

# MILLENNIUM MUSINGS .

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## INTRODUCTION.

It has not been uncommon for teachers in the present and past centuries to make statements to the effect that the Millennium would start, or that Jesus would return, by the year AD2,000. These statements were based upon the concept that the “man’s day” was to be 6,000 years long which was to be followed by “God’s day” which would be 1,000 years in duration. It is not clear where these phrases originated, but they are viewed in terms of the creation week of seven days and what Peter said about, “*But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day*”. In popular church jargon the Millennium is called the “*future 1,000 year reign of Christ on earth*”.

According to some popular historicist interpretations, the Second Coming occurs when a united Europe starts to wage war against the State of Israel where Jesus is supposed to defeat this confederacy and rescue the Israeli State, and set up the Kingdom of God on earth. We will see that this could not possibly be right.

It is also not uncommon to completely rubbish these teachers on the grounds that this did not happen when they expected it in the year 2,000. These teachers have been labeled “false prophets”, and it has been said by some that their books should be discarded completely because of this. We will look further into these concepts, making some date adjustments based upon the probability that Jesus was actually born on the year 2 BC or 4BC. If this were so, then the Millennium would have started 2,000 years later in late 1996 or 1998.

As far as what is written in the Bible about this 1,000 year period, all references are found in the Book of Revelation, chapters 19 and 20 only. Some have thought that the Book of Revelation is spurious because the 1,000 year period is not witnessed elsewhere in the Bible, in those words. As there is no actual mention elsewhere, preachers speak about “God’s Sabbatical Principle” to accommodate this. At present we will not examine the 1260, 1290, 1335 and 2300 day prophecies, because that is another issue.

## THE POPULAR TEACHING.

The popular concept is that the Millennium would start with “a hiss and a roar” sort of thing with great signs in the skies. Jesus is supposed to appear with power and great glory at the start of the Millennium, and to rule with a rod of iron for 1,000 years. The church view is that the supposed “Millennial Rule” is to be 1,000 years of peace (and plenty). These things are contested in this paper.

But wait a little – is the entry into the Millennium period to be a spectacular event with great signs in the skys? The great happening of the First Advent almost seemed to be a non-event as far as the local population was concerned. An announcement was made to some shepherds. A baby was born in a manger. Mary and Joseph and their relatives knew about it, as did Simeon, Anna and Zecharias. The magi or “wise men” also knew from the stars, but it took them two years to travel from where they were in the West to Palestine where they had seen the star in their East. But as far as the local general population was concerned, nothing significant had happened. The Chief Priests had some idea that the Advent might happen according to prophecy, but they were not certain as they had seen nothing.

*John 1:19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith I am not. Art thou that prophet? And he answered, No.*

As far as the world outside of Palestine was concerned, nothing spectacular happened there either.

Jesus said that the Kingdom would not come with observation.

*Luke 17:20-21 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.*

The word for “observation” only occurs once in the Greek, so there is no other verse with this word in it to make a comparison with to get more meaning. Thayer’s Lexicon gives, “*In such a manner as can be watched with the eyes, i.e., in a visible manner*”.

Jesus was already here in the First Advent when he answered the Pharisees’ question. The phrase “*the Kingdom of God cometh*” is in the Present tense. The “*the kingdom of God is within you*” is also Present tense. The latter verse switches to the future tense, in “*neither shall they say*”, and the next two verbs are Aorist in tense. This could be taken to read that the fact of His coming without being generally visible is always true. Yes, as far as the shepherds were concerned, the “*glory of the Lord shone round about them*”, but as far as others were concerned, nothing was manifestly visible. The start of the Millennium may be no different. The “big bang” may not be at the start.

When we continue on in Luke 17, we see what Jesus said to his disciples about this:

*Luke 17:22-26 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, see there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.*

***But first*** must he suffer many things, and be rejected of this generation. And as it was in the days of Noe, so shall it be also in the days of the Son of man.

