



The Millennial Reign

Thrones, Resurrection, and the Reign of the Saints

Who Reigns, Who Rises, and What a Thousand Years of Christ's Kingdom Looks Like

Revelation 20:4-6, *And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years. ⁵ But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection. ⁶ Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.*

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Introduction.

✦ The Exiles Who Came Home — The Return from Babylon, 538 BC

In **538 BC**, **Cyrus the Great** issued his famous decree allowing the **Jewish exiles in Babylon to return to their homeland**.

After seventy years of captivity and seventy years of weeping by the rivers of Babylon, of hanging their harps on the willows, of crying 'How can we sing the LORD's song in a foreign land?' The people of God walked back through the gates of Jerusalem.

Ezra 3:12–13 records one of the most moving scenes in the Old Testament. When the foundation of the new temple was laid, *'many of the priests and Levites and heads of the fathers' houses, old men who had seen the first temple, wept with a loud voice when the foundation of this temple was laid before their eyes. Yet many shouted aloud for joy, so that the people could not discern*

the sound of the shouting of joy from the sound of the weeping of the people, for the people shouted with a loud shout, and the sound was heard afar off.'

They wept and shouted simultaneously.

The joy was too great for silence and the loss too deep for mere happiness.

Those who had suffered longest wept most.

Those who had never seen the first temple shouted loudest.

Both responses were right.

Revelation 20:4–6 *describes the moment toward which every persecution, every martyrdom, every year of faithfulness, every tear shed in the service of God has been moving. The exiles come home. The martyrs live. The overcomers reign. And the weeping and the shouting will be heard afar off.*

Revelation 20:4–6 answers questions that every generation of suffering believers has asked.

Does faithfulness have a reward?

Do the martyrs get justice?

Does the sacrifice of a life lived for Christ amount to something?

The answer given here is not merely 'yes' but it is 'yes, and here is exactly what it looks like, and here is when it begins.'

Where does this fit in Revelation?

Revelation 20:4–6 arrives immediately after one of the most dramatic sequences in Scripture.

Satan has been seized by an angel, bound with a chain, and sealed in the abyss (20:1–3).

The beast and false prophet have already been cast into the lake of fire (19:20).

Armageddon is over. The enemies of God have been dealt with. Now the question that every suffering believer in every age has silently asked is finally answered: **What happens to the people who paid the price for faithfulness?**

The answer is given in three verses, but those three verses carry the weight of every covenant promise God has ever made to His people about the future.

They are the hinge between the judgment of the world (chapters 17–19) and the eternal state (chapters 21–22).

The Millennium is not a transitional footnote it is the fulfilment of a thousand years of Old Testament prophecy about the Kingdom of God on earth.

Passage	What It Contributes
Rev 19:11–21	Christ returns in glory. Armageddon ends. The stage is cleared for the Kingdom.
Rev 20:1–3	Satan bound, sealed in the abyss for a thousand years. The deceiver is silenced.

Rev 20:4–6

THIS PASSAGE — The reign begins. Thrones are given. The martyrs live. The first resurrection is defined.

Rev 20:7–10

Satan released, final rebellion, cast into the lake of fire forever.

I. The Thrones — V 4a

Revelation 20:4a, *"And I saw thrones, and they sat on them, and judgment was committed to them."*

Thrones — The Symbol of shared Authority

The first thing John sees is thrones, it is plural.

Not one throne (which belongs to Christ alone, 20:11) but many thrones, occupied by many people.

The throne is the universal symbol of sovereignty and judicial authority. Those who sit on these thrones are not merely spectators of Christ's reign but they exercise a delegated, participatory authority under His kingship.

This is the fulfilment of many New Testament promises given to the church during the age of her suffering.

The promises were not metaphorical encouragements but they were literal guarantees of future position.

