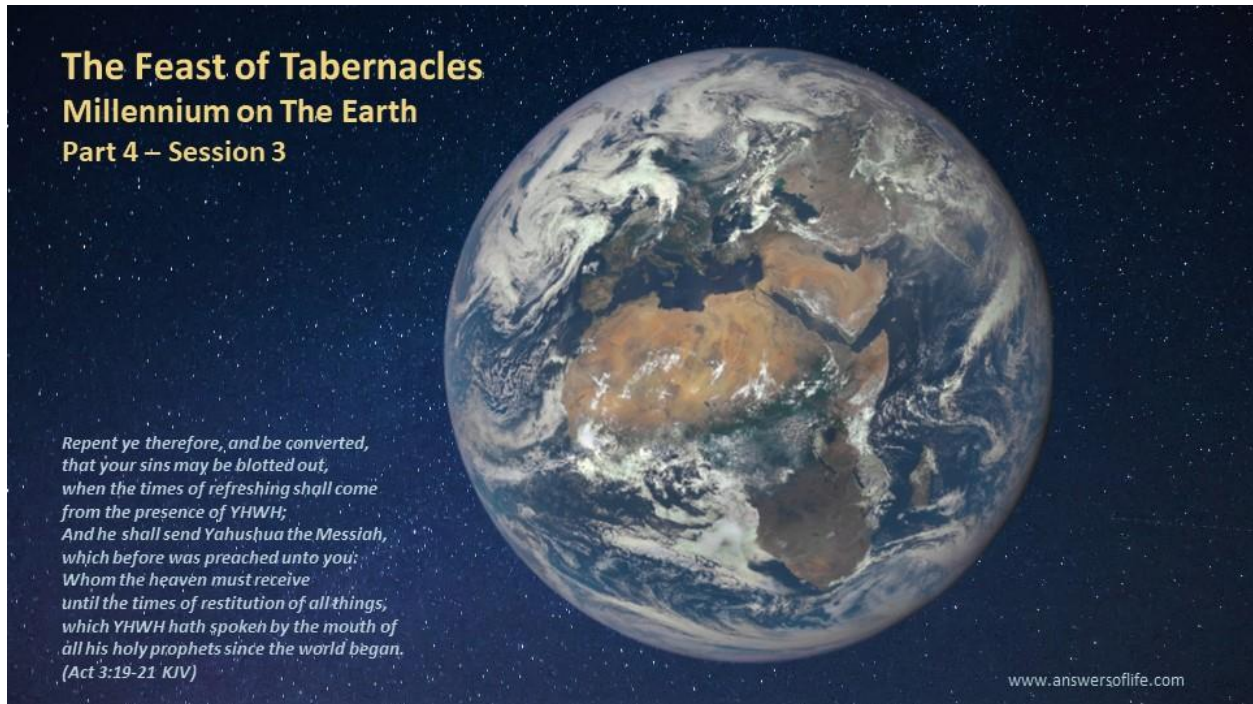


**The Feast of Tabernacles  
Millennium on the Earth  
Part Four Session Three**

Transcribed and edited from video

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The Feast of Tabernacles with the Millennium on this beautiful earth.

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

The times of refreshing is going to come, the restitution of all things is going to happen, and it is going to happen right here on this earth. We are in a series called the Feast of Tabernacles Part Four and this will be Session Three.

We started this series with Session One which should show you the differences between the amillennialism, premillennialism, and postmillennialism belief systems. It assumes at this point that you have seen that and if you haven't it is almost a must to get that foundation under your understanding before you proceed too much further. The rest of the presentation is based on the analysis that was done in Session One on these three types of millennial eschatology.

We looked at some of the questions that came out of Session One in Session Two. A couple of major questions ended up depending upon your belief system, is this millennium eschatology something that is literal or is it symbolic or figurative? We asked some questions that had to do with the different belief systems; and among them was this question: was the kingdom restored in the first century when Yahushua walked the earth? Depending upon your literal versus figurative understanding of the scriptures your answer could be quite different depending upon where your belief is.

The main item that we looked at in this last session was about the church and Israel. It turns out that amillennialism and postmillennialism have this as part of their belief in their analysis that the church replaces the blessings that Israel has been promised through Abraham in the Old Covenant. We looked at that in detail and we looked at the nature of the kingdom of YHWH, and if it is Allegorical. We also addressed some of the specifics of the literal versus figurative second coming.

In that session we ended up with a chart that compared and summarized these alternatives, and the answers to some of these questions. This time we are going to be in Session Three.



**Agenda**

- **Feast of Tabernacles**
  - Part 1 - Background, history, instructions
  - Part 2 - Historical Feasts of Tabernacles
  - Part 3 - David's throne restored
  - **Part 4 - Millennium on the Earth**
    - Session 1 – Millennium eschatology
      - \* Amillennialism, premillennialism, postmillennialism
    - Session 2 – Analysis of eschatological alternatives
      - \* Was kingdom of YHWH restored in 30 CE?
      - \* Did church replace Israel?
      - \* Is the Kingdom of YHWH an allegory?
      - \* Is the second coming literal or figurative?
    - **Session 3 – Millennial reign of Yahushua**
      - \* **Post apostolic traditions – Papias, Barnabas, Justin Martyr**
      - \* **Government structure, environment**
      - \* **Animal nature, kingdom blessings**
    - Session 4 – Millennium in Prophecy
      - \* Isa 61, Isa 62, Zec 14
      - \* Holiness permeates society
- **The 8<sup>th</sup> Day – A New Beginning**
  - Part 1 - Background, history, instructions
  - Part 2 - Yahushua - FOT and 8<sup>th</sup> day in 29 CE
  - Part 3 – Timeline - pre-millennium events, transition to early millennium
  - Part 4 – Timeline - millennium and post millennium events
  - Part 5 – Timeline – Shemini Atzeret, eternity

Session Three is the result of what we studied last time, and it will actually be centering on the eschatology that is called premillennialism because that is what seems to match up best in the

scriptures. This time we are going to look at the millennial reign of Yahushua, and actually, the rest of the presentation series this time and the fourth session we will focus on that.

We are going to interject some of the early apostolic traditions that I have uncovered in the research for this particular project. Among them will be Papias, Barnabas, and Justin Martyr, so we will start with that. The last half of the presentation will be about the government structure, the social economic environment that the millennial period will be bringing to the earth.

We will look at the nature of animals and how that is going to change as well as a variety of kingdom blessings that YHWH has promised. That is where we are going this time, and we will take a brief review of where we left off from last time. This has been a home based chart comparing the three major types of eschatological alternatives understanding that the second type was called premillennialism and that there were actually two subdivisions of premillennialism, one called dispensationalism and the other called historical.

**Review**

View	Amillennial	Premillennial Type 1 Dispensational	Premillennial Type 2 Historical	Postmillennial
The Millennium	A figurative number	A literal 1,000 year period	A literal 1,000 year period	A figurative number
Yahushua's reign	Reigns spiritually on a heavenly throne or reigns spiritually in the hearts of believers	Reigns literally in a kingdom on Earth after his Second Coming	Reigns literally in a kingdom on Earth after his Second Coming	Reigns spiritually in the hearts of believers, as gospel transforms nations of the Earth
Israel	The Church replaces the promises given to national Israel	Messiah reigns in Israel over a regathered Israel	Believers of all ages part of one group, revealed as body of Messiah	The Church replaces promises given to national Israel
Human History	Human history will get progressively worse, as the gospel reaches all nations	Human history will get progressively worse, as the gospel reaches all nations	Human history will get progressively worse, as the gospel reaches all nations	Human history will get progressively better, the nations eventually are transformed by Messiah's reign in society
Resurrections	One - the righteous and wicked at second coming of Messiah	Two or more – one or two for righteous before millennium, one general after millennium	Two – one for righteous before millennium, one general after millennium	One - the righteous and wicked at end of millennium

At the conclusion of the last session, we were able to see that there were some knockoffs in the amillennial and postmillennial eschatology's. As a result of looking into what the scriptures tell us, it seems as though the amillennial and postmillennial allegorical interpretations have some problems in alignment with the scriptures.

One of the problems is that Yahushua reigns from heaven versus he reigns from earth. We looked at all of that last time and again, if that is a new thought to you, you probably need to review the material before you go on much further.

**Review**

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Israel	<b>The Church replaces the promises given to national Israel</b>	Messiah reigns in Israel over a regathered Israel	Believers of all ages part of one group, revealed as body of Messiah	<b>The Church replaces promises given to national Israel</b>
Human History	Human history will get progressively worse, as the gospel reaches all nations	Human history will get progressively worse, as the gospel reaches all nations	Human history will get progressively worse, as the gospel reaches all nations	<b>Human history will get progressively better, the nations eventually are transformed by Messiah's reign in society</b>
Resurrections	One - the righteous and wicked at second coming of Messiah	Two or more – one or two for righteous before millennium, one general after millennium	Two – one for righteous before millennium, one general after millennium	One - the righteous and wicked at end of millennium

The big item that we discovered last time is that the church does not replace the promises given to Israel. The church in fact, is grafted on to the trunk of the tree. I compared it to using what is known today in mainstream Christianity as replacement theology or sometimes it is called supersessionism. Supersessionism is where the church supersedes Israel in the blessings and replaces the trunk of the tree with a New Testament. That doesn't line up well with what the scriptures say at all particularly Romans 9, 10 and 11. Again, if you haven't seen that, Romans 9, 10 and 11 are critical to your understanding of this replacement theology versus what I have labeled 'grafting theology'. I think it's easy to see when you give the writings of Paul in Romans 9 through 11, a complete examination, that grafting theology is what is clearly is taking place with the New Testament church, assembly or ecclesia.

