heaven) and the first Adam (who is of the earth). The first Adam is the federal head of mankind. He chose to disobey God. And through him all became subject to the law of sin and death. But God provided a remedy and a cure for that law. He intervened in the form of the Second Adam, the Lord from heaven, and took on the likeness of human flesh to pay the penalty for first Adam's transgression.

The story of the eternal decree of God and the Second Adam's rejection at His first coming is told in Psalm 2. But in spite of what men did to Him, God declares that the Second Adam is yet to reign on the earth. He says, *“Yet have I set my king upon my holy hill of Zion.”* Psalm 2:6.

Psalm 3 speaks of God's purpose during this inter-advent age, when the Second Adam (the rejected King) has returned to His place until His chosen people of the nation Israel “seek his face.” The prophecy of Hosea says, *“In their affliction they will seek me early.”* Hosea 5:15.

Psalms 4 through 7 record the time of the great affliction of the elect remnant. This record is in the form of the remnant's prayers as they turn their faces heavenward during the reign of the antichrist, during the closing days of this inter-advent age. In Psalm 7 we see the end of the wicked as

the Lord from heaven pours His wrath upon the earth and as He comes to cast the man of sin out of the earth.

And in Psalm 8, the Son of Man has already returned. He has judged the living people of the earth. The rebels have been cast out of the earthly sphere. Judgment is over. The righteous reign has been established. We hear the voices of His loyal subjects, the redeemed ones from the Great Tribulation, speaking their praise of their righteous King. "O LORD, our Lord, how excellent is thy name in all the earth!"

Psalm 8 is declared by the superscription as a psalm of David. By inspiration of the Holy Spirit, David looked through the ages to that future period of great blessing when God will put all things under the feet of His Christ.

Although God made David king over all Israel and for a time established a period of peace and prosperity over all Israel, this was only foreshadowing the fulfillment of the promised kingdom pictured in this passage. Psalm 8 speaks prophetically of that time when the earth will experience the peace and the blessing of Messiah's reign.

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1.

Upon the Winepress

"To the chief musician upon Gittith, a Psalm of David."
Superscription, Psalm 8.

Psalm 8 is dedicated to the "chief musician." This is the one who leads the singing of the praises to God. He is the Lord Jesus Christ, the Messiah of Israel, the One to whom the words of this psalm are directed. It is His name that is excellent in all the earth.

King David was the human author of this psalm. We do not know the particular occasion in his life that led to the writing of this psalm. However, with the eye of prophecy David looked forward to the time when Messiah (David's greater Son) would sit on His throne (which God had established forever), to the time when His name would be excellent in all the earth. David clearly saw this high point of human history through the Holy Spirit who gave us this great psalm of the millennial reign.

The psalm is dedicated "to the chief musician upon Gittith." What is "Gittith"? This word appears in the superscriptions to both Psalm 81 and Psalm 84. Many have taken this word to refer to a particular type of stringed instrument, a sort of lyre.

However, "Gittith" comes from the root word "Gath," a Philistine city. David found refuge there during those months he was in exile from his own land, while King Saul sought his life. It is possible that "Gittith" refers to a type of stringed

instrument David found in the city of Gath while he sojourned there. Perhaps David learned to play the instrument and then introduced it to Israel after he returned from exile.

The spiritual significance of "Gittith" probably lies in the meaning of the word "Gath" itself. "Gath" means "winepress." "Gittith" as a variant of "Gath" would also mean "winepress." If we take this meaning of the word and then fully translate the superscription, we have "To the chief musician upon the winepress, a psalm of David."

This immediately points to the deep significance of this great psalm of praise. The Chief Musician Himself suffered on the "winepress" of the cross, where the blood of redemption flowed from His side. On the "winepress" of Calvary Christ underwent the judgment that His people deserved. Through His work on that "winepress," the remnant of Israel is (at the future time depicted by this psalm) enjoying the blessings of His kingdom and His reign.

There is further significance to this word "winepress." At His second coming, our Lord Jesus Christ will "tread the winepress" as the Judge of His enemies. Isaiah spoke of this in Isaiah 63:1-3: *"Who is this that cometh from Edom with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment."*

The Apostle John was also given a vision of the time of the Lord's trampling of the winepress of judgment, and that

vision is recorded in Revelation 14:18-20. *“And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.”*

The mention of the winepress in the superscription to Psalm 8 directs attention to the treading of the “winepress” of God’s judgment. Then the meek will have inherited the earth. Messiah will be reigning on David’s throne. A time of joy and great blessing will have come upon the earth. “To the chief musician upon the winepress, a psalm of David.”