Here Jesus is pointing to something ahead. Jesus speaks about “*One of the days [plural] of the Son of Man*”, and this appears to mean the Second Advent, the first “day” having been the First Advent. But it may also have to do with a period of time. Jesus says the days will come when there will be these “fireworks” in the sky, but first He must suffer rejection by His people. But does He say there will be a spectacular event at the start of the Millennium? No, He said it would be in, “*as in the days of Noah*”!

Jesus likened His coming to the days of Noah and of Lot. The time of judgment upon the pre-flood world had already been determined, before the flood came. When the ark door was shut it was too late for those outside to escape the judgment by water when the rain started. Likewise the “door” will be shut before the judgment by fire. Those of God’s people who are calling on the name of the Lord at that time will be saved.

This passage in Luke goes on to say:

*Luke 17:26-30 And as it was in the days of Noe, [Noah] so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they*

*drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.*

Jesus does not say anything about His coming in glory being at the commencement of the Millennium. The Kingdom is set up, as Daniel indicates:

*Dan 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*

But every enemy is not yet destroyed.

But back to Noah's time; God had determined judgment upon the wicked in the days of Noah, but that judgment did not come until the Ark was completed. Then it rained forty days and forty nights. The waters "*prevailed upon the earth an hundred and fifty days*". Then there was another forty days before Noah opened a window and sent out the raven and the dove over another twenty one day period. Sodom was likewise wicked, but judgment was not immediate. Noah's action was that he "*prepared an ark to the saving of his house*"-[Heb. 11:7]. All the "heroes of faith" were concerned for their own family's preservation. In Lot's case, he was warned about judgment having been appointed, and he got out of Sodom before the fireworks started.

But the day of judgment will come:

*2 Peter 3:9-10 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*

The thief in the night does not come with outward observation. Thus the "great noise" does not have to be at the start of the Millennium! If the "Day of the Lord" is a period, then somewhere in that period, or at the end of it, the heavens [plural] will pass away.

The prophet Zechariah tells us that the Lord's appearance happens when judgment has been carried out upon Jerusalem. Here we have the phrase "*the day of the Lord*" again, and the time is when all nations are gathered against Jerusalem, and this is concurrent with the time following the loosing of "Satan" **after** the 1,000 years.

*Zechariah 14:1 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the **mount of Olives**, which is before Jerusalem on the east, and the **mount of Olives** shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half **of** the mountain shall remove toward the north, and half **of** it toward the south.*

After this is when Jesus stands upon the Mount of Olives. It is after the one thousand years.

### **THE RESTORATION OF THE KINGDOM TO ISRAEL IS PROGRESSIVE.**

There are reasons why the Second Coming of Jesus in power and great glory will not occur until later in the Millennium, or at the end of it. When people talk about "*the*

one thousand year reign of Christ”, they think in terms of absolute authority, but this is not so. A king can reign but still have to fight active enemies. Kings go out to war, and they do it at given times –[2 Sam 11:1].

*1 Cor. 15:24. Then cometh the end, [telos] when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.*

To have absolute authority, every one of these enemies must be destroyed. This is presented as being a long-term process. The “end” does not come until all opposition in the form of “authority and power” is put down over this period. The very last enemy put down is stated to be death. In the reign of Jesus there is death until that “last enemy” is destroyed. If this is millennial, then there is still death during the millennium. Because death brings tears, the “*God shall wipe away all tears from their eyes*” must be at the time when that last enemy has been destroyed. This is the time when “*then cometh the end*” applies.

The phrase “*the end come*” is found elsewhere. Speaking about the end of the age Jesus told His disciples:

*Matthew 24:3-13 And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall **the end** come.*

This passage is not commonly thought of as being what immediately precedes the end of the age. It is not usually thought of in millennial terms, but Jesus was answering the disciple’s question about the end of the age, when they asked, “*Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world =[age]?*” This is a well known passage, but it does not depict a millennial period of peace and plenty at all! It is the time of an endurance testing time for God’s elect!