We concluded with this chart and that put us in a position to say that what is left is premillennialism. We didn't have any serious knockoffs for either type, premillennialism in our analysis. We hold to type two, the historical premillennialism; it seems to line up more accurately and fully with the scripture so going forward starting now we will be looking at premillennial eschatology and at the historical view of it, particularly the literalness of it, a literal one thousand year period of government on this earth, a literal one thousand year

kingdom of YHWH with Yahushua reigning here on earth with kings and priests reigning here on earth. The church is grafted on to the trunk of the tree and the promises given to Israel are a part of that. We will see all of that continuing to develop when we look into the scriptures.

Review				
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### Post Apostolic Church Believed in Literal Millennium Traditions - 100 - 150 CE

- Various forms of chiliasm (millennialism) found in early Church <sup>From west (Rome) to east (Byzantine)</sup>
  - Messiah will return to earth and reign visibly for one thousand years
- Papias of Hierapolis <sup>C. 60 - 130 CE (N. of Laodicea)</sup>
  - Wrote of early oral traditions
  - Papias was a hearer of John and companion of Polycarp <sup>69 - 155 CE</sup>
  - Pericope Adulterae - Adulterous woman Joh 7:53 - 8:11
  - Only fragments available

With some of the research that I discovered from the early, in what would be post apostolic assemblies, believers, writers and apologists. After the apostles died starting around 100 to 150 CE, several of the elders and leaders of the new borne, New Testament church wrote about millennialism. It was sometimes referred to as 'chiliasm' which is Greek. 'Chilias' is a Greek word for one thousand so if you looked up the one thousand year millennium, one thousand

year reign on this earth you would find that the word thousand is chilia in the Greek. Chiliasm is another way of saying millennial and it is referenced to this historical premillennial in most circles.

What we find is that this chiliasm was found in the early church in the Roman Empire and I think what you see here was from the western end of the Roman Empire in Rome to the eastern end on Byzantium. These were actually the two main cities that ultimately were called east and west. The eastern and western division of the Roman Empire really didn't happen until the third century. The Roman Empire was a vast empire and Rome in the west had somewhat a different belief system in some cases than those in the east. Of course, this forms the basis ultimately for the division of what became mainstream Christianity, Eastern Orthodox and Western Orthodox.

In any case, this term 'chiliasm' is a reference to the Messiah who will return to the earth and reign visibly for one thousand years. It presupposes that there is a literal return to the earth and a literal reign of one thousand years.

The first person I want to look at is this fellow named Papias of Hierapolis. Papias lived and wrote around the end of the first century CE and is actually from this town of Hierapolis and if you look it up you will find that it is among the seven assemblies in Asia. Asia today from the perspective of the scriptures is really the land of Turkey. Hierapolis is just north of the assembly of Laodicea and Colace if you look on a map. Hierapolis is of that area. He wrote of early oral traditions, in other words, handed down traditions from the original apostles.

Papias is known to be a hearer, a student of John the apostle, the John that we know. Papias was also a companion of Polycarp who lived contemporary at about this same period of time in the first century CE. Papias is probably best known for his writing on the Pericope Adulterae which is this section in John chapters 7 and 8 about the woman that was caught in adultery and taken to Yahushua and Yahushua wrote in the sand and so forth. That account indecently, is probably out of place. When you research it you find the writings of Papias come into play and that the actual account appears in four different spots in the New Testament scriptures and one of them is in John. There are two different places in John it appears depending upon the manuscript and two places in Luke if my memory is correct.

In any case, you will run across him if you study into that. Unfortunately, only fragments are available of his writings. One of the fragments that was handed down through Polycarp to Irenaeus approximately a hundred years after the time of Papias, was this writing that was found in the writings of Irenaeus and his major writings were 'Against Heresies'. Here is what Irenaeus said about Papias although this was handed down. This is like a third hand account.

Quote by Papias handed down through Polycarp to his disciple Irenaeus <sup>c.180</sup> - "I shall not hesitate also to put into ordered form for you, along with the interpretations, everything I learned carefully in the past from the elders and noted down carefully, for the truth of which I vouch. For unlike most people I took no pleasure in those who told many different stories, but only in those who taught the truth. Nor did I take pleasure in those who reported their memory of someone else's commandments, but only in those who reported their memory of the commandments given by YHWH to the faith and proceeding from the Truth itself. And if by chance anyone who had been in attendance on the elders arrived, I made enquiries about the words of the elders - what Andrew or Peter had said, or Philip or Thomas or James or John or Matthew or any other of YHWH's disciples, and whatever Aristion and John the Elder <sup>John the Presbyter</sup>, YHWH's disciples, were saying. For I did not think that information from the books would profit me as much as information from a living and surviving voice" (Irenaeus, Against Heresies 5.33.4 and Eusebius, Hist. Eccl. 3.39.1)

There will be a millennium after the resurrection from the dead, when the personal reign of Messiah will be established on this earth" (Papias, Fragments, chapter 6)

I will note that John the Elder isn't the same as John the apostle, just by reading the context you can probably see that. John and James are addressed as disciples and then this John the Elder is addressed additionally.

This is what Papias wrote and it was handed down and Irenaeus is reporting it. This is like the method that Papias used, he wanted to have direct accounts and one of the direct accounts that we do have a fragment of is actually in this one verse sentence. Papias wrote that there will be a millennium after the resurrection from the dead, when the personal reign of Messiah will be established on this earth.

Clearly he is a premillennialist but you don't know the context of how he wrote this. I might mention context couple of times because it has been on my mind how important context is. You can't build a case based on a single sentence or verse, you need to get the context of what that verse is about. I'm heeding my own admonition by stating that this is just a single remnant verse but it says what it says and would seem to indicate that Papias is indeed a premill.

### **Post Apostolic Church Believed in Literal Millennium**

#### **Traditions - 100 - 150 CE**

- Papias of Hierapolis
  - Confirmed by Eusebius - opponent of chiliastic doctrine
  - Eusebius of Caesarea <sup>c. 320 CE</sup> comments

Eusebius was actually an opponent of this chiliastic doctrine, in other words, he was not a premill. Eusebius lived and wrote a couple of hundred years later, if you research this era of the early church you will find there were several Eusebius'. This is Eusebius of Caesarea who lived around 320 CE and he appears to be the main scribe at the Council of Nicaea in 325 with Emperor Constantine presiding. Here is what Eusebius wrote about Papias and tries to discredit what Papias says, even though he is admitting that he did say it.

- The same writer (that is to say, Papias of Hierapolis) gives also other accounts which he says came to him through unwritten tradition, certain strange parables and teachings of the Savior, and some other more mythical things. To these belong his statement that **there will be a period of some thousand years after the resurrection of the dead, and that the kingdom of Messiah will be set up in material form on this very earth.** I suppose he got those ideas through a misunderstanding of the apostolic accounts, not perceiving that the things said by then were spoken mystically in figures. For he appears to have been of very limited understand, as one can see from his discourses. But it was due to him that so **many of the Church Fathers after him adopted a like opinion**, urging in their own support the antiquity of the man; as for instance Irenaeus and any one else that may have proclaimed similar views. (Eusebius, The History of the Church, Book 3:39:11-13)
  - Decidedly majority view at that time
- Reference
  - Millennialism - Wikipedia  
<https://en.wikipedia.org/wiki/Millennialism>
  - Period ii.The Post-Apostolic Age: 100 A.D. 140 (Biblehub.com)  
[https://biblehub.com/library/ayer/a\\_source\\_book\\_for\\_ancient\\_church\\_history/period\\_ii\\_the\\_post-apostolic\\_age\\_.htm](https://biblehub.com/library/ayer/a_source_book_for_ancient_church_history/period_ii_the_post-apostolic_age_.htm)

Even though Eusebius is not an advocate of Papias, he is saying a lot of people believed what Papias had to say. It was decidedly in the first century when Papias wrote a majority opinion and understanding at that time. It's an interesting testimony from Eusebius, you can take that and contemplate what Eusebius is saying and decide for yourself. Again, we have to all do our own homework on these kinds of topics and search the records, the scriptures and what we can find historically and see whether these things are so.