Promise	Reference
<i>'Do you not know that the saints will judge the world?'</i>	1 Corinthians 6:2
<i>'To him who overcomes I will grant to sit with Me on My throne'</i>	Revelation 3:21
<i>'You have made us kings and priests to our God; and we shall reign on the earth'</i>	Revelation 5:10
<i>'Do you not know that we shall judge angels?'</i>	1 Corinthians 6:3
<i>'If we endure, we shall also reign with Him'</i>	2 Timothy 2:12
<i>'Blessed are the meek, for they shall inherit the earth'</i>	Matthew 5:5

*'Every promise Christ ever made about His people reigning with Him is cashed out in Revelation 20:4.
The thrones are real thrones.
The authority is real authority.
The judgment is real judicial function.*

*This is not a metaphor for spiritual satisfaction, but it is the literal political reality of the Millennial Kingdom.
Those who were judged unjustly by earthly courts will be the judges.
Those who were stripped of authority will be given it. The meek inherit the earth literally, finally, completely.'*

Who sits on the Thrones?

John does not immediately identify who sits on the thrones.

John says, *'they sat on them.'*

The identity becomes clear from context and from the groups described in the rest of verse 4.

The occupants as the complete company of the redeemed across all ages:

church-age believers,

Old Testament saints, and

Tribulation martyrs

All resurrected and reigning with Christ in the Millennial Kingdom.

II. The martyrs and the refusers — V 4

Revelation 20:4b, *"Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands."*

The Tribulation Martyrs — Beheaded for Jesus

Two specific groups from the Tribulation period are highlighted.

The first: *'those who had been beheaded for their witness to Jesus and for the word of God.'*

Those who had been axed/beheaded is a specific term for execution by beheading. The Roman method for executing Roman citizens, and a common form of execution in the ancient world generally.

These are the Tribulation martyrs. Those who refused the mark of the beast, refused to worship the beast's image, and were executed for their faith during the seven-year Tribulation described in **Revelation 6–19**.

They are the ones who cried out from under the altar in **Revelation 6:9–10**, *'How long, O Lord, holy and true, until You judge and avenge our blood?'*

The answer to their cry is **Revelation 20:4**, they live.

They reign.

They sit on thrones.

The execution that ended their earthly life begins their millennial authority.

The Refusers — Those who did not receive the Mark.

The second group: *'who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands.'*

These may be a slightly different group from the beheaded Tribulation believers who survived without martyrdom, having refused the mark throughout the entire Tribulation period.

The mark of the beast was the ultimate litmus test of the Tribulation age. To receive it was to align with the beast's system to receive food, commerce, identity, and protection at the cost of the soul.

To refuse it was to face economic exclusion, persecution, and often execution. Those who refused it whether killed or somehow preserved are here included among the reigning saints.

The mark was on 'foreheads or hands' represents thought and action.

The beast demanded both mental allegiance (the forehead: the place of public confession and allegiance) and practical compliance (the hand: the tool of work and commerce).

Those who refused gave both their minds and their conduct to Christ rather than to the beast. Their refusal is now rewarded with exactly the opposite: thrones of authority and a thousand years of reign.

III. The First resurrection. V 4C–5

Revelation 20:4c–5, *"They lived and reigned with Christ for a thousand years. (But the rest of the dead did not live again until the thousand years were finished.) This is the first resurrection."*

Two resurrections separated by a Thousand Years.

Revelation 20:4–5 describes two distinct resurrections separated by a thousand years.

This is one of the most important passages for understanding the New Testament doctrine of resurrection and one of the most ignored.

The First Resurrection	The Second Resurrection
Occurs at Christ's return: The beginning of the Millennium	Occurs after the Millennium: At the Great White Throne
Includes all the righteous dead. OT saints, church saints, Tribulation martyrs	Includes all the unrighteous dead. Those who died without Christ across all history
Results in reigning with Christ for a thousand years	Results in judgment before the Great White Throne
Called 'blessed and holy' (V6) — a resurrection to life and honour	Called the 'second death' (V 14) for those whose names are not in the Book of Life
The participants have part in eternal life. Death has no power over them	The participants face the lake of fire. The second death

The first resurrection is not a single event, but it is a category. The first resurrection encompasses all resurrections of the righteous.