#### **DEATH PREVAILS UNTIL THE RESURRECTION AT THE “LAST TRUMP”.**

*1 Cor 15:52 In a moment, in the twinkling of an eye, **at the last trump**: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*

We are not told that this “twinkling of the eye” is at the start of the Millennium. The “last trumpet” is preceded by six other trumpets, none of which have anything like peace and plenty. The “last trump” connects with the resurrection of the righteous dead, as this verse says. It is when death is destroyed, and thus is not at the beginning of the millennium.

*Matt. 24: 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*

*1 Thess. 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:*

People who believe that somehow there is a “rapture” before the other six trumpets have sounded do not read and understand that there is a resurrection of the “dead in Christ” at the “last trump”.

Before then what happens in the time of the six trumps? Read it and beware.

*Psalm 110:5-7 The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.*

*Isaiah 66:13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies. For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.*

Here God’s people are to be comforted in Jerusalem [millennial] when the Lord comes with His chariots of fire. The Promised Land has to be prepared first to be without an inhabitant before the gathering of Israel. Unless Hosea 4:3 is figurative, there is not even a fish left. Nuclear cleansing would do that. The Promised Land is first cleansed by fire, and by burying the dead bodies.

What happens to all these dead bodies? Could Jesus reign with all these dead bodies all about the Promised Land after the “day of His wrath”? That land has to be cleansed in all ways before Jesus could reign in and from it.

*Ezekiel 39:8-14 Behold, it is come, and it is done, saith the Lord GOD; this is the day whereof I have spoken. And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD. And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamongog. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.*

Those killed outside of the Promised Land are not buried

*Jeremiah 25:33 And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.*

It will take seven years for Israelites to burn all the weapons of war, and seven months to bury the dead bodies, that “*they may cleanse the land*”. Jesus is not going to occupy an unclean land. He cannot until the land is cleansed because He is subject to His own Law that insists that dead bodies defile the land. When an Israelite even touches a dead body that person becomes unclean and cannot come into God’s presence until cleansed. This process takes seven days each time. This applies to our Holy Jesus as well who cannot ever be thus made unholy. This is detailed further in Leviticus 21:10-12 about a High Priest going into a dead body because this would defile the sanctuary. Jesus is our High Priest, and this applies to Him.

*Numbers 19:11 He that toucheth the dead body of any man shall be unclean seven days.*

*Numbers 19:13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.*

*Numbers 19:16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.*  
Being unclean through touching dead bodies would prevent those doing the burying from knowing God’s presence.

Ezekiel chapter 39 details more about the seven months it will take to bury the bodies and cleanse the land, and when that has been finished, God says, “*In that day I shall be glorified*”. That is, He is glorified when the land has been cleansed.

*Ezekiel. 39:13 Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.*

This is the time when the Lord God will be glorified. It is after the great slaughter of “*the Mount of Esau*”-Obad. 1:9. These tares have then been burned.

It appears that it will take seven years to make the Land perfectly clean for Jesus to make His abode there, but when it happens that is the time when the desert will blossom as the rose.

*Isaiah 35:1 The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.*

This has absolutely nothing to do with the present State of Israel, of which the Encyclopedia Judaica says, “The Modern Jew is Edom”, and thus is not of the Promised Seed Isaac.

*Isaiah 35:22 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.*

When the Land is cleansed, this is the time when the “glory of the Lord” is seen [made visible]. It is the time when “*And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away*”- Verse 10.

## THE TABERNACLE OF DAVID.

*Acts 15:16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:*

After what?

*Amos 9:10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:*

What is left of “my people” after judgment is a small remnant. Isaiah agrees on that tabernacle:

*Isaiah 16:5 And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.*

This again gives us a perspective of when the Throne is established. There is first the judgment seat where the ‘sinners of my people’ are executed. That is the time period when God builds up the tabernacle of David. It is not at the beginning of the millennium.

Isaiah tells us more about the judgment on those Israelites who would not respond to God’s call.