### **Post Apostolic Church Believed in Literal Millennium Traditions - 100 - 150 CE**

- Epistle of Barnabas <sup>native of Cyprus</sup>
  - Written between 70 - 132 CE
  - Disputed authenticity



- Gospel of Barnabas and Acts of Barnabas unrelated - non-canonical, pseudepigraphical
- Complete text preserved in mid-4<sup>th</sup> century Codex Sinaiticus
- Attributed to Barnabas, the companion of Paul the Apostle, by Clement of Alexandria <sup>c. 150 - c. 215</sup> and Origen <sup>c. 184 - c. 253</sup> (The International Standard Bible Encyclopedia (Eerdmans 1979), Geoffrey W. Bromiley vol. 1, p. 206)
- Eusebius <sup>260/265 - 339/340 CE</sup>, excluded it from “the accepted books”, classifying it as among “rejected” or “spurious” writings
- Epistle of Barnabas supports 2<sup>nd</sup> century belief in premillennialism

Mealy, j. Webb (1992-01-01). After the Thousand Years: Resurrection and Judgment in Revelation 20, A&C Black. ISBN 978-1-85075-363-6

Ervin, Matthew Bryce (2017-03-28). One Thousand Years with Jesus: The coming Messianic Kingdom. Wipf and Stock Publishers. ISBN 978-1-5326-1072-1...”Epistle of Barnabas”

Barnabas has three writings accredited to him; the first one is the Epistle of Barnabas which is the one we are going to focus on. Incidentally, Barnabas was a native of Cyprus and this epistle appears to have been written in the same time as Papias fundamentally, and wrote sometime between 70 and 130 CE. The authenticity of it though is disputed when you start researching it, particularly the other two accounts that Barnabas is accredited with. The Gospel of Barnabas and the Acts of Barnabas have a lot of dispute associated with them. They are clearly unrelated to the epistle of Barnabas, they appear to be written in a different period of time and they are certainly non-canonical and pseudepigraphical.

However, the Epistle of Barnabas, just that one writing, has a real credit that goes with it and that credit is one of the oldest manuscripts that is known to contain the complete Greek version of the Old and New Testament. That is called the Codex Sinaiticus and it was about a 350 CE discovery and it has a complete text of Old and New Testament as well as the complete Epistle of Barnabas. We have a complete record of what this Epistle of Barnabas says in this Codex so it would seem to lend a lot of credibility to it and a lot of people have studied this historically.

Several of the early church patriarchs attributed this to Barnabas, the companion of Paul. Clement was one of them, Origen was another. Eusebius however, excluded the Epistle of Barnabas from what he called ‘the accepted books’, he classified it among the rejected or spurious writings. You see what Eusebius wrote about Papias, he probably had the same thinking about Barnabas. I didn’t find anything about that but this is the same Eusebius that I just mentioned, Eusebius of Caesarea regarding Papias.

A couple of contemporary research books that I found on the subject by Webb and Bryce supported that this was authentic and that Barnabas indeed is the author of this one work

called the 'Epistle of Barnabas'. Clearly the 'Gospel' and 'Acts of Barnabas' have some major problems when you look inside of them. They are much more easily disputed but the Epistle of Barnabas seems to have some credibility and voracity particularly because it is included in this Codex Sinaiticus.

Since we have the fullness of what Barnabas wrote and his full epistle, we are going to read chapter fifteen which has to do with subject of premillennialism. There are a couple of highlights as you read this; one of them is that Barnabas relates a day to a thousand years and that principal. When you read through this you can see that he is talking about six days associated with the time of man followed by a seventh day of rest which certainly would reference and be an illusion to the millennium followed by an eighth day which has to do with Shemini Atzaret or the Eighth Day and eternity.

People that understand YHWH's plan of salvation know his Holy Day cycle aligns up with the seven thousand year plan and a seventh year of millennial rest as well as an Eighth Day. We call it the Eighth Day assembly. When you read through this I think you will see the context of what we are talking about. I have read this a number of times as I prepared for this presentation and it is probably worth going through it on your own a couple of times to get the fullness of it. It's easy to find on the intranet, just Epistle of Barnabas chapter fifteen and you will come right to it.

- Epistle of Barnabas 15:1-9

Further, also, it is written concerning the Sabbath in the Decalogue which (YHWH) spoke, face to face, to Moses on Mount Sinai, "And sanctify ye the Sabbath of YHWH with clean hands and a pure heart. And he says in another place, "If my sons keep the Sabbath, then will I cause my mercy to rest upon them." The Sabbath is mentioned at the beginning of the creation (thus): "And Elohim made in six days the works of his hands, and made an end on the seventh day and rested on it, and sanctified it." Attend, my children, to the meaning of this expression, "He finished in six days." This implieth that YHWH will finish all things in six thousand years, for a **day is with Him a thousand years, and** he testifieth, saying, "Behold, to-day will be as a thousand years." Therefore, my children, in six days, that is, in six thousand years, all things will be finished. "And he rested on the seventh day." **This meaneth: when his Son, coming (again), shall destroy the time of the wicked man, and judge the unrighteous, and change the sun, and the moon, and the stars, then he truly rest on the seventh day.** Moreover, He says, "Thou shalt sanctify it with pure hands and a pure heart." If therefore, any one can now sanctify the day which Elohim hath sanctified, except he is pure in heart in all things, we are deceived.

- Second coming of Yahushua

- 7<sup>th</sup> day millennium reference

I think you see how this statement is an illusion to the return of Yahushua: “This meaneth: when his Son, coming (again), shall destroy the time of the wicked man, and judge the unrighteous, and change the sun, and the moon, and the stars, then he truly rest on the seventh day.” It references the seventh day millennium reference.

Continuing on Behold, therefore: certainly then one properly resting sanctifies it, when we ourselves, having received the promise, wickedness no longer existing, and all things having been made new by YHWH, shall be able to work righteousness. Then we shall be able to sanctify it, having been first sanctified ourselves. Further, He says to them, “Your new moons and your Sabbath I cannot endure” <sup>Isa 1:13</sup>. Ye perceive how He speaks: Your present Sabbaths are not acceptable to Me, but that is which I have made, (namely this) when, giving rest to all things, I shall make a beginning of **the eighth day, that is, a beginning of another world**. Wherefore, also, we keep the eighth day with joyfulness, the day also on which Yahushua rose again from the dead. And when He had manifested Himself, He ascended into the heavens.

- Greater context is Jewish anti-Messianic hypocrisy
  - Epistle pictures return of Yahushua and literal millennium <sup>premillennial view</sup> followed by eternity
  - Provides context for future Sabbath vs Sunday debate
  - Used by commentaries to promote 2<sup>nd</sup> century Sabbath change to Sunday
- Acts 20:7 - also used as proof text

When we look at this second part, there is one interjection that I would make and that is, it appears Barnabas in his epistle beyond this chapter fifteen, is largely addressing the hypocrisy of the Jews being anti-Messianic. Barnabas himself was a Levite as far as I can see; he was of Levitical background and knew the Jewish system and he was addressing the anti-Messianic hypocrisy in his greater writings.

This epistle in chapter fifteen pictures the return of Yahushua and the literal millennial period in what I would call a premillennial view followed by the eighth day or eternity. What is interesting about this is as the centuries moved on to the second and third and even up until today, these writings or epistle of Barnabas were used as the context for the future Sabbath versus Sunday debate. When you look at commentaries today you will see some of these sentences that I just wrote, I will call them verses, are used to promote the second century Sabbath change to Sunday. Again, what is the context of all of this? If you disregard the first half that you read and only look at the second half, you would probably make a conclusion like that.

This is something like taking Acts 20:7 where Paul came to town and it was the first day of the week and they broke bread. That scripture is also used as a proof text to say that it is the

Sabbath day, and also the first day of the week. People use that to say that the Sabbath day was changed from the seventh day to the first day. Never mind that if you look at the context of Acts chapter 20 you will see that just before this breaking of bread on the first day, Paul had just come from the Feast of Unleavened Bread. Just after this account where he broke bread on the first day he wants to get back to Jerusalem for Pentecost. I doubt that this was a change being made to the Sabbath day when Paul is keeping the other Holy Days on the schedule that the scriptures told him to keep it on. We have got to look at the context of all of this but I am just reporting what I see here. Barnabas is indeed used today as the context of scripture to make this change from the Sabbath or Saturday Sabbath to Sunday Sabbath.

### **Post Apostolic Church Believed in Literal Millennium Traditions - 100 - 150 CE**

The last detailed description I want to look at of one of the early church leaders is Justin Martyr. Again, in the early part of the second century Justin Martyr wrote a treatise called the Dialogue With Trypho, Martyr was a Jewish premillennialist and clearly so and by reading parts of these two chapters I think you will be able to see that.

- Justin Martyr <sup>100-165 CE</sup> Dialogue With Trypho <sup>c. 140 CE</sup>  
- Jewish Premillennialist

But I and others, who are right-minded Messianist on all points, are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built, adorned, and enlarged, as the prophets Ezekiel and Isaiah and others declare (Dialogue With Trypho, chapter 80)

Clearly he is stating his premillennial background.

And further, there was a certain man with us, whose name was John, one of the apostles of Messiah, who prophesied, by a revelation that was made to him, that those who believed in our Messiah would dwell a thousand years in Jerusalem; and that thereafter the general, and, in short, the eternal resurrection and judgment of all men would likewise take place (Dialogue With Trypho, chapter 81)

It is clear he is a premill. I think you could add to this a historical premill based on how they talk about the resurrection. The last individual is this apologist Lactantius. He is a couple of hundred years in the future around the second and third century. He as well as Eusebius of Caesarea was an advisor to Emperor Constantine I, so both of these guys were likely at the Counsel of Nicaea.

