

Frequently Asked Questions

The Lord Jesus Christ

by: Michael Hardt

- - -

His Person

1. Who is Christ?

This is the question of questions (Mt. 16:15) – the most important one you will ever face. The Gospel of John was written “that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” (John 20:30). He became man (more on this in questions 9-18) and lived on this earth for just over 30 years. He was pronounced innocent by the Roman court but was crucified. After three days He rose again and, six weeks later, ascended to heaven. He will come again, first to take those who believed in Him to be with Him, and then to judge the world and set up His kingdom in power.

2. So, what is Christ then, a Man or God?

Both. He is “the man Christ Jesus” (1 Tim. 2:5) but He is also “the true God” (1 John 5:20), “God blessed for ever” (Rom. 9:5).

3. Are there any other Bible references which demonstrate that Christ was God?

Yes, many! The Bible leaves absolutely no doubt that He was God. Just consider the following:

- His pre-existence: He was there when (and before) the world was made: Gen. 1:1,26 (‘us’), John 1:1 and, as ‘the angel of the Lord’ (Jdg. 6:11-22 etc.)
- His attributes:
- He is eternal (Isa. 9:6; Mic. 5:2; John 8:58 etc.)
- He is unchangeable (Mal. 3:6; Ps. 102:25-27)
- He is omnipotent (Rev. 1:8; Phil. 3:21)
- He is omniscient (John 1:27; 2:25; 6:64; 21:17 etc.)
- He is omnipresent (Eph. 1:23; Mt 28:20 etc.)
- Other proofs

- He created all things (John 1:3,10; Col. 1:16; Heb. 1:2)
- He preserves and sustains all things (Heb. 1:3; Col 1:17)
- He demonstrated divine power through many miracles which He performed, and through miracles which others performed in His name (e.g. Acts 4:10)
- He forgives sins (Luke 5:24; Col. 3:13)
- He laid down His life (John 10:17-18 and 19:30)
- He will raise the dead (2 Cor. 1:9; John 5:21; 11:25)
- He assigns recompenses to believers (2 Cor. 5:10)
- He receives (and accepts) worship (Ps. 95:6; John 5:23; Luke 24:52)
- He will judge the world (John 5:22; Rev. 20:12)

4. But how can He be God and, at the same time, the Son of God?

There are three divine persons: the Father, the Son and the Holy Spirit. Each of them is ‘God’.

- For the Son, see questions 2 and 3.
- For the Father, there are so many references to Him as the ‘God and Father’ (e.g. Eph. 1:3).
- The Spirit is eternal (Heb. 9:14), omnipresent (Ps. 139:7) and co-equal (‘on the same level with’) the Father and the Son (Mt. 18:19; 2 Cor. 13:13; Rev. 1:4). And yet, there are not several gods, but “God is one” (1 Tim. 2:5). See also 1 Cor. 8:4 and Gal. 3:20.

5. What do we mean by ‘Trinity’?

Essentially, what we have just said (question 4): there are three persons in the Godhead, and yet God is one. This is not for human reason to question but for faith to worship.

6. Do Christians believe in more than one God?

No. Sometimes this accusation is made out of ignorance. But Christianity is strictly monotheistic, i.e. based on faith in one God.

7. Are there different ranks in the Godhead?

No. If someone refers to Father, Son and Spirit as 'first', 'second' and 'third' persons of the godhead this is not a rank order but simply an enumeration (perhaps this way of speaking should be avoided to avoid misunderstandings?).

8. Are there relationships between the persons of the Godhead?

Yes. The Christ is the Son of the Father. This relationship has always existed, throughout the past ages, the 'past eternity'. He was the Son when God gave Him (John 3:16 and Isa. 9:6), He was already the Son when the world was created (Heb. 1:2), and the Father loved the Son even before the world was made (John 17:24).

9. Why is it so serious if someone denies that the Lord Jesus is the Eternal Son?

Well, if this truth is given up all is lost. What is special about Christianity is that God is a God of love. But how do we know God's love? Because He gave His Son, the only Son He had (see John 3:16 and compare with Gen. 22:2 and Mark 12:6). If someone denies that Christ was already the Son of God before His birth, then God simply gave a person, not His only Son. Further, God is revealed in His Son. The Son has made known the Father. If He was not the Son before He came, then we still would not know who the Father is.

