

**Millennium Fever  
and**

By Tim Warner - April 1999

As we approach the end of the millennium, many Christians seem to be consumed with the prospect of Christ's imminent second coming. "Looking for that blessed hope" [Titus 2:13] is a good thing. Paul repeatedly tells us to focus our hope on Jesus' return for us.

*Phil* 3:20-21

20 *For our conversation is in heaven; **from whence also we look for the Saviour, the Lord Jesus Christ***  
21 *Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*  
(KJV)

Peter points to the hope of the revelation of Christ in glory as the source of strength to go on through our trials.

*I* *Pet* 4:12-13

12 *Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:*  
13 *But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.*  
(KJV)

*I* *Pet* 1:5-7

5 *Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.*  
6 *Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:*  
7 *That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:*  
(KJV)

John tells us that this "hope" of the second coming of Jesus Christ is the source of motivation towards holiness and Christian maturity.

*I* *John* 3:2-3

2 *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, **when he shall appear,***  
*shall be like him; for we shall see him as he is.*  
3 *And every man that **hath this hope in him** purifieth himself, even as he is pure.*  
(KJV)

Jesus Himself warned us to be on the alert, and to watch for the signs He gave.

*Mark* 13:32-37

32 *But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.*  
33 ***Take ye heed, watch and pray: for ye know not when the time is.***  
34 *For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.*  
35 ***Watch ye therefore: for ye know not when the master of the house cometh,** at even, or at midnight, or at the cockcrowing, or in the morning:*  
36 *Lest coming suddenly he find you sleeping.*  
37 ***And what I say unto you I say unto all, Watch.***  
(KJV)

Scanning the internet prophecy websites, and some discussion forums, one might get the impression that Christians are doing exactly what the Bible commands us to do. There is so much talk of Christ's soon return, and so much speculation about times and dates, that one wonders if some Christians might be devastated if Jesus doesn't come in the next few years.

Is this phenomenon new to late 20th century Christians? Not hardly. A look at Church history reveals that Christians have been speculating about such things since the early days of the Church. Even a casual reading of the Early Church Fathers [AD 100 - AD 325] reveals a strong expectation of "last days" events in their lifetimes. Irenaeus [2nd century] wrote exhorting Christians not to spend so much time trying to figure out who the Antichrist might be [by calculating the numeric value of names of contemporary public figures that add up to 666] and to simply await the fulfillment of clear prophecy. Such speculation reached a fever pitch at the end of the last millennium, too.

Many Christian movements, and some cults, have come and gone, formed around "date setting" for the return of Christ. The Jehovah's Witnesses have set several dates that have come and gone without incident. What is the effect of these raised hopes, only to be dashed at a later date? Try, discouragement, disillusionment, and last but not least, publicly discrediting the gospel of Jesus Christ.

Overzealousness regarding the second coming, and "millennium fever" is not good for the Christian Faith in general, nor is it good for individual Christians. Paul faced, and had to deal with, "millennium fever" in the Thessalonian church.

*II* *Thess* 2:1-3

1 *Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,*

2 *That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.*

3 *Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition:*  
(KJV)

Here Paul was trying to calm down a situation where believers were placing too much expectation in the imminent return of Christ. Apparently, such undue excitement and agitation was interfering with normal Christian behavior. Paul reminded them of Jesus' teaching in the Olivet Discourse. Not only did Jesus tell us to be watching for His coming, but He said certain things MUST come BEFORE the last days scenario would play out, and we could expect the return of Christ. So, "watching" according to Jesus did not just mean watching for His actual appearing in the sky. It had to do with watching for particular signs that would signal His return. This is what Paul reminded the Thessalonians. The two things that MUST precede Christ's return are;

#1. A mass apostasy or defection from the Christian faith  
Paul - *"that day shall not come except there come a falling away first..."*  
Jesus - *"And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved."* [Matt. 24:10-13].

#2. The Antichrist must defile the Temple.  
Paul - *"that day shall not come except ... the man of sin be revealed ... who sitteth in the Temple of God, showing himself that he is God."*

Jesus - *"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)"* [Matt. 24:15]

In effect, Paul [and Jesus] are saying that until such things occur, there is no reason to suppose that Christ's coming is imminent.

Elsewhere, Paul instructed Christians to **patiently** await Christ's coming.

*Rom* 8:25  
25 *But if we hope for that we see not, then do we with patience wait for it.*  
(KJV)

Similarly, James gives us an illustration to put all of this into perspective.