- Lactantius of North Africa <sup>250-330 CE</sup>
  - Advisor to Roman Emperor Constantine I
  - Wrote first systematic expression of Messianism called The Divine Institutes

But when the thousand years shall be completed, the world shall be renewed by Elohim, and the heavens shall be folded together, and the earth shall be changed <sup>Rev 6:14 - heaven departed as a scroll and mountains moved</sup>, and Elohim shall transform men into the similitude of angels, and they shall be white as snow; and they shall always be employed in the sight of the Almighty, and shall always be employed in the sight of the Almighty, and shall make offerings to their Master, and serve Him forever (The Divine Institutes, book 7, chapter 26)

This is clearly a premillennial perspective. Other notable premills that come out of the analysis of this is quite an interesting list spread across a wide geography and over several centuries in the early part of the church history.

- Other notable premillennialist
  - Clemet of Rome <sup>95 CE</sup>
  - Ignatius of Antioch, who is said to have been a disciple of Apostles John and Peter <sup>107 CE</sup>
  - Theophilus of Antioch <sup>115-181 CE</sup>
  - Melito, Bishop of Sardis <sup>170 CE</sup>
  - Clemens Alexandrinus, who was a contemporary of Justin Martyr <sup>c. 140 CE</sup>
  - Hippolytus, a disciple of Irenaeus <sup>230 CE</sup>
  - Victorinus, Bishop of Pettau <sup>303 CE</sup>
  - Methodius, Bishop of Tyre <sup>311 CE</sup>

This is quite a known long list, and I guess that is what Eusebius was referring to. The early track of this goes back to Papias who was respected so there are quite a number of people that followed along in his eschatology of end time events. The last item that I want to go into is a contemporary book that I discovered by a man named Schaff who is a noted, talks about his belief system being a postmill in his book.

### **Post Apostolic Church Believed in Literal Millennium Summary**

- Philip Schaff - dean of American church historians
- A Postmillennialist

Philip Schaff is a historian who looked at the early church history. Look what he has to say about the eschatological perspective during this period of time. Ante-Nicene age means that it

is the age before the Counsel of Nicaea. He is saying that this is in the first three centuries CE. Millenarianism is another name for the historic premillennialism.

The most striking point in the eschatology of the ante-Nicene age is the prominent chiliasm, or millenarianism, that is the belief of a visible reign of Messiah in glory on earth with the risen saints for a thousand years, before the general resurrection and judgment. It was indeed not the doctrine of the church embodied in any creed or form of devotion, but a widely current opinion of distinguished teachers, such as Barnabas, Papias, Justin Martyr, Irenaeus, Tertullian, Methodius, and Lactantius.

(Philip Schaff, History of the Christian Church, VIII vols, Grand Rapids: Eerdmans Publishing Company, 1973, vol. II, p. 614)

It is amazing to see this from a writing from somebody that has done research on it from a different perspective. Particularly somebody that is a postmill writing about that it was really a premill belief system in the first few centuries, so what happened with all of this? We have what appear to be the traditions that were handed down from the early apostles to the early writers that appeared to be premillennial viewpoints. Well, there was allegory starting to develop early on in the first, second, and third centuries. That advanced to the time to a guy named Augustine of Hippo who happened to be the right theologian, writer, and an apologist at the right point in time to put all of this together.

- Enter Augustine of Hippo 354-430 CE
  - Allegorical ecclesiology dominates
- Reference:

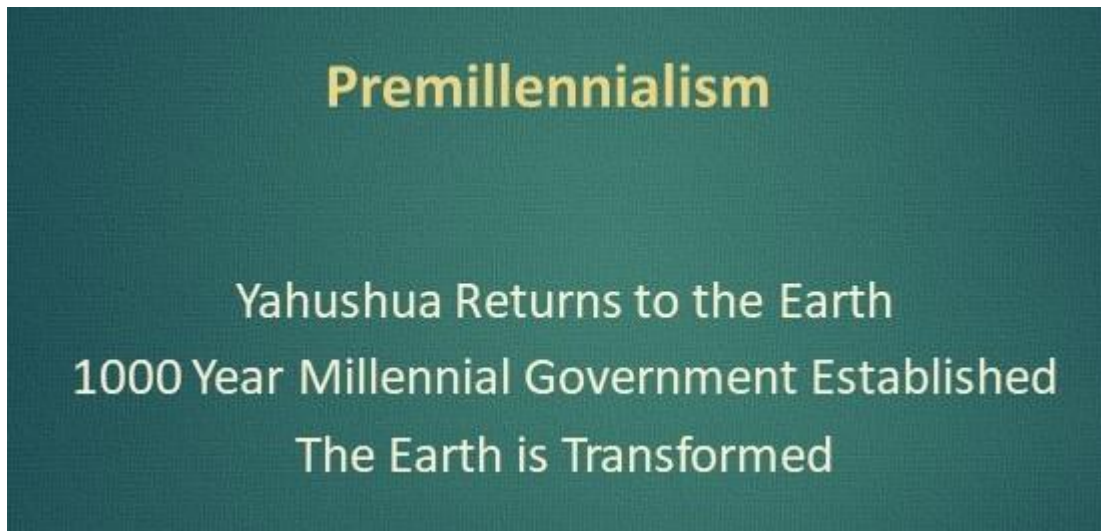
[A Brief History of Early Premillennialism \(liberty.edu\)](#) Thomas D. Ice Liberty University, [tdice@liberty.edu](mailto:tdice@liberty.edu)

[https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1021&context=pretrib\\_arch](https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1021&context=pretrib_arch)

Augustine was an allegorical analyst, he liked to look at the scriptures and eschatology and ecclesiology from an allegorical lens. Everything that you see from Augustine on starts to dominate with Augustine's writings, he was well respected, had a good writing style that people respected. It was thought that he was really writing about the truth and wrote from an allegorical lens that has clearly permeated the early Roman Church from the time starting with the Council of Nicaea and Emperor Constantine.

Augustine wrote and lived just a little after that so the timing of all of this comes together for the church to start accepting the allegorical views rather than the literal. I think that is what happened up until this day, the majority of mainstream Christianity venerates the writings of

Augustine even to today. Yes, Augustine had some amazing insights into the scriptures but he was also not literal in his interpretation, he was allegorical.



That background takes us to the rest of this presentation. We are going to be talking about premillennialism. It will be focused on the historical premillennialism specifically and I think you will see touches of that as we go through. The rest of the presentation and ongoing will be focused on different attributes of historical premillennialism.

Yahushua is going to return to the earth, we will look at that and the thousand year millennial government that is going to be established and some of its characteristics and how the earth is going to be transformed. That is where we are heading next and will start with the millennial reign of Messiah.

### **Millennial Reign of Messiah**

- Solomon's kingdom blessings - implied metaphor of literal millennium

We see Psalms 72 is an interesting Psalm to read and look at. It is written from the perspective that it is about Solomon's kingdom blessings. I think when you read it you will see the implied metaphor of the literal millennium that is also imbedded in it. When we take a look at this, there are a couple of questions that come up right at the beginning in who wrote it. It appears that David wrote it but it isn't conclusive; I think when we get to the last verse you will see why it is strongly thought that by most that study it that David wrote it, but I don't know if he would have had to. There is controversy just about every page in the scripture but this happens to be one. Take a look at what it says and listen to the words that are written. This is for Solomon and it is how it starts so look at the Masoretic Text

By David? For Solomon <sup>H8010=sheomah=peaceful, safe</sup> Give the king thy judgments, O Elohim, and thy righteousness unto the king's son.

I wrote the question 'by David'? Here is the body of the Psalm

***He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.***

This rings to me of Luke 4:18 when Yahushua was reading Isaiah 61.

*They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.*

*Yea, all kings shall fall down before him: all nations shall serve him. **For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence:** and precious shall their blood be in his sight. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. **His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.** Blessed be YHWH Elohim, the Elohim of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; amein, and amein. The prayers of David the son of Jesse are ended.*  
(Psa 72:11-20 RNKJV)

Blessings that flow from righteousness of YHWH's theocratic rule  
Reigning in righteousness and peace on behalf of the oppressed  
Prototype of millennial reign of Yahushua

I think that is a conclusion for the previous section of Psalms but the previous section ends with this Psalm 72. It appears that David wrote this and is a prayer, a request for a blessing on Solomon and his kingdom that he will inherit when David dies. There are a couple of points



about this. Notice that it's blessings that flow from righteousness of YHWH's theocratic rule, so Solomon is a type, a forward pointer of the millennial period that probably wasn't even thought about by David at this point in time. He was thinking about Solomon's reign as perhaps bringing in 'the millennium' or this period of righteousness. Of course, it may have turned out that there would have been ultimate time of restoration and peace if Solomon wouldn't have fallen away.

Unfortunately Solomon didn't end well, he had foreign wives that took his heart and he started worshipping Baal and the scriptures say that he even made groves in the high places across from the Temple on what would appear to be the Mount of Olives. Solomon didn't end well, he started well and he had quite a career as the king, but these blessings are to flow from a theocratic rule. I see this as future pointing, certainly reigning in righteousness and peace on the behalf of the oppressed is a theme of the millennium.

*"His name shall endure for ever: his name shall be continued as long as the sun."* is certainly a prototype perspective of the millennial reign of Yahushua. Yes, it is being talked about as Solomon here but you surely must see the reference and the forward pointer to Yahushua.