Christ Himself as the 'firstfruits' (**1 Corinthians 15:23**),
The church at the Rapture (**1 Thessalonians 4:16**), and
The Tribulation martyrs here at the Second Coming.

All these are in the same category of resurrection to eternal life.

The second resurrection, by contrast, is resurrection to judgment.

The Parenthesis: *'The rest of the dead did not live again'*

V 5 opens with a parenthetical clarification.

'But the rest of the dead did not live again until the thousand years were finished.'

'The rest of the dead' are the unregenerate dead, those who died without faith in God across all human history.

They do not participate in the first resurrection.

They remain in a state of death (their souls in Hades) for the entire thousand years of the Millennial Kingdom, before being raised for the Great White Throne judgment (**20:11–13**).

This parenthesis is theologically crucial.

It establishes that the Great White Throne judgment (**V11–13**) is a separate event from the Millennial reign occurring after the thousand years, not during them.

The Millennium is exclusively the reign of the righteous. The judgment of the wicked comes after.

IV. The Beatitude — V 6

Revelation 20:6, *"Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."*

The Fifth Beatitude of Revelation.

This is the fifth of seven beatitudes in Revelation (**1:3; 14:13; 16:15; 19:9; 20:6; 22:7; 22:14**).

The Greek ***makarios*** deep, divine happiness rooted in God Himself is doubled here.

'Blessed and holy'

The combination of blessing (objective wellbeing) and holiness (moral purity established by God) describes those who participate in the first resurrection.

'Holy' here does not mean morally perfect but it means set apart by God, belonging to God, consecrated.

Those who have part in the first resurrection are those who belong to God through faith in Christ. Their holiness is not their achievement that it is their status before God through the righteousness of Christ imputed to them.

'The Second death has no power over them'

This phrase is one of the most comforting in all of Revelation.

The 'second death' identified in **V 14** as the lake of fire is the final, permanent separation from God that awaits those who die without Christ.

For those in the first resurrection, for every genuine believer, this death has no power.

Physical death is still real for the believer, but it is the doorway to the first resurrection, not the pathway to the second death.

The believer does not face the lake of fire.

The second death cannot touch the one in whom the Spirit of Christ dwells.

'The second death has no power over the believer not because the believer is strong enough to resist it, but because Christ died the second death for him.

On the cross, Christ was forsaken by the Father (Matthew 27:46) experiencing the ultimate separation from God that constitutes the second death in its fullest form.

He tasted it so that those who trust Him would never have to. The second death has no power over you because Christ exhausted its power on your behalf.'

'Priests of God and of Christ' — Two Roles.

The reigning saints are described with two complementary titles: priests and reigning kings.

'They shall be priests of God and of Christ, and shall reign with Him.'

The combination echoes **Revelation 1:6 and 5:10** and traces back to God's original calling of Israel at Sinai.

Exodus 19:6, *'You shall be to Me a kingdom of priests and a holy nation'*.

Role		Meaning in the Millennium
Priests		Mediators of access to God, those who facilitate the worship of God among the nations. In the Millennium, the redeemed serve as a priestly community, teaching the nations the ways of God, mediating the worship of King Jesus among peoples who are learning to know Him.
Reigning with Christ	with	Co-regents of the King, exercising real governmental authority under Christ's direct kingship. The thrones of V 4 are the practical expression of this: real judicial and governmental function in Christ's kingdom.

Application 1: Faithfulness in this life has specific, Eternal consequences.

The Millennial thrones of **V 4** are not allocated by seniority or gifting, but they are given to 'those who had been beheaded for their witness to Jesus and for the word of God.'

Faithfulness under pressure is the qualification.
The martyrs receive the thrones. The refusers receive the reign.

This is not works-righteousness.

Salvation is always by grace through faith alone. But faithfulness, obedience, endurance, and witness have specific future rewards that are distinct from salvation itself.

The New Testament's reward language is real and future.

2 Timothy 2:12, *"If we endure, we shall also reign with Him. If we deny Him, He also will deny us."*

This is not about salvation, but it is about the specific reward of endurance. Endure.