2.

Thy Name Is Excellent

“O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.” Psalm 8:1.

This great song of the redeemed begins with the announcement that the Lord’s name is excellent in all the earth. The song ends with a repetition of the same announcement. This could only speak of that time after the Lord’s return from heaven, when He has destroyed His enemies and the meek have inherited the earth.

The opening words of the psalm let us know immediately that it is not a prophecy for this age. By no stretch of the imagination is the Lord’s name excellent in “all the earth”

today. For the majority of today's world, the Lord's name is only a curse word. His name has been trampled in the dust. His name is excellent in heaven, but now it most definitely is not excellent in all the earth.

Neither was the name of the Lord "excellent in all the earth" in David's day. Even in the relatively peaceful period of David's reign, there was never a time when God's name was known and praised in all the earth.

There is (and can be) only one time that Psalm 8 describes. That time is immediately after the tribulation, when the rebels have been cast out and the redeemed of God populate the earth.

Never in the past and never in the present has God's name been "excellent" (that is, "exalted") in the entire earth. But the day is coming when all will know Him as King and Lord. Then the earth will exalt His holy name.

In the day David foresaw as he penned this psalm, the Lord's glory will truly be "set above the heavens." In the days past, the Lord marked His presence among His people Israel by the visible "glory cloud," the "Shekinah" which stood above the Holy of Holies of the tabernacle and filled the temple. This structure typified the glorious human body of Messiah in which He took up residence on the earth.

During His millennial reign, of which days Psalm 8 speaks, Christ will be present in His glorified body with the entire earth under His feet. The earth will be His place of special residence. In that day the cloud of His glory will not stand just above the Holy of Holies of the millennial temple. Rather, the grateful subjects of His earthly kingdom will joyfully announce that He "has set his glory above the heavens."

“O LORD, our Lord, how excellent is thy name in *all* the earth! Who hast set thy glory above the heavens.” The triumphant King of kings and Lord of lords will have returned from heaven and have destroyed the enemies of God and His people. He will not come in humility this time. He is coming in power and great glory.

That glory “as of the only begotten Son of God” was covered with the “badger skins” of human flesh when He came the first time. Only at the time of the Transfiguration did that glory show through. But in the time of the fulfillment of Psalm 8 that glory will shine forth for all to see. In the days of the tabernacle of Moses and the temple of Solomon, God’s “glory cloud” stood only above the Holy of Holies. But in the days of Messiah’s reign, it will stand above the heavens!

3.

Out of the Mouth Of Babes and Sucklings

“Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.” Psalm 8:2.

These very words were quoted by the Lord Jesus when He was on earth. Matthew recorded the incident that took place in the temple during the days between the selection of the Paschal lamb on Nisan 10 and the offering up of the Passover sacrifice on Nisan 14.

The Lord’s second cleansing of the temple had just taken place. In Matthew 21:15-16 we read, “And when the chief priests and scribes saw the wonderful things that he did, and

the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, And said unto him, Hearest thou what these say? And Jesus said unto them, Yea; have ye never read, *Out of the mouth of babes and sucklings thou hast perfected praise?*”

The children in the temple who were crying out, “Hosanna to the son of David,” stood in type for the remnant of Israel that is to go through the Great Tribulation and then enter the millennial kingdom. But that day in Herod’s temple it was the young children who sang in simple faith “Hosanna to the son of David.”

Just a few days previously, the Lord had used little children to illustrate the kind of faith that is necessary for entrance into the kingdom of heaven. This incident is found in Matthew 19:13-14: “Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: *for of such is the kingdom of heaven.*”

All who come to the Lord Jesus Christ must do so in simple childlike faith. But this is not the full extent of the illustration. Children are those who have recently experienced physical birth and, therefore, typify “spiritual children” who have recently experienced spiritual birth. It is out of the mouth of “recently born ones” (in the spiritual sense) that “thou hast perfected praise.”

The expression “babes and sucklings” refers to the inhabitants of the earthly kingdom, who (in the days of the fulfillment of this psalm) are new-born souls in the literal sense. They came to faith in the Lord Jesus Christ during the days of the tribulation and thus received eternal life.

None of these “new-born ones” can be very old spiritually because the tribulation only lasts for seven years.