With that background in Psalms we need to talk about the mountain of YHWH, this has to do with the millennial reign of Yahushua on this earth. What is the mountain of YHWH? We see some scriptures about this. The first order that I will mention is as we read this in Isaiah I want you to notice how the Torah becomes fundamental for this society.

## Millennial Reign of Messiah

### The Mountain of YHWH

- Torah becomes fundamental for society

*The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the **mountain of YHWH's house** <sup>H1004=bayith=house, palace, temple</sup> shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the **mountain of YHWH**, to the **house** <sup>H1004=same</sup> of the Elohim of Jacob; and **he will teach us of his ways**, and we will walk in his paths: **for out of Zion shall go forth the law** <sup>Torah</sup>, and the **word of YHWH from Jerusalem**. And he shall judge among the nations, and shall rebuke many people: and they shall **beat their swords into plowshares, and their spears into pruninghooks**: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob <sup>renamed Israel</sup>, come ye, and **let us walk in the light of YHWH**.  
(Isa 2:1-5 RNKJV)*

As I read that, when I first put the scripture in place, I thought of this scripture in John 8.

*Then spake Yahushua again unto them, saying, **I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.** (Joh 8:12 RNKJV)*

By the way, when did he say that? He said it at the Feast of Tabernacles that he was at in what likely was 29 CE, the year before, the six months before the Passover when he was crucified and he said he was the light of the world. Of course the light of the world has an interesting reference because they had four menorahs in the women's court that they were lighting and people were used to seeing all of that. Yahushua comes and says he is the light of the world. If you were there, you would probably think that the menorahs were the lights. No, Yahushua said "I am the light of the world". We have studied that in some amount of detail, there is a couple of sessions of presentations if that peaks your interest. In the session called Yahushua and the Feast of Tabernacles and the Eighth Day, you can find it on the [answersoflife.com](http://answersoflife.com) website.

The mountain of YHWH that is being talked about here, you see that in a number of places in the scriptures, is really a reference to the governing authority. As we look into this the governing authority is yes he is King of Kings and Master of Masters, but his governing authority is going to include what we would think of today as the three comprehensive areas of governance, which would include the executive, legislative and judicial branches of authority.

Yahushua is going to bring all of that when he comes, and that's part of the mountain of YHWH. I mentioned that the Torah, the law, goes out from Zion and the Word of YHWH from Jerusalem. Jerusalem is going to be the centerpiece as it is today of the world but people don't recognize it. The law still goes forth from Jerusalem today and that is one of the reasons that when you research the calendar that it is important to know where the calendar starts from. When you find out that the law goes forth from Jerusalem, well, that would be where the calendar would start from also when we start looking for the new moon.

Jerusalem is headquarters today but it isn't recognized by very many people. Notice also that there is an educational focus in this scripture, "**he will teach us of his ways**", people don't want to be taught today; we invite people for Bible Study almost every time we have a discussion about a Bible subject, but when we invite people to come and participate, they don't want to come. One person told me that they had to go build a fence, another said they had to go shopping.

Education will become the focus of the millennium, people will want to learn, and will be asking to be taught rather than rejecting it.

The agrarian economy is going to replace the military enabled economy that we have today so beating their swords into plow shares, taking their tanks and bazookas and making them into farming implements will be the order of the day.

## Millennial Reign of Messiah

### The Mountain of YHWH

- Kingdom blessings for Israel realized - prominent government presence
- Gentile nations attracted to Jerusalem

*But in the last days it shall come to pass, that the mountain of the **house** <sup>H1004=bayith=house, palace, temple</sup> of YHWH shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And **many nations shall come**, and say, Come, and let us go up to the mountain of YHWH, and to the **house** <sup>H1004=bayith=house,</sup> of the Elohim of Jacob;*

That will probably be the Temple, a major structure where the law will go forth from.

*and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion <sup>as it says in Isaiah</sup>, and the word of YHWH from Jerusalem. And he shall judge among many people, and **rebuke** <sup>H3198=correct, reason, reprove</sup> **strong nations afar off** <sup>lacking instruction,</sup>*

What is insinuated here is not necessarily to put down, the word rebuke has a harsh connotation to it but it means help people understand. The biggest part of the problem with worship to YHWH today is that people haven't been taught properly. They have been taught incorrectly by theologians that don't understand the scriptures and reject what the scriptures say in lieu of what is favored in some seminaries that they learned from. Also, the Augustine allegorical perspective has really permeated the belief system of many groups and churches in the world today.

*and they <sup>the strong nations</sup> shall beat their swords into plowshares... 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 YHWH of hosts hath spoken it. For all people will walk every one in the name of his Elohim <sup>for all other nations shall walk everyone in his own way - LXX (refer to Micah's day</sup>, and **we will walk in the name of YHWH our Elohim for ever and ever**. In that day, saith YHWH, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; And I will make her that halted a remnant, and her that was cast far off a strong nation: and YHWH shall reign over them in mount Zion from henceforth, even for ever. (Mic 4:1-7 RNKJV)*

- Abundant and fruitful living standard

People that have hard beginnings today are going to have great futures in the millennium tomorrow. The center of this scripture in Micah says forever. So right in the middle we see that every man is going to have his own fig tree, it is a time of abundance, and none shall make

them afraid and YHWH has spoken it, and then all of a sudden we see “for all people will walk everyone in the name of his Elohim, but we will walk in the name of our Elohim”. It sounds as if there are a lot of people not walking in the truth here.

I think what is going on when you look at this, this is somewhat an insertion of the way things used to be, the people didn't walk according to the proper path of Yahushua but we will walk in the name forever and ever. When you look at an alternative translation of this, we see that the Septuagint says “For all other nations shall walk everyone in his own way.” The commentaries seem to lean on that this is a reference to Micah's day, people walking in their own way versus walking in the way during the millennium. It is somewhat an awkward clumsy translation I think is what it boils down to. It's something that caught my attention and I thought I would just comment on.

Also we see that there is going to be abundant and fruitful living standard, agriculture is going to flourish. There is a universal reverence and worship, “We will walk in the name of our Elohim forever and ever.”

- Universal reverence and worship

When Yahushua was in the Synagogue in Nazareth he talked about who he is. He said:

*The Spirit of YHWH is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, (Luk 4:18 RNKJV)*

Yahushua could be reading this to dumbfounded faces out in the audience. They might be wondering who he is. These sentences are all characteristics of Yahushua that he himself is talking about in quoting what is in Isaiah chapter 61.

- New covenant fully established with the house of Israel

It is actually established now but it hasn't come to its fullness. Jeremiah 31 we see this, and it is a common scripture that a lot of people know because it says:

*Behold, the days come, saith YHWH, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although **I was an husband** <sup>H1166=baal=master</sup> **unto them**, saith YHWH: But this shall be the covenant that I will make with the house of Israel; After those days, saith YHWH, I will put my law in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know YHWH: for they*

*shall all know me, from the least of them unto the greatest of them, saith YHWH; for I will forgive their iniquity, and I will remember their sin no more. Thus saith YHWH, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; YHWH of hosts is his name: (Jer 31:31-35 RNKJV)*

YHWH of hosts is His name, HalleluYah. First I want to address this verse that says “my covenant they brake, although I was an husband<sup>H1166=baal=master</sup> unto them”, again, this the Masoretic Text version of this. I don’t think this is a wrong translation or anything like that but what he is getting at here is that they had a covenant, a symbiotic mutual relationship with the covenant like a husband and a wife would have. The Israelites broke their part of it and Yahushua is saying that he thought they had that kind of a relationship.

The covenant itself is not a marriage covenant though but there are some groups that like to try to bring that forward. I will show you where this scripture is quoted in Jeremiah 31. It’s interesting that it is quoted twice in Hebrews, once in chapter 8 and once in chapter 10. This is the chapter 8 quote which is out of Jeremiah 31:

*For finding fault with them, he saith, Behold, the days come, saith YHWH, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith YHWH. (Heb 8:8-9 RNKJV)*

It doesn’t say I’m not their husband, it says “I regarded them not” and when you compare this to the Septuagint rendering of Jeremiah 31 it matches up perfectly, in other words Hebrews 8, and for that matter, the entirety of the new covenant when the old covenant or Tanakh is quoted, the quote is out of the Septuagint, not out of the Masoretic Text. The Masoretic Text wasn’t written at that point in time. That is sometimes hard for people to understand that but here is one of the great proofs of it in Hebrews 8 being quoted from Jeremiah 31 because it says:

*Behold, the days come, saith YHWH, when I will make a new covenant with the house of Israel, and with the house of Juda: not according to the covenant which I made with their fathers in the day when I took hold of their hand to bring them out of the land of Egypt; for they abode not in my covenant, and I disregarded them, saith YHWH. (Jer 31:31-32 Brenton)*

That is what the Septuagint says for Jeremiah 31:31-32. It is the same as what is quoted in Hebrews 8: 8-9, not what is quoted in the Masoretic Text, that I was a husband, or a Baal to

them. You can study that out on your own; I just wanted to bring it up because sometimes people like to make a case out of this Masoretic Text 'husband' reference.

- Jerusalem is sanctified - never again forsaken or destroyed continues on in Jeremiah

*Behold, the days come, saith YHWH, that the city shall be built to YHWH from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto YHWH; it shall not be plucked up, nor thrown down any more for ever. (Jer 31:38-40 RNKJV)*

Jerusalem is being sanctified and made holy.