*Isaiah 65:9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me. But ye are they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.*

Because the last enemy to be destroyed is death, we see there is progression in destroying other “enemies” first. This all takes one thousand years. Then “Satan” shall be loosed to encompass the “Beloved City”, but fire comes down from heaven and devours such adversaries. Within the City, with its twelve gates bearing the names of the Twelve Tribes of Israel, all are Israelites within who will be keeping the “Commandments” and be blessed by doing so. The promise:

*John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*

.... will be fulfilled.

## WHAT OCCUPIES GOD’S PEOPLE DURING THE MILLENNIUM?

We have seen that there are seven years occupied in burning instruments of warfare. So thus far every man is not just sitting under his vine and fig tree. This comes later.

*Micah 4: And they shall sit every man under his vine and **under his fig tree**; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.*

Look at the whole context.

*Micah 4:2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into*

*plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and **under his fig tree**; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.*

There is a time of activity before sitting under vines and fig trees before which, “*they shall beat their swords into plowshares, and their spears into pruninghooks*”. It is the period in which the righteous among God’s people are gathered back to the Land promised to Abraham.

*Micah 4:6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted.*

There is much the prophets of Israel tell us about the return of this remnant, and about their re-gathering to the land promised to the fathers [of Israel].

*Micah 4:7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.*

Isaiah tells us that this “year” is a time when God takes vengeance upon His enemies and also beautifies His people with the oil of joy and garments of praise.

*Isaiah 61:2-3 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.*

But, during this “planting” in the “appointed place”, there is building activity.

*Isaiah 61:4-8 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.*

Isaiah had earlier spoken of this building activity:

*Isaiah 58:12-14 And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.*

This is the time we are told to pray for when the Father’s will is done on earth by His remnant.

*Isaiah 58:13-14 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.*

There is much about this millennial building time and gathering of Israel activity.

*Psalm 147:1-3 Praise ye the LORD: for it is good to sing praises unto our God; for it is pleasant; and praise is comely. The LORD doth **build up** Jerusalem: He gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds.*

*Psalm 102:16-22 When the LORD shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the LORD. For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth; To hear the groaning of the prisoner; to loose those that are appointed to death; To declare the name of the LORD in Zion, and his praise in Jerusalem; When the people are gathered together, and the kingdoms, to serve the Lord.*

It is when God's people are gathered together, that the Lord appears in glory, not before that. Isaiah points out that the people of God will be building houses and planting vineyards at that time.

*Isaiah 65:17-23 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them.*

These millennium activities are the times "of the restitution of all things", but in-between are times of refreshing.

*Acts 3:19-21 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*

This is the time of the restitution of theocracy and the perfect state that existed before the fall of man. The word "restitution" has nothing to do with restitution activity between individuals, or of restoration between Israel and "The Gentiles", as some have suggested. It does not mean restitution by Israelites to God either.

### **THE START OF THE MILLENNIUM.**

Mention also has been made that the destruction of the enemies of God's people is progressive. The suggestion has been made that late 1996 or 1998 could have been the start of the Millennium. This is the period when negotiations started towards the signing of the World Trade Agreement which was completed in 1998. I can recall being warned in advance that something of great world-wide prophetic importance would happen on that date. Outwardly at that time I saw nothing, but the signing of the agreement did happen, as I later found. The subject of Revelation 18 includes the subject of Babylon's merchandizing and world trade which is what the World Trade Agreement is about. Quite

possibly the end of Babylon, as detailed in Revelation 18, starts at this time and falls completely “one hour” later-[fifteen years].

Concurrent with the signing of the World Trade Agreement, we have seen the start of an unprecedented and accelerating move towards the persecution of “Christians”, and moves against the teaching from the Bible. We are starting to see the public rejection of the name “Jesus”. We are seeing moves against white Caucasian people in general as being the supposed cause of inter-racial tensions. We are seeing statements such as the International Court of Justice saying that the Bible will have to be either modified or banned because it is racist! We can note that the list of merchandise listed in Revelation 18:11-13 ends with, “*slaves and souls of men*”. Peter also speaks about making merchandise of people:

*2 Peter 2:3 And through covetousness shall they with feigned words **make merchandise of you**: whose judgment now of a long time lingereth not, and their damnation slumbereth not.*

Yes, the time of the power of commercial and religious Babylon lasts just one prophetic hour. In this time Babylon makes war with the Lamb, but Babylon is overcome.