Just before it began, all believers on the earth were transformed and caught away to heaven to be with the Lord in the rapture of the church. So the spiritual birth of those entering the millennial kingdom cannot be earlier than the beginning of the tribulation. The fulfillment of Psalm 8 comes at the earliest part of the millennial reign. Therefore, these subjects of the king who ascribe praise and honor to Him are spiritual "babes and sucklings." From their collective mouth comes "perfected praise."

The children of the temple who cried out "Hosanna to the son of David" typify the spiritually reborn ones who enter into the kingdom. So the Lord quoted Psalm 8 to the chief priests and scribes who wanted to silence these recently born ones. "Out of the mouth of babes and sucklings thou hast perfected praise." Thus Psalm 8, though written 1,000 years before the first advent of Jesus Christ, is nevertheless the prophetic psalm of the newly redeemed peoples of the earth during the early years of the Lord's millennial reign.

In response to the prayer of the faithful remnant and in accord with the prophetic Word, Messiah has returned. His judgments have been carried out in the earth. The "bloody and deceitful man" (Psalm 5:6) has been cast alive into the lake of fire. All the enemies of Messiah and His redeemed people have been destroyed, and the glorified Lord Jesus Christ is now reigning over all the earth.

The loyal subjects of the King of kings and Lord of lords gladly cry out, "*O LORD, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.*" Then their song of praise continues, "*Out of the mouth of babes and sucklings hast thou established praise because of thine adversaries, that thou mightest silence the enemy and the avenger.*"

These "new-born ones" of the kingdom received their spiritual birth in the days of Jacob's trouble (the days of the

tribulation), at a time when there were no children of God upon the earth. The Lord had come and raptured His church.

Concerning this event, Paul writes: *"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed."* I Cor. 15:51. All the believers of the church age will not be dead at the time of the Lord's appearing, but all believers who are not dead at that time will be made immortal and will be caught up from the earth. Therefore, there will be a time when there are no believers whatsoever in the earthly sphere. The entire earth will be in the hands of the Lord's enemies.

It is at that time that the man of sin will step forth and declare himself the world leader. He is the personal agent and the chief executive of the devil himself. Satan is the one referred to as the "enemy." Satan's man in the earth, the beast, the chief executive of the unholy trinity, is referred to as the "avenger."

When the church was caught out of the world, the earth was left in the hands of God's enemies. The Apostle Paul referred to this time and situation in II Thessalonians 2:1-10. The departure of the church and the removal of the restraining power of God's Holy Spirit give the enemy (Satan) the opportunity to establish his chief executive as the ruler of the world. But the world is not long to endure the condition of being bereft of believers. God will remove the scales from the eyes of His chosen people, Israel. Then the faithful remnant will recognize the Lord Jesus Christ. They will "look unto him whom they pierced." They will place their faith in Him, and a nation will be born in a day.

"Babes and sucklings," newly born believers, will once again be present in the earth. God's adversaries will no longer exercise absolute control over the earth. The Lord has brought about the spiritual birth of the babes and sucklings to silence the enemy (Satan) and the avenger (Satan's chief executive, the beast)."

The "babes and sucklings" speak "perfected praise." The earth is now in their hands; the meek have at last inherited the earth. And they praise the divine King who sits upon the throne of David.

4.

Man, and God's Creation

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?" Psalm 8:3-4.

The very God who will put all things under the feet of His Son (as He so decreed in Psalm 2) is also recognized as the Creator of the universe. The redeemed ones of the kingdom, looking upward through an atmosphere purged of centuries of pollution generated by wicked man during the "times of the Gentiles," can now comprehend the vastness and perfection of the physical universe. The One who sits upon the throne of David is the chief executive of God the Father, just as a short time earlier the "bloody and deceitful man" had been the chief executive of Satan. With wonder the redeemed of the kingdom speak these words: *"When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him?"*

Planet earth, the stage for this "drama of the ages," is an insignificant speck in the vast universe; yet it has been God's focal point since creation. Even the earth's sun seems insignificant when compared to other "suns" of the universe. Yet God's physical ministries have been concentrated upon this one small solar system. It's incredible that the God of

creation would be mindful of insignificant creatures upon an insignificant planet of an insignificant solar system.

Scripture reveals that the earth is the center of God's created universe. According to Genesis 1, the earth was the first physical body to appear in the second heaven. The earth had completed three rotations on its axis before the sun, the moon and the stars were ever brought into existence. It was upon this planet that God created man in His own image. And it was upon this planet that the pre-incarnate Son of God walked in the Garden of Eden in the cool of the evening to have fellowship with Adam. But in spite of this great privilege, Adam was disobedient to Him.