Application: The Second death is a real destination, and you have been spared it.

Every believer reading this has been delivered from the second death. Not because you earned the deliverance but because Christ died your death on the cross and was raised so that you would be raised in the first resurrection.

The second death has no power over you.

Let this truth do what it is designed to do: remove the sting of physical death, embolden witness, energise perseverance.

You cannot be ultimately harmed.

The worst that can happen to you is physical death, is the doorway to the first resurrection.

The second death, which is the worst that can happen to any human being, has been permanently disarmed by the death and resurrection of Jesus Christ.

1 Corinthians 15:55–57, *"O Death, where is your sting? O Hades, where is your victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ."*

Conclusion.

They lived. They reigned. They were priests.

Revelation 20:4–6 is the answer to every cry of 'How long?'

It is the answer to every act of faithfulness that went unrewarded in this life.

It is the answer to every martyr who chose the axe over the mark of the beast, every believer who endured economic exclusion for their refusal to compromise, every person who held to the word of God when the world demanded they trade it for comfort.

They lived.

The execution did not end them, but it promoted them.

They reigned.

The thrones are real.

The authority is real.

The thousand years are real.

The second death had no power over them because Christ exhausted its power two thousand years ago on a cross, outside Jerusalem.

◆ The Exoneration — Nelson Mandela, February 1990

On **February 11, 1990**, Nelson Mandela walked out of **Victor Verster Prison after 27 years of imprisonment**.

He had been sentenced to life in prison for his opposition to apartheid, a system of organised injustice that the state had declared to be law. He walked out of the prison gates with his fist raised, and the crowd that had gathered outside erupted in a sound that was heard around the world.

What struck observers was not the anger, though the injustice was immense. What struck them was the dignity. He had not been destroyed by the imprisonment. He had been prepared by it. He walked out with more authority than he had walked in with.

This is a pale shadow of what **Revelation 20:4** describes.

Those who were beheaded for the witness of Jesus who were executed by the most unjust judicial system in human history, the beast's regime walks out of death into a throne.

The unjust sentence becomes the credential for the reign. The execution becomes the promotion. And the authority they carry is not borrowed or delegated in the usual sense it is given by the King of Kings Himself.

They lived. And the word 'lived' is the most powerful word in the passage.

***Blessed and holy is he who has part in the first resurrection.
Over such the second death has no power.***

Old Testament Background: The Kingdom Promises.

The Millennial Kingdom is not a New Testament invention. It is the fulfilment of promises that God made to Israel through the prophets over a period of eight hundred years.

More Old Testament prophecy is devoted to the Millennial Kingdom than to any other single future event including the cross.

What John records in three verses is the event toward which an entire library of prophetic literature has been pointing.

OT Promise	Fulfilment in Revelation 20:4–6
Isaiah 2:2–4 , <i>“Many peoples shall come and say, Come, and let us go up to the mountain of the LORD... He shall judge between the nations”</i>	The saints on thrones exercise real judicial authority. <i>‘Judgment was committed to them’ (V 4)</i> . Isaiah’s universal rule of God from Zion finds its literal expression.
Isaiah 11:6–9 , <i>“The wolf also shall dwell with the lamb... the earth shall be full of the knowledge of the LORD as waters cover the sea”</i>	The saints serve as priests. The priestly community teaching the nations the knowledge of God that fills the earth in the Millennium.
Daniel 7:27 , <i>“Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High”</i>	The thrones of Revelation 20:4 is the literal fulfilment of Daniel’s vision. The kingdom under the whole heaven is given to the saints — they reign with Christ.

Zechariah 14:9, “The LORD shall be King over all the earth. In that day it shall be: the LORD is one and His name one” The undivided Lordship of Christ over the whole earth. The Millennium is the earthly expression of this absolute, universal sovereignty.

V. What the millennial Kingdom will look like?

Revelation 20:4–6 tells us that the saints reign with Christ for a thousand years, but it does not describe in detail what that reign looks like day to day.