10. Christ is Man and God at the same time – can anyone understand this?

No. Nobody. God is far too great to be understood by limited human minds. But we can believe it. "The word was God" (John 1:1) and "the Word became flesh" (i.e. became man, John 1:14).

11. Why is it so important that Christ was (and is) both, God and Man?

First, it is so important because it concerns Christ. If a teacher does not bring 'the doctrine of the Christ' he must be rejected (2 John 9-11).

But secondly this is so important because, otherwise, Christ could not have accomplished the work of redemption. He had to become Man in order to be able

to die. And He had to be God in order to accomplish the redemptive work in divine power: "when he had by *himself* purged our sins" (Hebr. 1:3) – see also Colossians 1:19.

Also, He had to be God as well as man in order to be a mediator between God and man (1 Tim. 2:5). A mediator is someone who can put his hand on the shoulders of both of the parties between whom he mediates (Job 9:33).

12. When did Christ become a Man?

About 2000 years ago, when He was born in Bethlehem (see Micah 5:1 and Luke 2:4-7). This is the point in time God calls 'the fullness of time' (Gal. 4:4). Man had been tested in every possible way – and had failed completely. This is when God sent His Son and spoke in Him, through (or 'in') His person (Heb. 1:1-2).

13. When He became Man, did He cease to be God?

No. He always was and always is and always will be God. This is axiomatic. God is eternal and cannot cease to be God. Col. 1:19 and 2:9.

14. Will Christ ever cease to be a Man?

No. He was raised (1 Cor. 15) and ascended to heaven where He is now as glorified Man. This is important because He is now our High Priest – and not one that does not know how to sympathise with us but one who was and is man Himself and knows what it is like to be tested and tempted in this scene (except that He did and does not have a sinful nature). When Christ will appear in power, He will still be the 'Son of man' (Mt. 26:64).

15. Did He have a human soul, a human spirit, and a human body?

Yes. He was a real man, and man is composed of body, soul and spirit (1 Thess. 5:23).

- As to the Lord's body, it says "a body hast thou prepared me" (Heb. 10:5).
- In relation to His spirit, it says "he groaned in the spirit, and was troubled" (John 11:33). Surely, this is not the Holy Spirit, but the Lord's human spirit.
- His soul is referred to in John 12:27: "Now is my soul troubled".

How wonderful to see that the Lord's perfect humanity is stated in such clear terms.

16. Was He a man just like us?

Yes – except for sin. Every descendent of Adam (and that includes every man, woman and child alive today) has a sinful nature (Rom. 5). But the Lord Jesus did not have a sinful nature. He “was in all points tempted like as we are, yet without sin.” (Heb. 4:15). Note that

- Christ did not commit any sinful action: “...who did no sin” (1 Pet. 2:22).
- Christ did not know sin (“who knew no sin”, 2 Cor. 5:21), and
- There was no sin (i.e. no sinful nature) in Christ and therefore He could not sin (1 John 3:5,9).

17. If Christ could not sin, how could He be tempted?

True – it says in the Gospels that Christ was tempted by the devil (Mk. 1:13). This means that Satan presented temptations to Him but there was nothing in Him that would respond to them [this is where everyone else differs: we all have the inclination to respond to Satan’s temptations of the lust of the eyes, the lust of the flesh and the pride of life (1 John 2:16) because we have the flesh, the sinful nature in us, but not so with Christ]. He needed to be tempted. However, this was not to test whether He would sin but to demonstrate that He would not.

18. Was Joseph His natural father?

No. Christ did not have a human father. Gabriel said to Mary: “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God” (Luke 1:35). Interestingly, the man who wrote this gospel was a medical doctor.

The report given by Matthew confirms this. When Joseph found out that Mary was expecting a child he wanted to put her away in secret. But the angel of the Lord appeared to him and told him not to do so, and not to fear, because “that which is conceived in her is of the Holy Ghost”. Who could think of a clearer way to put it? Any final doubt is removed by the words stating that Joseph “knew her not till she had brought forth her firstborn son: and he called his name JESUS” (Mt. 1:25).