By his disobedience to the Creator, Adam sold this planet into bondage to Satan. It remained for God Himself in the person of the Son to take on the flesh of humanity to become the "Kinsman-Redeemer" of Adam's sinful race. God came into the sphere of the earth and paid the price of redemption in His own blood.

But God did not claim the kingdoms of the redeemed earth at that time. He returned "unto his place" in the third heaven, to await that time when His chosen people would "seek his face." "In their affliction" (their time of tribulation) they "sought him early." They prayed for His return, and according to God's own time schedule this return took place. All things were placed under His feet. He reigns over the earth as the "mouth of babes and sucklings" give out "perfected praise." And they ask in amazement, "What is man, that thou art mindful of him? Or the son of man, that thou visitest him?"

Hebrews 2:5-9 provides an inspired commentary, as well as a direct quote of this part of Psalm 8. *"For unto the angels hath he not put into subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is*

man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

In these words, the author tells us that he is *not* speaking of the church age when he quotes from (and comments on) Psalm 8. He is also *not* speaking of the eternal world of the new earth. The reference is to the millennial kingdom. During this time the earth is to be subject to Christ, but angelic beings (such as Satan) will not yet have been judged and committed to their final places of eternal abode.

The entire race of man is in view when the redeemed of the earth ask, "What is man, that thou art mindful of him?" But it is the Lord Jesus Christ, God the Son incarnate, who is in view in the second question, "or the son of man, that thou visitest him?" Both the first and the second coming of the God-man are in view as the voices of the redeemed continue. "Thou madest him a little lower than the angels" is the incarnation. That is the first coming, when Christ voluntarily left the glory of heaven and took on human flesh to pay the penalty for sin. "Thou crownest him with glory and honour" is the second coming.

At the fulfillment of this psalm, the meek have inherited the earth. God, who by the work of His own hands created the heavens and the earth, has demonstrated His concern for man. It would seem that in the vastness of the second heaven, something as small as earth and someone as insignificant as man would escape God's attention altogether.

But that is not the case. God has demonstrated His great love for His creatures by His patient dealing throughout history. *“For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.”* John 3:16. The psalmist anticipated this first coming of Messiah (as well as His second coming to put all things under His feet) when he wrote, *“What is man that thou art mindful of him?”*

5. The Son of Man

“What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.” Psalm 8:4-5.

The attention of the subjects of the kingdom is now turned to the King Himself as they view His beauty and glory. His first coming in humility as the “Lamb of God who takes away the sin of the world,” His death on the cross, His ascension to heaven, and finally His coming again as the mighty King are well known by these “babes and sucklings.” In great awe of this God/Man who is Saviour and King we hear those who have come out of the Great Tribulation ask, *“And the son of man, that thou visitest him?”*

In this question, it is not mankind in general that is in view. Rather, it is Messiah the God/Man who took on human flesh. In the incarnation, God the Son from eternity past became also the Son of man. He became God and Man in one glorious Person.

David used the title “Son of man” prophetically when he penned the words *“Or the son of man, that thou visitest*

him?" Who is this "Son of man" of whom the Father one day spoke from heaven and said, "This is my beloved Son in whom I find all my delight"?

At the fulfillment of Psalm 8, the Son of man will be present on the earth. He will be ruling over the earth and all things will be put under His feet. It is a question of wonder and praise — not of seeking information — when the redeemed of the kingdom ask, "Or the son of man, that thou visitest him?"

And now the earth has been redeemed. The Son of man who ascended to heaven to sit at the Father's right hand, waiting for all things to be put under His feet, has returned to the earth. In His resurrection, He became the Federal Head of the new spiritual order. Psalm 2 speaks of this. God the Father (the Speaker in vv. 4-6) said, "*Thou art my son: this day have I begotten thee.*"

These words were spoken to the Eternal Son, but they do not refer to His eternal Sonship. They refer rather to His establishment as the Son of God as the Head of the new creation. God the Father had also said in Psalm 2, "*Yet have I set my king upon my holy hill of Zion.*" There was a delay of about 2,000 years before the actual fulfillment of this part of God's decree. But at the time of the final fulfillment of the words of Psalm 8, God's King is actually sitting on the throne of David on the holy hill of Zion. He is the Son of man, the very One who was born on the earth through the virgin Mary. God the Father has fulfilled the decree. He has made the earth the footstool of His Son. And the subjects of the kingdom ask, "And the son of man, that thou visitest him?"