- Jacob is going to reconciled to YHWH

*And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. **The meek** also shall increase their joy in YHWH, and **the poor** among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, **and all that watch for iniquity are cut off**: That make a man an offender for a word, and lay a snare for him that **reproveth** <sup>H319-to be correct, argue</sup> **in the gate**, and **turn aside the just for a thing of nought**. Therefore thus saith YHWH, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the Elohim of Israel. They also that erred <sup>H8582=vacillate, go astray, deceive</sup> **in spirit shall come to understanding**, and they that murmured <sup>H7279=to grumble, rebel</sup> **shall learn doctrine.** (Isa 29:18-24 RNKJV)*

People are going to change their way of learning. Obviously it is stating that people have erred. Do we have people that vacillate today and have been led astray by false doctrine? Have they been deceived by false teachers? Do we have people that grumble and rebel against good doctrine and teachings? Absolutely, that is going to be straightened out.

The Message Bible has an interesting way of stating the middle section of verses in this.

*For there'll be no more gangs on the street. Cynical scoffers will be an extinct species. Those who never missed a chance to hurt or demean will never be heard of again: Gone the people who corrupted the courts, gone the people who cheated the poor, gone the people who victimized the innocent. (Isa 29:20-21 MSG)*

It reminds me of when we talk about the meek and the poor that is referenced in this scripture, the Beatitudes at the Sermon on the Mount that Yahushua spoke about, he said:

*Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. (Mat 5:3-5 KJV)*

The meek inherit the earth is what this says. It ought to be pretty straightforward right from the mouth of Yahushua.

This ruthless behavior that is part of Isaiah 29 is going to be rejected and turned away in the millennial period. I think it's interesting that this section in the middle that says: "*That make a man an offender for a word, and lay a snare for him that reproveth* <sup>H319-to be correct, argue</sup> *in the gate*", this statement is talking about somebody that likes to argue. We have people that like to take up an argument in about any subject that you want. People want to say that you are wrong and I'm right. Effectively what this generates in society today is lawsuits so people sue one another for 'right and wrong' opinions. **Lawsuits are going to be discontinued**, there won't be lawsuits anymore. "*Turn aside the just for a thing of nought*, means gratitude for the justice system, that is going to be eliminated, there isn't going to be the need to pay for the right answer, even though it's a lie.

Now we will look at the government structure. We have looked at the kingdom of YHWH and the total government picture; let's take a look at some of the specifics.

### **Millennial Government Structure**

- Original plan - first born

The original plan was intended to be implemented with the Israelites that left Egypt. We know that because of Exodus 19 tells us that.

*Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people....And ye shall be unto me **a kingdom of priests, and an holy nation**. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which YHWH commanded him. (Exo 19:5-7 KJV)*

What did the people say? They said we will do all of these things, yes we will. Did they? No. Almost immediately they made another idol.

However, the New Testament saints are also going to be first born. We have the original plan of first born and they were outsourced by the way. This first born in this original version one of

the covenant at Mount Sinai was changed in Numbers chapter 3 and the first born were outsourced to the Levites because they were the only ones that didn't participate in the building of the golden idol. That changed the optics of the whole system that YHWH had in mind. We ended up with a Levitical system, a temporary system with shadows of things to come.

- **New testament saints - first born**

We now have a new covenant though, thanks to Yahushua's sacrifice for us. The first born are now again a chosen generation.

*But ye are a chosen generation, **a royal priesthood, an holy nation**, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of YHWH: which had not obtained mercy, but now have obtained mercy. (1Pe 2:9-10 KJV)*

The system has come full circle if you think about what has happened.

- Many kings and priests in the millennium

Revelation 1 says, and this is from writing by John, and of course this is inspired through Yahushua to John:

*John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Yahushua Messiah, who is the faithful witness, and the first begotten of the dead, and the prince <sup>G758=first in rank or power, ruler</sup> of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath **made us kings and priests** unto YHWH and his Father; to him be glory and dominion for ever and ever. Amen. (Rev 1:4-6 KJV)*

If there is a first prince, that must mean there is going to be a second, third and fourth. The 'us' here are the new testament saints, both the dead and the living that are going to be resurrected. That is going to be an innumerable multitude in addition to a hundred and forty four thousand, as Revelation says.

Revelation 5 amplifies this point:

*And hast made us unto our Elohim **kings and priests**: and we shall reign on the earth. (Rev 5:10 KJV)*

There are going to be kings and priests in the millennium and where are they going to reign? It says "we shall reign on the earth".



- Original 12 disciples

The original twelve disciples have their name as foundation stones in what will be the New Jerusalem. It must be that they are significant in the foundation of the millennial system, but they are certainly foundational in the new heaven and new earth that is talked about here in this scripture.

*And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. (Rev 21:14 KJV)*

It would be a 'wow' to have your name as one of the twelve foundation stones in the eternal kingdom of YHWH that is coming down, a new heaven and a new earth, what a blessing it is for them.

### Millennial Government Structure

We will spend a few minutes on this subject of King David. Is he going to be a part of the ruling structure in the millennium?

- King David or his seed Yahushua?  
We can easily see that Yahushua is king of kings, but there are other kings and priests that we just read about.
- Or both? FOT Pt 3 David's Throne Restored  
Part Three preceded this millennial agenda was titled David's Throne Restored so if you want the details of this, there is a more in-depth study about it. We will highlight some of the parts of David's throne being restored.
- Literal or figurative?  
I think we will see that it is literal

*Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith YHWH of hosts, that I will break his <sup>Nebuchadnezzar</sup> yoke from off thy neck, and will burst thy <sup>Judah/Israel</sup> bonds, and strangers shall no more serve themselves of him <sup>Jacob</sup>: But they <sup>Jacob</sup> shall serve YHWH their Elohim, and **David their king, whom I will raise up <sup>H6965=to rise, lift up</sup> unto them.** Therefore fear thou not, O my servant Jacob, saith YHWH; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. (Jer 30:7-10 KJV)*

Jacob's trouble would be now, I think there is a good case to be made that we are entering into the time of Jacob's (or Israel's) trouble. Keep in mind that Jeremiah is writing in round numbers

600 BCE. The Babylonians are the geopolitical force on the horizon, they are getting ready to take over and take the Southern Kingdom of Judah into captivity. The Northern Kingdom is already in captivity. YHWH is going to raise up David their king, notice that he is going to raise up, and that means to rise up, to lift up. It's noteworthy that Jeremiah is talking about rising up David, I think there is more reference to this and we will see how that comes together.

In Jeremiah 33, Jeremiah goes on to say:

*Behold, the days come, saith YHWH, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up <sup>H6779=to sprout bring forth</sup> unto David <sup>Yahushua</sup>; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, **YHWH our righteousness**. For thus saith YHWH; David shall never want a man to sit upon the throne of the house of Israel; (Jer 33:14-17 KJV)*

Did the church replace all of this? Here is more evidence that the church did not, this is the foundation, the trunk of the tree.

*For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image,*

That is where we are today; there isn't a king, not prince and no sacrifice.

*and without an ephod, and without teraphim: Afterward shall the children of Israel return, and seek YHWH their Elohim, and **David their king**; and shall fear YHWH and his goodness in the latter days. (Hos 3:4-5 RNKJV)*

Were the latter days when the Israelites returned out of captivity in 500 BCE? That couldn't have been the latter days because we have 2,500 more years after that, quite a bit after 500 BCE would bring us to today so at best we are at the latter days today. These things are yet to happen is what this has to be.

### **Millennial Government Structure**

- Theocratic Monarchy

*Behold, the days come, saith YHWH, that I will raise unto <sup>to=LXX</sup> David a righteous Branch <sup>Yahushua</sup>, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **YHWH OUR RIGHTEOUSNESS**.*

Yahushua is going to be the branch that YHWH is going to send and he is going to be ruling over Jerusalem, over Israel and Judah. Going on....

*Therefore, behold, the days come, saith YHWH, that they shall no more say, YHWH liveth, which brought up the children of Israel out of the land of Egypt <sup>under Moses when they first left</sup>; But, YHWH liveth, **which brought up and which led the seed** <sup>H2233=fruit</sup> **of the house of Israel out of the north country**, and from all countries whither I had driven them <sup>major Aliyah (ascend)</sup>; and they shall dwell in their own land. (Jer 23:5-8 RNKJV)*

Israelites returned from captivity via Cyrus decree in 539 BCE - small by comparison to Egypt deliverance

Most stayed behind after Cyrus decree

North Country - not reference to Babylon or Persia

Jeremiah is prophesying of a future grand deliverance by comparison to the Babylon return

When you read this you probably get the same sense that I do. What is being compared here is the first departure of the Israelites from Egypt going into the Promised Land. That was a huge Aliyah as what it would be called today. There were a couple of a million people in easy terms, six hundred thousand men, not counting women and children so if they had their families along that would be an easy million and a half or two million people. That was a big Aliyah.

The Aliyah that is being talked about here in Jeremiah is that the house of Israel that is taken out of the North Country because they have been put into slavery and from all countries where they had been put into slavery by comparison this must be a huge event.