19. Was Mary His natural mother?

Yes. Even the earliest prediction about the Lord refers to Him as ‘the seed of the woman’ (Gen. 3:15). Paul states that one of the privileges of the Israelites was that “of them, as concerning the flesh Christ came” (Rom. 9:5). Further, we read in John 7:42: “Hath not the scripture said, That Christ cometh of the seed of

David?” Another very clear confirmation is found in Romans 1:3, which states that Christ was “of the seed of David according to the flesh”. See also 2 Timothy 2:8.

20. Does Mary, therefore, have a special place and, if so, what is it?

Yes, she does. Gabriel said to her “Blessed art thou among women” (Luke 1:28), and a little later Elizabeth, filled with the Holy Spirit, repeats the same words to her (v. 42). It was a great privilege to be the natural mother of Christ (as man).

However, the wise men from the east came to Jerusalem (Mt. 2) because they had “seen his [not ‘his mother’s’] star in the east, and ...[had] come to worship him [not ‘her’]” (v. 2). They were guided by the star which “went before them, till it came and stood over where the young child [not: ‘his mother’] was” (v. 9). Remarkably, it then says “they saw the young child with Mary his mother [not ‘the mother with her child’], and fell down, and worshipped him [not ‘her’]” (v. 11).

Those who esteem Mary highly do well to respect her advice: “Whatsoever he saith unto you, do it” (John 2:5). The Lord’s words to John “Behold, thy mother” (John 19:27) and the fact that, from this hour, John took her to be with himself, shows that Mary did not have supernatural powers but would have to rely on being cared for. Finally, in Acts 1:14 Mary is mentioned as one of the women who continued with the disciples in prayer. No special role is attributed to her.

In brief: Mary had a very special place – but one of *privilege*, not of *authority or power*. Praying to Mary is simply idolatry. Worship belongs to God.

His Sufferings

1. Jesus died, so was He a martyr?

Yes – but His death means much more than this. The word ‘martyr’ means ‘witness’ and is normally used for a faithful witness who dies for his (or her) testimony. All of this is true for Christ. He was ‘the faithful and true witness’ (Rev. 3:14) and He was “obedient unto death, even the death of the cross” (Phil. 2:8). But the following questions and answers show, from the Bible, that His death also - and in the first place - had fundamental importance for others and was much more than simply the death of a faithful martyr.

2. Was He put to death or did He lay down His life?

Both. These are two different sides of the same coin, both are true. Men did everything necessary to put Him to death, they crucified Him and, in this sense, they became His murderers (Acts 2:23). This is the side of human responsibility. And yet, Christ laid down His life voluntarily (John 10:11,15,17-18). We also read that “when Jesus [...] had received the vinegar, he said, It is finished: and he bowed his head, and gave up [or, ‘delivered’] the ghost”. This is the side of His divine power and love.

3. Why did Jesus die?

This theme is so wonderful that a brief answer is almost impossible. Christ died to prove utmost obedience to God, to glorify God in respect of sin, to glorify the Father by making known His love, to enable God to justify the godless, and to bring salvation and happiness to man – who had gone away from God.

4. Did Jesus bear my sins?

It depends. If you believe in Him, if you have come to Him with your sins, and if you have accepted Him as your personal Saviour then the answer is ‘yes’. Jesus bore ‘our’ sins, that is the sins of believers (1 Pet. 2:24). The Bible never says that He bore the sins ‘of all’, but that He bore the sins ‘of many’ (Isa. 53:12).

5. Is the death of Jesus Christ sufficient for anyone to be forgiven?

Yes. The death of Christ is sufficient that everyone can come. But only those who do come will benefit from it (see question 26). The offer is there for everybody:

- “God will that all men be saved.” (1 Tim. 2:3);
- “If any man thirst, let him come unto me, and drink” (John 7:37).
- “And whosoever will, let him take the water of life freely” (Rev. 22:17);

6. Will everyone be forgiven?

Everybody could be forgiven (see question 25), but not everybody will be. We read:

- ‘whosoever believes on Him will not perish but have everlasting life’ (John 3:16);
- ‘He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him’ (John 3:36).

7. What is propitiation?

The word ‘propitiation’ occurs in 1 John 2:2: “And he is the propitiation for our sins: and not for ours only, but also for [the sins of] the whole world”. In what sense ‘for the whole world’? Well, His sacrifice is so great and has such value in the eyes of God that, on this basis, He can offer salvation to all – although not all accept the offer (see [questions 5 and 6](#)).