Then the kingdom subjects repeat the story of the incarnation and the exaltation. "For thou hast made him a little lower than the angels (His first coming in humility,

when He took on the likeness of sinful flesh) and hast crowned him with glory and honour (His second coming to establish the kingdom).”

Notice that both the first and last clauses of verse 5 are in the past tense. From our viewpoint today, only the first clause refers to a past event. The incarnation and the work of the cross are history. But the second clause refers to the Lord's second coming and the establishment of the kingdom. From our viewpoint, that is still future. However, Psalm 8 is prophetic; and when it is finally sung by the redeemed of the earth, the Lord's second coming will also be history.

The second clause of verse 5 goes on to speak of a second advent of the God/Man. “And hast crowned him with glory and honour.” He came first in humility to die the death of the cross. But he came the second time to receive the kingdom.

In answer to the question of Pontius Pilate “Art thou a king?” the Lord replied, “My kingdom is not of this (present) world.” Even in His humility, He was God's Anointed King. However, His kingdom on earth was not for that time. That was His time to suffer. But in Psalm 8, the time is seen when His kingdom *is* of this earth. His enemies have been destroyed, and He has been “crowned with glory and honour.”

6.

Dominion Over The Works of God

“Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep

and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Psalm 8:6-8.

The subject of these verses is the Lord Jesus Christ, God incarnate, who (at the time of the fulfillment of this psalm) has returned to earth, judged His enemies, and established the millennial kingdom. These words are sung by "babes and sucklings," those newly reborn inhabitants of the millennial kingdom. The words are addressed to God the Father, who (in fulfillment of the decree in Psalm 2) has put all things under His (God the Son's) feet.

With the establishment of His kingdom on this earth, the Lord Jesus Christ (the Second Adam) has dominion over that which was originally given to the first Adam. The economy of this present earth will change entirely when the Lord of glory returns. The earth will be restored to many of the same conditions that existed before the Flood. In the original creation, Adam, the federal head of the human race, was given dominion over the earth and over all the living things in the earth. But when Adam sinned against God, he lost that dominion. He transferred his allegiance from God to Satan. The dominion God gave him over the earth was taken away. See Genesis 3:17-19.

Adam lost his dominion over plant life immediately. Plants that had been given to him to take care of his needs in the original creation would now supply those needs only after Adam expended labor and energy to cultivate them. In addition, noxious plants (which were not only *not* under the control of man, but which actually opposed his efforts to feed himself) became plentiful on the earth.

Man's dominion over the animal kingdom was also taken away at the time of Adam's judgment. The fullest effects of that loss were not felt immediately. In the world before the

Flood — even after Adam's sin — there was no enmity between man and animals. God did not permit the animals to rebel against Adam and his descendants until after the Flood.

In the pre-Flood world an animal could not take the life of a man. Man had been created in the image of God, and even though that image was greatly marred in the Fall, animals still could not strike out at that image. But by the provisions of the Noachian Covenant after the Flood, God changed this. See Genesis 9:2-5.

A state of enmity was permitted by provisions of this passage to exist between man and the animals. Man could kill the animals for food, and the animals could also take the life of man. But in the coming righteous kingdom, all living things of the earth will have again been put under dominion of the Second Adam. The redeemed of the earth sing, "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."

It is not just political power that has been put under Messiah's feet. He has literally been made to have dominion over the works of God's hands. All creation is subject to Him. Even the lost dominion of the first Adam has been restored. The animal kingdom is now subject to His rule.

The Second Adam, the Lord Jesus Christ, in the millennial age will *literally* exercise that original dominion over the animals of the world that God took from the first Adam. That is the state of things as they are described in Psalm 8:7-8, "*All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.*"

These specific "kinds" of animals have been placed under the feet of the Son of God as He rules in the millennium from the throne of David. God has removed the enmity He

placed between man and the animals at the beginning of this post-Flood world. In the golden age of earth's history, all living things will again live in harmony. Enmity between the animals will have been removed. By God's authority, all animals will have once again become herbivorous. Carnivorous animals will have become a thing of the past.

Isaiah prophesied of this state of affairs in the millennial kingdom: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots (this is a prophecy of the birth of the Lord Jesus Christ at His first advent): And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. *The wolf also 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 sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's 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.*" Isaiah 11:1-9.