We know that there was a return to the land in 539 BCE as a result of the decree of Cyrus but that was a small number though. That was in round numbers about fifty thousand people which was small by comparison to the original time that Moses took the Israelites out of Egypt. By the way, most stayed in Persia as a result of that decree, it was only the minority of Jews that came back to Jerusalem and to the land of Israel as a result of Cyrus' decree.

This North Country is obviously not a reference to Babylon or Persia, Babylon and Persia are east, far east of Jerusalem. This North Country has to be talked about a time of captivity that we haven't seen yet in the land that we would call Europe or Balkans or even north of that into Gog and Magog today. This North Country that is being referenced here is a big clue of what this is talking about; something in the end time.

Jeremiah is prophesying of a future grand deliverance by comparison to the Babylonian return in the time of Cyrus.

- Yahushua - King of Kings

We certainly want to keep our attention and focus on that. Revelation 19 says:

*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 his name is called The Word of YHWH. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean....and he shall rule them with a rod of iron: And he hath on his vesture and on his thigh a name written, **King of King's, AND Master OF Master's.** (Rev 19:11-16 KJV)*

When you see King of King's and Master of Master's, he is the head of all. There will be other kings, there will be masters that will be ruling but he is the king of them all, the master of them all.

John 1 says:

*In the beginning was **the Word, and the Word was with YHWH, and the Word was YHWH.** The same was in the beginning with YHWH. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. (Joh 1:1-4 RNKJV)*

Of course this is speaking of Yahushua. What an incredible few verses here to open up John chapter 1 with a description of the authority and majesty and power and the wonder of Yahushua who has given his life for me and you and has become our savior and redeemer.

### **Millennial Government Structure**

- King David - Israel Head of State

King David is going to be a major player in this government structure. I don't know if the head of state is the right term but keep in mind who David was and what he was king of when he lived. He was king of the United Monarchy; it was the small period of time that really started with Saul, David and Solomon when there was a United Monarchy. At the end of Saul's reign the monarchy split north and south; the kingdom of Israel in the north and kingdom of Judah in the south.

David was the king of Israel and has all of the credentials so that it would make sense that underneath Yahushua he would be the one that would be in authority. Ezekiel 34 tells us something about this.

*And I will set up one **shepherd over them** <sup>Israel</sup>, and he shall feed them, **even my servant David**; he shall feed them, and he shall be their shepherd. And I YHWH will be their Elohim, and **my servant David a prince** <sup>H5387=exalted one, ruler</sup> among them; I YHWH have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.  
(Eze 34:23-25 KJV)*

Notice that it says that David will be a prince among them; it doesn't say king but a prince. I think that is a good way to look at this. David would be second in authority as a prince under the King of King's. The word prince means a ruler or an exalted one, but it certainly means a position of authority and power.

Going on to Ezekiel 37 which is really the dry bones resurrection chapter but the end of it has something about David I want to catch in this presentation. The Israelites that are resurrected here and these are the twelve tribes of Israel that are going to be resurrected are mentioned to have one nation and one king.

- One nation, one king

*And I will make them one nation in the land upon the mountains of Israel; and **one king shall be king to them all**: and they shall be no more two nations <sup>north and south as was just mentioned</sup>, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their Elohim. **And David my servant shall be king** <sup>H4428=royal</sup> **over them**; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant.... and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant **David shall be their prince** <sup>H5387=exalted one, ruler</sup> **for ever**.*

Sounds like eternity to me.

*Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their Elohim, and they shall be my people. And the heathen shall know that I YHWH do sanctify Israel, when my sanctuary shall be in the midst of them for evermore. (Eze 37:22-28 KJV)*

- Yahushua known as mighty Elohim

Certainly he is in charge of all, we don't want to lose track of that, so my comments about David isn't intended to replace Yahushua. Any government structure has a hierarchy of leader's, even countries that have kings today. Some of the Middle East countries have kings and princes; they have dukes and have an organized chart of authority. You can't run something as large as the earth from a centralized government standpoint and not have other people under Yahushua ruling and governing. Yahushua is the one that is going to be the King of King's.

*For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty El, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of YHWH of hosts will perform this. (Isa 9:6-7 RNKJV)*

If you are a manager and an executive in a corporation the buck stops at you. You are the one that shoulders all of the responsibility for your group, your management authority and your sphere of influence. It all comes down on your shoulders; the government shall be on Yahushua's shoulders. By the way, "*The everlasting Father*" in the Masoretic Text is not in the Septuagint Version.

The model is going to be the throne of David so I don't have a problem seeing David as being on that throne and Yahushua being over that throne shouldering the increase of the government and being the ruler of the universe.

The Brenton Version of this particular verse that I mentioned about "*the everlasting Father*" says:

*For a child is born to us, and a son is given to us, whose government is upon his shoulder: and his name is called the Messenger of great counsel: for I will bring peace upon the princes, and health to him. His government shall be great, and of his peace there is no end: it shall be upon the throne of David... (Isa 9:6-7 Brenton)*

Notice that Yahushua is certainly being referenced here but it caught my attention that Yahushua is referenced as wonderful counsellor, the mighty El that certainly fits. *The everlasting Father* I didn't understand and I am not sure why that is there. All I know is what I see here, the Masoretic Text has it translated as such but the Septuagint doesn't include it at all.

Something of interest came up in Psalm 89 and you will have to think about this and ponder it to see your thinking on it. Is David the first born into the kingdom?

- David - first born into kingdom?

When Yahushua returns we know there is a harpadzo, the dead in Messiah are going to rise first and then we that are alive will be raised and will meet him in the air. That is what it says in 1 Thessalonians 4:16. The dead arise first; obviously someone is going to be first in that group of the dead. Is it possible that this Psalm is telling us who that first one is? This is a Psalm written by the Ethan Ezrahite, and it's also known as a Maschil and this is actually the Masoretic Text's scripture of it, a Maschil the son of Ethan the Ezrahite so that is how it starts.

The Maschil means instructive or didactic kind of a poem or writing. We will see that Ethan the Ezrahite has a reference in a couple of other places so we will find out who he is. Contemplate what this Psalm is saying.

*- Maschil <sup>H4905=didactic poem (instructive)</sup> of by Ethan the Ezrahite <sup>Vs 1 (Ethan the Ezrahite - 2 matches)</sup> Also I will make **him** <sup>David in context</sup> **my firstborn**, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. **His seed** also will I make to endure for ever, and **his throne** as the days of heaven...Once have I sworn by my holiness that I will not lie unto **David**... **His seed** shall endure forever, and **his throne** as the sun before me. (Psa 89:27-29, 35-36 RNKJV)*

If you read the rest of Psalm 89 you will see that the context is David. If you contemplate this, Ethan the Ezrahite is saying that YHWH will make David his first born. We read through this and probably think that it is talking about Yahushua. Yes, Yahushua is the first of the first born but read the context of Psalm 89 on your own to see if this is a proper parsing of this scripture that it is being talked about David being his first born. Is it possible that during the time that Yahushua returns and the resurrection of the dead occur is David the first in line? I don't know.

Here is what a couple of other versions of this Psalm say. The Complete Jewish Bible says

*I will give him the position of firstborn, the highest of the kings of the earth.  
(Psa 89:27 CJB)*

*Yes, I'm setting him apart as the First of the royal line, High King over all of earth's kings.  
(Psa 89:27 MSG)*

Who is Ethan the Ezrahite? Actually we see it referenced. One of the places shows us who he is in 1 Kings 4.

*And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than **Ethan the Ezrhite**, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. (1Ki 4:30-31 RNKJV)*

Here is Ethan the Ezrahite being referenced as a wise person so he is in good company with Heman, Chalcol and etc. but Solomon was wiser than all of these. Certainly though, Ethan the Ezrahite is not a slouch here by the comparison that is being made.

We will look at the environment in the last part of this presentation and the environment that we will be living in during the millennium.

### Millennial Environment

- Post tribulation prophesy

We will see some of the scriptures this time and the rest in our next session number 4. What happens before we look into the prophetic scriptures on how things are going to be in the environment, what is going to happen is before the millennium starts we will be at the point at the end of the tribulation when Babylon has fallen.

- Coming soon - Babylon the Great is fallen is fallen (Rev 18:2)

The Babylonian system is going to be put down. Yahushua is going to return to the earth immediately after that in Revelation 19.

- Radical social and environmental transformation - *On his vesture and on his thigh a name written King of Kings and Master of Masters (Rev 19:16)*

We know that Yahushua comes with a name written King of Kings and Master of Masters so he is going to be the ultimate authority. He will put down all of the resistance and initiate the millennium. When the millennium starts, Isaiah 30 says:

*For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. And though YHWH give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, **but thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.** Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence. **Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures. The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.** And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day <sup>(after the day)</sup> of the great slaughter <sup>after Armageddon</sup>, when the towers fall <sup>when many shall perish and when the towers shall fall LXX</sup>. Moreover the light of the*



*moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that YHWH bindeth up the breach of his people, and healeth the stroke of their wound. (Isa 30:19-26 RNKJV)*

It is going to be a bright day when all of that occurs.

- **Education and coaching welcome**

People are going to be looking for teachers and not shunning them. Coaching is going to be welcome, notice how the coaching occurs, to think that maybe I ought to consider whispering in somebody's ear that here is a better way to walk, a more excellent way. Every now and then my wife Linda and I will try to encourage somebody by talking about a more excellent way to live, a more excellent way to reverence and worship YHWH. That goes on deaf ears largely but in this period of time the coaching is going to be welcome.