Remember that God is holy and just. Therefore, every sinner would have to be judged and condemned by Him. Without the work of Christ on the cross, this would have been the only possible outcome. But, thank God! Christ has died, became the propitiation and now God is free to offer free salvation. In this sense, He gave Himself ‘for all’ (1 Tim. 2:6).

A related word occurs in Romans 3:25 which states that God has presented Christ as ‘propitiation’ or ‘propitiatory’ through faith in His blood. This term alludes to an Old Testament picture, namely that of the lid of the ark which, once a year, was sprinkled with blood (Lev. 16:14). The blood sprinkled on the lid of the ark in the sanctuary illustrates that fact that God was satisfied with the death of Christ.

In brief, propitiation enables God to offer free salvation to all men. It will become effective for those who accept it in faith.

8. What is substitution?

A substitute is someone who takes your place. On the cross, Christ took the place of those who believe in Him. The righteous suffered for the unrighteous (1 Pet. 3:18). He bore ‘our’ sins (Isa. 53:12 and 1 Pet. 2:24). By His stripes we were healed (1 Pet. 2:24).

The well-known words of Isaiah describe so well what substitution is: “he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. [...] the LORD hath laid on him the iniquity of us all” (Isa. 53:4-6).

In this sense, the Lord gave “his life a ransom *for many*” (Mt. 20:28).

9. What is atonement?

Atonement means ‘covering’. It includes both, propitiation (see [question 7](#)) and substitution (see [question 8](#)). This is illustrated by the ‘great day of atonement’ (see Lev. 16). Central to the procedures of that day were two goats which had to be offered, one for the Lord (‘[propitiation](#)’) and one for the people (‘[substitution](#)’). The blood of the first goat was sprinkled on the lid of the mercy seat. On the head of the second goat the High Priest confessed all the sins of

the people. Then this bullock was sent off into the wilderness.

Christ has made atonement: God is satisfied and glorified by His work (propitiation), and 'our' sins have been born by Him (substitution).

10. Does atonement imply divine judgement?

Absolutely. Some have taught that atonement simply means that Christ 'entered into the state of evil' or 'identified with man's evil condition'. Saying this would overlook the fact that the 'chastisement' for our peace lay upon Him (Isa. 53:5), that the 'sword of God' was directed against His fellow (Zech. 13:7). Christ bore our sins – that is the penalty for our sins.

11. Does atonement include the liberation from physical suffering?

No – not before the rapture (or death). Some have drawn a wrong conclusion from a verse in Isaiah 53:5 ("with his stripes we are healed"). However, this verse speaks of 'our iniquities' and 'our peace' so that the context makes it clear that 'healing' has to do with the sin problem, the terrible illness of sin, and not with physical ailments as such.

Similarly, verse 4 of the same chapter has been misunderstood: "Surely he hath borne our griefs, and carried our sorrows". This verse does not refer to atonement but to the Lord's healing miracles as the quotation of this verse in Matthew 8:17 shows.

We are still "waiting for the adoption, ..., the redemption of our body" (Rom. 8:23).

12. What is redemption?

Redemption has to do with a price that needs to be paid. Under the law of Moses, an inheritance could be redeemed (Lev. 25:25). If, for instance, someone had become impoverished for whatever reason and had lost his possession then his closest relative could 'redeem' him (if he had lost his personal freedom as well) and/or his possessions. An example for this is found in the book of Ruth where Naomi had lost all and Boaz becomes the redeemer.

Christ has redeemed those who belong to him (and only those). More specifically, the price which He paid was His blood (1 Pet. 1:18), that is His life.

13. What is purchase?

With purchase, naturally, a price has to be paid as well but it's different from redemption. Purchase relates to the whole world, not only to believers. The following verse makes this clear: "There shall be false teachers

among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (2 Pet. 2:1). These false teachers had been 'bought' or 'purchased' but, clearly, they were not redeemed (did not believe on the Lord) because they deny the Lord and bring 'destruction' upon themselves.

An interesting illustration is the parable of the treasure in the field. The whole field was purchased (and the field is the world, Mt. 13:38,44) for the sake of the treasure.

Christ's death gives him a title, a right, over the whole world – all are purchased. (This is in addition to the title which He has as Creator).