For that picture we must go to the prophetic literature of the Old Testament, which devotes enormous attention to the conditions of the Millennial age.

The Millennium as the fulfilment of every covenant promise God made to Israel, and the demonstration of what human civilisation looks like when God Himself governs it directly.

A. Government — The only perfect political system in History.

Christ reigns from Jerusalem as the visible, personal King over the entire earth (**Zechariah 14:9; Isaiah 2:3**).

The government is a theocratic monarchy not a democracy, not a republic, not a constitutional arrangement.

The King's word is law, and His law is perfectly just. Under Him, the resurrected saints occupy positions of authority over cities and regions.

Luke 19:17–19 previewed this: those faithful with little are given authority over ten cities; those faithful with less, over five.

The thrones of Revelation 20:4 are not ceremonial, but they are real governmental positions with real jurisdictions.

Isaiah 11:3–5 describes the judicial standard of this government.

'He shall not judge by the sight of His eyes, nor decide by the hearing of His ears; but with righteousness He shall judge the poor, and decide with equity for the meek of the earth.'

Perfect judicial insight.

Perfect equity.

No corruption, no bias, no injustice.

For the first time in human history, government will do what government is supposed to do because the Governor will be God Himself.

B. Peace — The end of War.

Isaiah 2:4, *'They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.'*

For a thousand years, the military-industrial complex will be dismantled. Weapons will be converted into agricultural tools. The billions of dollars, the human brilliance, the material resources consumed by warfare will be redirected to productivity. War will not merely be absent, but it will be forgotten. The next generation will not even know how to wage it.

Isaiah 9:6–7, *“For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the LORD of hosts will perform this.”*

C. Prosperity — Creation Restored.

Romans 8:19–22 describes creation groaning under the curse, waiting for the revealing of the sons of God.

In the Millennium, that groan is answered. The physical creation is partially restored not yet the new creation of Revelation 21 (that awaits the eternal state), but dramatically healed from the effects of the fall.

Isaiah 35:1–2 pictures it. *‘The wilderness and the wasteland shall be glad for them, and the desert shall rejoice and blossom as the rose.’*

Isaiah 65:21–23 adds economic flourishing. *‘They shall build houses and inhabit them; they shall plant vineyards and eat their fruit... They shall not labour in vain.’*

A creation set free from futility, yielding its abundance to a people who no longer exhaust themselves for nothing.

D. Universal Worship — The Nations come to the King

Zechariah 14:16–17, *‘And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles.’*

The nations that survived the Tribulation and their children born in the Millennium will make annual pilgrimages to Jerusalem to worship Christ.

The saints of verse 4 serve as the priestly community facilitating that worship teaching the nations, mediating access, embodying the holiness that makes the approach to God possible.

The Millennial Kingdom is not merely a better version of the present world. It is the world as it was designed to be governed by the One who made it, inhabited by people who know Him, sustained by a creation no longer under futility.

Every utopian dream that has haunted human civilisation justice for all, food for all, peace for all, meaning for all will be literally, materially, geographically true in the Millennium. Not because

humanity finally figured it out, but because the King finally arrived.'

Application: The Priestly role begins now.

The priestly role of **V 6**, '*they shall be priests of God and of Christ*' is not only a future reality.

1 Peter 2:9 declares that believers are already '*a royal priesthood*' in the present age.

The Millennial function is the full, visible, corporate expression of something that has been true of the church since Pentecost.

We are already priests, mediating access to God through the gospel, offering spiritual sacrifices of worship and service, interceding for the nations.

This means that every act of evangelism every time you tell someone about Christ, every time you pray for a person who does not yet know God, every time you live a life of visible holiness that makes the gospel attractive is priestly work.

You are practising now, in the age of grace, the role you will fulfil in full in the age of the Kingdom. The Millennium does not create the priesthood of believers it completes it.

1 Peter 2:9, *“But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvellous light.”*

Application: Live now as a Citizen of the Kingdom that is coming.