- **Bountiful agriculture**

Notice that even the animals are going to have their feed filtered so it is great quality.

- **Flourishing livestock and abundant water**

There is going to be abundant water on the hills and in the valleys.

### **Millennial Environment**

- **Blooming deserts**

- **Draughts eliminated**

Droughts are going to be a thing of the past, you look at a picture of Lake Powell, Lake Mead, Lake Oroville in California today it is just an amazing place. These massive reservoirs are twenty five percent full or even less because of the drought that is permeating the land. That is going to be a thing of the past.

*The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. 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 YHWH, and the excellency of our Elohim. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your Elohim will come with vengeance, even Elohim with a recompence; he will come and save you. **Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons**  
H8565=jackal (coyote), where each lay, shall be grass with reeds and rushes. And an highway shall*

be there, and a way, and it shall be called The way of holiness; **the unclean shall not pass over it**; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed <sup>G1350=gaal=buy back a relatives property, marry his widow, pay ransom</sup> shall walk there: And the **ransomed** <sup>H6299=padah=to release or deliver, rescue, redeem</sup> of YHWH 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. (Isa 35:1-10 RNKJV)

- Radiant health
- Still some reprobates
- Ransomed = those Yahushua paid for

The highlights that I see in this, that people won't be blind and deaf anymore. People that have physical infirmities are going to be healed and there is going to be radiant health and people are going to be whole and complete; they will see and hear of course there is spiritual sight of seeing and hearing also. It appears to be some reprobates though, and I mentioned in the past presentation that not everything is going to be sin free in the millennium. There is a way of holiness, notice that it says that the unclean shall not pass over it, so there are still some unclean living in the world. We are going to flip the situation, today we have mostly unholy, and very little holy. Tomorrow there will be mostly holy and very little unholy.

The ransom is going to be paid for by Yahushua. Those are going to be delivered and redeemed of YHWH shall return. There is a physical side of being redeemed and there is a spiritual side that Yahushua brings to this because his redemption, his apolutrosis which is the ransom paid in full.

*In whom we have **redemption** <sup>G629=apolutrosis=ransom paid in full, salvation through Yahushua</sup> through his blood, the forgiveness of sins, according to the riches of his grace*

That is going to be ubiquitous in the millennium period.

*...In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the **redemption** <sup>G629=same</sup> of the purchased possession, unto the praise of his glory. (Eph 1:7, 13-14 KJV)*

Isn't that a beautiful way to say Yahushua forgives us and has purchased us with his blood?

*Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal **redemption** <sup>G3085=lutrosis=a ransoming</sup> for us... And for*

*this cause he is the mediator of the new testament, that by means of death, for the redemption<sup>G629=same</sup> of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. (Heb 9:12, 15 KJV)*

This scripture right here in Hebrews is what is being talked about in this section in Isaiah 35, the ransom of YHWH shall return and they are going to come to Zion.

- Nature of animals changed

*And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of YHWH shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of YHWH; And shall make him of quick understanding in the fear of YHWH: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. **The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.** They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of YHWH, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. (Isa 11:1-10 RNKJV)*

***The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith YHWH. (Isa 65:25 RNKJV)***

- Metabolic transformation
- Predatory instinct behavior removed - vegetarian diet?
- Human and animal creation at peace - Garden of Eden?

The wolf and the lamb don't dwell together today, we can testify to that. Where we live wolves are predators and they kill lambs. If you don't have good protection for your livestock the wolves break in and all of a sudden you have one less sheep the morning you get up. Young calves don't dwell with lions either. We have mountain lions here and some of them are pretty

big. A two hundred pound mountain lion is a good sized lion and they easily take away the range calves that are around in the summertime. All of that is going to change.

“For the earth shall be full of the knowledge of YHWH, as the waters cover the sea.” What a time that will be, full of the knowledge of YHWH is going to be as full as the waters cover the sea, how does the water cover the sea? It covers it everywhere; there isn’t a place where the sea doesn’t have water so that is the way that the knowledge of YHWH will be.

There is a metabolic transformation that is going to happen with animals. It will probably be in an instant of time, the return of Yahushua. If you just think about the change that the animal kingdom is going to have, there is going to be a change in the fundamentals of the predatory instinct of these kinds of animals that are carnivores. That is going to be removed; the lion and the wolf aren’t going to be thinking about the blood and the meat, they are going to be thinking about having straw.

I can’t help but ask if this gets back to the Garden of Eden. Will there be a vegetarian diet that comes out of this? I don’t see a lot in the scriptures about it, there is a reference in Zechariah 14 that talks about sacrifices. It could be peace offering sacrifices and we will get to that. Is this a reference to a complementary change in the diet of humans that are on the earth? I don’t know one way or another; I’m not trying to proclaim that. It is just a question that comes up.

Human and animal creation certainly is going to be at peace and that takes us full circle to the Garden of Eden before the fall of Adam.

- Jerusalem will be a city of joy

*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**<sup>H7043=bring into contempt, despised, vile</sup>. **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 YHWH**, and their offspring with them. And it shall come to pass, that before they call, I will answer; and **while they are yet speaking, I will hear.** (Isa 65:17-24 KJV)*

There are still going to be sinners, and it is most amazing. Some highlights of this are:

- Death is still present - sin still present
- 100 year lifespan
- **Building projects thrive and agriculture blooms**  
No one is going to take away what you build or what you plant. YHWH blesses the work of the people and families.
- Prayers answered speedily  
People are speaking and praying and YHWH will hear.
- Physical new heavens and new earth vs. eternal <sup>spiritual</sup> new heaven and new earth

There are some that like to tack this onto a new heaven and a new earth after the millennium which goes on into eternity because new heavens and new earth is referenced in Revelation chapter 21. I believe this new heaven and new earth here in Revelation 21 to be a different new heaven and new earth. I call it a spiritual version when all the material matter has been taken away. Isaiah 65 is a physical, literal version that we will see, feel and touch with our senses.

*And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from YHWH out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of YHWH is with men, and he will dwell with them, and they shall be his people, and YHWH himself shall be with them, and be their Elohim. And YHWH shall wipe away all tears from their eyes; and there shall be **no more death, neither sorrow, nor crying, neither shall there be any more pain**: for the former things are passed away. (Rev 21:1-4 RNKJV)*

- No more sea (water) vs. agriculture requires water
- No more death vs 100 year lifespan
- No more sin vs. sinner accursed

I think the key to this is that the former things; the physical things are passed away. Notice by comparing Revelation 21 with this scripture in Isaiah, that there is no more sea here in Revelation 21. If there is no more sea that means that there is no more evaporating water. It's hard to imagine how there would be agriculture in a land that is abundant and blooming without water flowing either from rain or from streams. The sea being gone pretty much

eliminates any alternative. You might say that the water will be underground, well, what about death? This scripture in Revelation says there is no more death; clearly the scripture in Isaiah says that there is death at a hundred years.

The scripture in Revelation 21 says there is no more sin but clearly, Isaiah says there is sin, and that a sinner is going to be accursed. I don't believe these are two of the same new heavens and new earth, two different versions of them if you will; one I will label the physical version for the millennium and the other in Revelation the spiritual version, when all things are passed away.

### **Do Your Own Homework**

I like 2 Timothy 2 and every now and then I mention it as a way of saying to do your own homework.

*Study to shew thyself approved unto Elohim, a workman that needeth not to be ashamed, rightly dividing* <sup>G3718=make a straight cut, dissect the divine message correctly - only occurrence</sup> *the word of truth. But shun profane and vain babblings* <sup>G2757=kenophonia=empty sounding, fruitless discussion - kenophobia=fear of empty spaces</sup> *for they will increase unto more unrighteousness. (2Ti 2:15-16 KJV)*

I often emphasize rightly dividing the word of truth because we build things here, and it seems like we are always building something new or renovating something. Making a straight cut when you are a carpenter is important. The Greek word means to make a straight cut.

Rightly dividing the word of truth also means dissecting the divine message correctly. That would probably be an important principal to keep in mind for this study that we are on. Today we had a lot of scriptures that we looked at. How do you dissect the divine message that you see in these scripture? Does it all flow together to you? This is something like the scripture that we used last time in Psalms.

*Teach* <sup>H3384=flow as rain water, shoot an arrow</sup> *me, O YHWH, the way of thy statutes; and I shall keep it unto the end. (Psa 119:33 KJV)*

Does the flow of all of this fit into your understanding easily or do you have to have workarounds to what things mean and what things are? When things flow as rain water you don't have to have very many workarounds to have understanding so do your own homework. You may come up with a different understanding than we have, we are doing our own research and putting forth the results of how we parse all of this out and hopefully we are making a straight cut and dissecting the divine message correctly.

*Shew me thy ways, O YHWH; teach me thy paths. Lead me in thy truth* <sup>H571=certainty, stability</sup> *, and teach me: for thou art the Elohim of my salvation; on thee do I wait all the day. (Psa 25:4-5 KJV)*

*But seek ye first the kingdom of YHWH, and his righteousness; and all these things shall be added unto you. (Mat 6:33 KJV)*

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