14. When did the Lord Jesus bear the sins of those who believe in Him?

To be clear: NOT during His life, and NOT in the grave. Not even during the first three hours on the cross. Christ bore our sins during the three hours of darkness, 'from the sixth hour to the ninth hour' (Mt. 27:45). During this time, there is darkness – and silence. We hear of no utterance of the Lord until the ninth hour. Ultimately, no man can fathom what happened during this time but the Lord's cry at the end of this period lifts this veil to some extent: "My God, my God, why hast thou forsaken me?" (Mt. 27:46).

Only Christ was ever forsaken of God, and only during the three hours when atonement was made. Before this time He enjoyed unhindered communion with God – always. And also afterwards: he addresses the Father and commits His spirit into His hands. Also, 1 Peter 2:24 makes it plain that it was 'on the cross' where Christ bore our sins.

15. Why was the Lord Jesus forsaken by God?

This was indeed completely contrary to experience and expectations. The Lord's cry 'why hast thou forsaken me' is found in Psalm 22:1, and this Psalm goes on to explain that, normally, those who trust in God are 'saved' and 'not ashamed' (vv. 4-5). So how could the most faithful of all be forsaken by God?? The first answer is "but thou art holy" (v. 3). When Christ bore our sins the holy God had to distance Himself from Him, even had to judge Him, to 'bruise him' (Isa. 53:10). The second answer is found in the New Testament: Christ "was made sin so that we might be made God's righteousness in Him".

So it was because of our sins that Christ was forsaken of God (He Himself was sinless, see Q 16). Is He not worthy of eternal worship for this?

16. Was He ever forsaken by His Father?

Scripture does not say this. On the contrary, Scripture confirms that He is/was always in His father's bosom (John 1:18). In fact, the verb in this verse is a present participle ('being') and this makes it timeless: "His only begotten Son which being in the bosom of the Father".

How can He be forsaken by God, and still be in His Father's bosom? Well, first of all, both facts are stated plainly in the Bible and faith accepts this. But a simply illustration may help as well: if there is a judge and his son is accused and guilty and appears before this judge, what will happen? The judge will have to pronounce his son guilty – but his heart, as he is the father, will always be with his son.

17. Was He still forsaken by God when He died?

No. He said 'it is finished' (John 19:30), and committed His spirit into the Father's hands (Luke 23:46). See also the [question on redemption](#).

18. How do we know God accepted the price Jesus paid?

Well, there is visible and plain proof for this. God took Christ – whom man had nailed to the cross – and raised Him up. He took Him out of the lowest place and gave Him the highest place of honour, at God's right hand (see Eph. 1:19-23 and Acts 2:24,32; 3:15 etc.). We therefore have no doubt that God accepted the price – Christ has been raised for our justification (Rom. 4:25).

19. Could anyone have been saved through the Lord's righteous life?

No. Death was necessary. Otherwise, the 'grain of wheat' would always have remained alone (John 12:24). Without shedding of blood (i.e. without giving of life) there is no remission of sins (Heb. 9:22). If we were saved by the righteous life of Christ (who kept the law), then why did Christ die as well? "for if righteousness come by the law, then Christ is dead in vain" (Gal. 2:20).

20. Why is it serious error when some teach that a saved person can lose his salvation?

There are some who teach that a believer is saved but that, if he is not faithful in his life, he can lose his salvation. Now, this amounts to saying that you need two things to be saved: first the work of Christ, and second your own 'holy' or 'faithful' life. In other words, it amounts to saying that the work of Christ alone is not sufficient. This would be an insult on Christ's great work on the cross!

Apart from this, if salvation depended on our own faithfulness we would never have 'peace' with God, and we would never be sure that there is 'no condemnation' for us any more – but both are true (Rom. 5:1 and 8:1).

21. What is reconciliation?

Reconciliation means 'bringing into harmony with'. Enemies need reconciliation. God did not need to be reconciled to man but man needed to be reconciled with God (2 Cor. 5:20). Reconciliation is not the same thing as propitiation (see also the [question on propitiation](#)) but it can only occur once propitiation has been made.

22. Doesn't the Bible say that all things will be reconciled? Will, therefore, all men be saved in the end?

All things will be reconciled with God – but not all men. The verse alluded to reads as follows: "For it pleased *the Father* that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven" (Col. 1:19-20). The verse speaks about 'things', not persons. The whole universe has been affected and defiled by the sin of man. Therefore, all 'things' need to be (and will be) brought back into harmony with God – all on the basis of the work of the Lord Jesus on the cross: 'having made peace by the blood of His cross'.