*Rev 17:12-14 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings **one hour** with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.*

Because chapter 19 indicates a sequence of events, it is after the end of what is symbolized as “Babylon” that we find:

*Rev.19:1-2 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.*

Judgment upon Babylon has been passed, but not executed. This voice is heard in heaven, but not yet on earth. Then comes the “Marriage supper of the Lamb”. It appears then, that it takes all the Millennium for the “wife” = “gune” to prepare herself – [Although the last verbs are aorist].

*Rev. 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.*

Then we have in sequence:

*Rev 19:11-16 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.*

This continues until Chapter 20.

This 20<sup>th</sup> chapter does not start with anything like, “*And after these things*” as does the 19<sup>th</sup> chapter. Thus the events of the first six verses may be concurrent with the previous chapter.

*Revelation 20:1-3 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.*

Thus this brings the time to the end of the millennium, after which we find:

*Revelation 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.*

Then we have the “Great White Throne” and the opening of the books, resurrection, the Second Death and the New Heaven and Earth. The locale is still on earth. The “New Heaven” is the “Third Heaven” that Paul had a preview of – [2 Cor. 12:2].

#### **“BUT OF THAT DAY AND HOUR KNOWETH NO MAN”.**

What has been written herein is written with the awareness that, “*But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only*”. What we are given is a sequence of events. These are a guide which gives an indication in the same way as when a fig tree starts to show its leaves as an indication that “*summer is nigh*”. Another doctrine that the sequence denies is that of the supposed “rapture”. There is no need to comment here because it could not fit into the sequence, and as Jesus also confirmed that it is the wicked who are separated from amongst the just.

*Mark 13:19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.*

Luke adds the following:

*Luke 21:25-28 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when*

*these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.*

Mark tells us that the gathering of the elect comes AFTER the visible seeing of the Son of Man coming in power and great glory. We are told so often that gathering is to the land promised to Abraham. This is why the popular theory about Israelites being presently gathered to the USA as the new Zion, is so false. It is also why the church concept of the gathering to the State of Israel is so wrong. Both theories are outside of the sequence Jesus gives.

A suggestion has been made of a date that could be the start of the Millennium. In considering a subject like this we need to be more careful how we use given words with what appear to be similar in meaning in English. There are different words for “end” such as:

1. *Telos*                    The point where something ceases to be.
2. *Sunteleia*                The process of bringing something to completion or climax
3. *Eschatos*                The utmost end of something like a day or period.

For instance, “*Sunteleia* = “end” occurs six times, as in:

*Heb. 9:26.*     *But now once in the Sunteleia (end) of the aionon (ages) hath he (Jesus) appeared to put away sin, by the sacrifice of himself.*

There are five other places where it has reference to a singular thing done within the period described as the end of the ages; as can be seen in *Matt. 13:39 +40+49; 24:3; and 28:20.*

Then there is the word “*therismos*” = “harvest” at the end of the age, where we can see that this is a period of time of which mention is made thirteen times:

*Matt 13:30*     *Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.*

Another difficulty is the word *Parousia* which is confused with Jesus’ return because it is mistranslated fourteen times. It means “presence”. The disciples asked, “What will be the *sign* of thy *Parousia* (presence) and the *Sunteleia* (end) of the *aion* (age)?” As an answer Jesus gave a sequence of events. Outside of this sequence, we can only be led astray. I have made these comments as a help to further studies.

It has been said, “*Standing at that point of time in a figure, John the Revelator still sees the end of time, the telos, as future. He is standing within the sunteleia, viewing the telos as still an unfulfilled prospect, howbeit one that is near at hand*”. The signs which Jesus gave were within the *sunteleia*, but did not mark the final *telos*, the *telos* of the *sunteleia*—the end of the end.

Thus ends my present musings on this subject.