Revelation 20:4–6 is not merely future eschatology, but it is present ethics. The believer who knows that thrones await faithfulness, that resurrection follows martyrdom, that the second death has no power over those in Christ, is a believer who has the most powerful possible motivation for present obedience.

Hebrews 11:16, *‘They desire a better, that is, a heavenly country. Therefore, God is not ashamed to be called their God, for He has prepared a city for them.’*

They lived their earthly lives as citizens of a city that had not yet been built, and it shaped everything about how they lived.

The thrones of **V 4** are given to those who *‘had been beheaded for their witness to Jesus and for the word of God.’*

The qualifications are specific: witness and the word.

Not platform.

Not influence.

Not the size of the ministry.

Witness, the faithful, personal, consistent testimony to Jesus.

The word, the unwavering commitment to the Scriptures, even when it costs you.

These are the two things the world most wants to silence in you. They are the two things that qualify for the throne.

Romans 8:18, *“For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”*

THREE QUESTIONS

Revelation 20:4–6 is the future. But it shapes the present.

Before you leave, let these three questions do the work they are designed to do:

1. Are you building for a kingdom that lasts?

The thrones of **V 4** are given to those who chose witness over comfort, the word of God over the world’s approval, Christ over the beast’s mark.

What are you building with the years God has given you?

What investment are you making in the kingdom that will outlast the present age?

The martyrs did not know they were qualifying for thrones they were simply being faithful. Faithfulness is the qualification. **Are you being faithful?**

2. Have you received the first resurrection?

The first resurrection is the category of the righteous dead those who have received the grace of God through faith in Christ.

The second resurrection is the resurrection to judgment. Every person who has ever lived will participate in one of them. If you have never received Christ never trusted His death and resurrection as the payment for your sin today is the day.

The first resurrection is open. The invitation has not closed. Come to Christ, and the second death will have no power over you.

3. Is the promise of the Kingdom sustaining you in your present suffering?

Paul said the sufferings of the present time are not worthy to be compared with the glory to be revealed.

The martyrs of **V 4** knew this not merely intellectually but experientially they chose the axe over the mark because they believed the promise. Whatever you are suffering today loss, rejection, illness, disappointment, persecution it is not the last word. They lived.

The execution became the promotion. Your suffering, held in the hands of God, is being worked into something that will last a thousand years, and then forever.

STUDY QUESTIONS

Question	Insights
Who occupies the thrones in verse 4 only the Tribulation martyrs or the complete company of the redeemed?	The complete company of the redeemed across all ages church saints raised at the Rapture, OT saints, and Tribulation martyrs. The two groups specifically mentioned (beheaded, those who refused the mark) are highlighted as the most recent and most dramatically faithful, but they are not the only occupants. The promises to the church in Revelation 2–3 (e.g., 3:21) establish the church as co-regents in the Kingdom.
What is the 'first resurrection' is it a single event or a category?	A category. 1 Corinthians 15:23 establishes the order: Christ the firstfruits, then those who are His at His coming. The first resurrection encompasses all resurrections of the righteous — Christ's (already past), the church's (at the Rapture), and the Tribulation martyrs' (at the Second Coming). All are in the same category: resurrection to eternal life. The second resurrection is the resurrection to judgment (John 5:29).
How does the beatitude of verse 6 connect to the current believer's life?	It is an already/not yet reality. The believer already possesses what guarantees the first resurrection — the indwelling Spirit (Romans 8:11 , 'He who

Question	Insights
	<i>raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you'). The future event (first resurrection) is secured by the present reality (the Spirit). The beatitude is therefore already true of every genuine believer it is a status to be lived in now, not merely awaited.</i>
What does the priestly role of the saints in the Millennium involve?	Teaching and mediating the worship of God among the nations. The nations who survived the Tribulation and enter the Millennium are not yet fully taught they will be learning the ways of God under Christ's direct kingship and the saints' priestly instruction. Isaiah 2:3 previews this: <i>'Many peoples will come and say, "Come, and let us go up to the mountain of the LORD... He will teach us His ways, and we shall walk in His paths."</i>