23. What is universalism?

A false doctrine which claims that all persons will be saved in the end. The Bible never says this – although some verses have been misinterpreted to pretend that it does (see also [question 22](#)). Further, universalism flies in the face of scriptures such as John 3:36: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him". If the wrath of God 'abides' on such persons, how can they be saved 'in the end'? It is 'whosoever believes' will have eternal life, not simply 'whosoever' (John 3:16).

His Offices

1. What does the Lord do as High Priest?

The Lord Jesus is a High Priest and, as such, intercedes for us (Rom. 8:34 and Heb. 7:25-26). Our High Priest is perfectly able to help those who are tempted (Heb. 2:18) because He became Man and, in this way,

became 'like unto His brethren'. He is perfectly able to sympathise with us in our struggles and problems because He "was in all points tempted like as we are, yet without sin" (Heb. 4:15).

Note: in the OT, there are two important High Priest figures: Aaron and Melchisedec. Aaron's task was to go into the holy place ('intercede') on behalf of the people and to make atonement for them (Lev. 16). Melchisedec, on the other hand, strengthened Abraham with bread and wine after the battle (Gen. 14:18). Today, the Lord Jesus is High Priest according to the order of Melchisedec (Heb. 5:10), but the tasks He carries out correspond to Aaron's priesthood: He has made atonement for us on the cross, and He intercedes for us. In the future, after the tribulation period, He will strengthen the Jewish remnant after their battles, much like Melchisedec at the time.

2. What does the Lord do as Advocate?

As advocate, the Lord Jesus is available for us when we have sinned. A believer does not have to sin and should not sin, but it is possible: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

He is uniquely qualified to take our cause in hand as He is 'the righteous'.

Thank God, He does not only become active for us when we have confessed our sin but when we have sinned. He takes the initiative.

3. Will Christ reign as King on this earth?

Yes. The Old Testament is full of prophecies confirming this. To quote just a few of them:

- "Yet have I set my king upon my holy hill of Zion" (Ps. 2:6).
- "And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one" (Zech. 14:9).

These scriptures leave no doubt that it will take place literally on the earth.

4. Why is this important?

Apart from the fact that God said it, it is important because Christ was rejected when He came to this earth

in grace. It is in the place where He was rejected that He will reign and be recognised universally.

Christ humbled Himself and God will make sure that He will be exalted (Phil. 2:5-11; Isa. 52:13-15).

5. When will this be, and how long?

The time of the Church will end with the rapture. Then a period of seven years of tribulation will follow. At the end of this period, Christ will appear in power and set up his kingdom. This kingdom will last 1000 years: "and they lived and reigned with Christ a thousand years" (Rev. 20:4ff). This is why the coming kingdom is often referred to as 'millennium' (mille = 1000, annus = year).

6. What will it be like in the Millennium?

Christ will reign in peace, righteousness (Isa. 11:3,5), and holiness (Zech. 14:20-21). The earth will be purified to such an extent that Isaiah refers to it as a 'new earth' (Isa. 65:17; 66:22). Harmony in creation will be re-established: "The wolf also shall dwell with the lamb..." etc. (Isa. 11:6-8, Rom. 8:19-22). And "the earth shall be full of the knowledge of the LORD, as the waters cover the sea" (Isa. 11:9). See also Isaiah 35.

It will be a time of joy (Isa. 65:18-19). Satan will be bound and confined to the 'pit' (Rev. 20:1-2). If anyone sins (this is still possible: Satan is bound but people still have the sinful flesh and can sin willingly) he will be judged swiftly (Ps. 101:8; Isa. 65:20). Israel will be the centre of Christ's reign and the channel of blessing for the nations (Isa. 65:18-20; Zech 14:16-17). The Church, during this time, will be the heavenly city, the 'holy Jerusalem' (Rev. 21:9-22:5).

7. Is it right for Christians to call Christ their 'King'?

No. Neither now nor in the future. He is their Lord and He will be King, but not theirs. Members of the Royal Family would not address the Queen as 'Her Majesty'. They are much closer to the Queen than all the other subjects. Similarly, Christians are part of the bride, the Church, and therefore know Him as the Bridegroom (and as Head of the Church, and as their Lord).