The latter portion of this passage prophesies of conditions in the millennial kingdom. Isaiah specifically tells us that man and all the animals of the earth will live in harmony. The diet of the carnivorous animals will be

changed. Animals that are now natural enemies will live without fear of one another. The kingdom of peace will be just that, a kingdom of peace.

7.

Harmony in the Earth

"O LORD our Lord, how excellent is thy name in all the earth!" Psalm 8:9.

Psalm 8 closes with a tribute to the Lord Jesus Christ, the King of kings and Lord of lords, who has established His kingdom over all the earth. This psalm speaks of that time when the promised kingdom will have been established in the earth, when the Lord will have carried out the eternal decree: *"Yet have I set my king upon my holy hill of Zion."* Psalm 2:6.

"Out of the mouth of babes and sucklings" (the newly re-born ones who have come out of the Great Tribulation) comes the collective voice asking a question of reverence and praise: "What is man that thou art mindful of him?" What does God see in sinful man that has made Him go to such extremes to purchase man's redemption? The answer, of course, is God's love for His wayward creature.

Man is loved of God. Therefore, God is mindful of him. God not only sent His Son as the Kinsman-Redeemer of lost mankind but (at the time of the fulfillment of the psalm) has also caused Him to return to the earth to receive the kingdom ordained by Him before the world began.

And then the attention of the psalm shifts to the ruling King, Messiah, the Son of man. The singers of the psalm ask, *"And the son of man, that thou visitest him?"* What or who

is the Son of man? He is God the Son from all eternity, who became the Son of man in the incarnation. He is the one whose birth in Bethlehem was prophesied by Micah: "*But thou, Bethlehem, Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.*" Micah 5:2.

Micah gives a tremendous insight into the answer to that question of the redeemed remnant. The One to be born in that little village of Bethlehem *was* to come forth unto God as the Person who eventually would rule over Israel. That is, He was to be born on the earth as Messiah, the Christ, the Anointed One of God. He was to be the Head of the promised kingdom. Yet He did not come into existence when His physical body was conceived in the womb of the virgin by the Holy Spirit. His "goings forth (that is, His ministries in the earth) have been from of old, from everlasting."

He was the LORD God of Genesis 2 and 3, the Angel of Jehovah of the Old Testament books of history and prophecy, the "I AM" of the burning bush. He was the One of whom the Apostle John wrote, "*In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made.*" John 1:1-3. These words answer the question, "And the son of man, that thou visitest him?"

As the song of the redeemed remnant goes on, this collective voice speaks of things that have actually been observed. "*For thou hast made him a little lower than the angels.*" This speaks of His incarnation at the first advent. He took on the likeness of sinful humanity and veiled His glory for the work of the cross. He was made a little lower than the angels so that He might become the Kinsman-Redeemer of Adam's race.

“And hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.” These words speak of the second advent; these events will have actually been observed by the speakers of these words in the day when the psalm is finally fulfilled. The redeemed of the earth will have seen the King of kings and Lord of lords descend from heaven on a white horse, with the armies of heaven following Him. They will have seen Him destroy the two opposing armies at Armageddon, and will have been eyewitnesses to His judgment on the earth. They will have seen Him establish the kingdom, and will have observed the startling changes in the very laws of nature as all things of the earth are brought into submission under Him.

They know that God has at last fulfilled the eternal decree and that the earth has been brought under the dominion of the Second Adam. He came the first time in humility, but now God the Father has crowned Him with glory and honor. He has been given dominion over the physical creation. The Creator of the world has now been received by it. The earth has become His footstool as all things of creation have been put under His feet.

Even the animal kingdom is subject to His righteous rule. As the first Adam had dominion over the animals before the Fall, so the Second Adam now has that dominion given to Him: *“All sheep and oxen, yea, and the beast of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.”*

Sheep and oxen have more or less remained under man's dominion even in these long ages of his rebellion against God. But the psalm shows that the Son of man's dominion over the animal world does not stop with the domesticated animals: *“Yea, and the beast of the field; the fowl of the air,*

and the fish of the sea, and whatsoever passeth through the paths of the seas."

What were formerly the wild beasts of the earth have now been brought under the direct dominion and control of the Second Adam. The very natures of these beasts have been changed so that they can live in peace in Messiah's kingdom. The prophecies of Isaiah 11:6-9 have been fulfilled.

The birds of the air, the fish of the sea and the other sea creatures have been brought under His control. The entire earth is in harmony at last!

And the psalm concludes, "*O LORD, our Lord, how excellent is thy name in all the earth!*"

The End