*James* 5:7-8  
7 *Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.*  
8 *Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.*  
(KJV)

Notice the illustration of the farmer being applied to our waiting for Christ. The farmer knows that there is a season for the harvest. He awaits the rainy season, knowing that harvest follows. So too are we to await with patience the growing season, looking for the specific signs [rainy season] that Jesus gave us. James says to "stablish our hearts." He instructs us to stabilize ourselves, and not be so anxious and agitated about an imminent coming of Christ. The "coming of the Lord draweth nigh" means it is steadily approaching. But it does not mean it is about to occur immediately. Yes, we are to fix our hope on Christ's soon return. But, we are not to be unduly anxious or agitated, supposing that it is imminent, when the signs given by Jesus have not yet occurred.

The problem with all of the date setters of the past, and even all of the date setters of the present, is their "dates" are based on unscriptural methods. Lets look at why such dates have always failed.

*Dan* 9:24  
24 *Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.*  
(KJV)

Most Evangelical Christians recognize that this is a definite prophecy of the length of time until both the first and second coming of Christ. In the following verses, Daniel is given the exact length of time until the crucifixion of Jesus Christ, 69 weeks of years, or 483 years from the command of King Artaxerxes to rebuild Jerusalem. But, there is also a remaining "week of years" to be fulfilled before the second coming of Jesus, the 70th week. Hence, there is a gap between the crucifixion and the beginning of the last seven years. But, the thing I want you to notice is the word "determined" in the above verse. This word means "fixed" or "decided." This will not be changed. This implies the gap between the 69th and 70th week, in which we now live, was not "determined" or "fixed." So, as far as we are concerned, once the 70th week begins, there will be no stopping the second coming of Christ after 7 years. However, we can not determine the time of Christ's coming prior to the beginning of the 70th week.

But, let's go one step further. In Matt. 24, the disciples specifically asked Jesus about this question of the time of His coming, and what signs believers could expect that would indicate His coming was near. Jesus' answer shows that most modern speculations are way off base. You might want to read this chapter in detail, but allow me to summarize it for you. Jesus responded by warning them about false Christs, wars, famines, earthquakes, etc. Many make the mistake of looking at the fulfillment of these things in our generation as "signs" of Christ's imminent coming. But, they overlook the fact that Jesus specifically said these are

NOT signs of His coming. He said in verse 6, "***see that ye be not troubled: for all these things must come to pass, but the end is not yet.***" In other words, don't get anxious! These things will happen before Jesus returns, but they do not indicate the end of the age necessarily.

Jesus went on to describe the apostasy that will characterize the Christian Church in the last days, with most believers abandoning the Faith before Jesus returns. But, in verse 15, Jesus gave the Disciples the first **definite** sign, and He even linked it to the prophecy of the 70 weeks in Daniel, showing that once this occurs, the exact time of His coming can be determined.

*Matt*

24:15

***15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth,***

*let*

*him*

*understand:)*

(KJV)

Some have speculated that the words "*whoso readeth let him understand*" are the words of Matthew as a narration, and not the actual spoken words of Jesus. But, this is wrong. Jesus was saying that whomever read Daniel's prophecy of the "abomination of desolation," which is contained within the 70 week prophecy of Daniel. 9, could know the time of Jesus' return. And, according to Daniel, the "abomination" will occur "in the midst of the week" [or, 3.5 years before the second coming of Jesus Christ].

Jesus went on to describe the 3.5 year "great tribulation" in the following verses, and His coming with power and glory to gather His elect, in verses 29-31. Notice the cosmic signs in verse 29, as well as the "sign of the Son of Man" in verse 30.

Finally, Jesus told us exactly how we should react to these things.

*Matt*

24:32-33

***32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:***

***33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.***

(KJV)

Many prophecy teachers have mistakenly interpreted the "fig tree" as Israel, and come up with all kinds of nonsense about Israel's reestablishment as a nation in 1948, etc. being a sign of Jesus' return. But, it is clear from the text that Jesus was NOT giving a "prophecy" about Israel, but was giving an **illustration** or **parable** demonstrating how we should react to the other signs He gave previously. Notice the words "parable" in verse 32, and the word "likewise" in verse 33. Jesus was saying that only after such signs are seen by believers can we expect His coming. And, the very first definite sign He gave was the "abomination of desolation." He did not mention a treaty or covenant between the Antichrist and Israel, or the rebuilding of the Temple. His prophecy takes for granted that the Temple will be standing in order for the "abomination" to occur in the "holy place." But, there is no indication how long the Temple would be standing prior to this. Therefore, we have no business assuming that any Middle East treaty, even one that allows the rebuilding of the Temple and resumption of sacrifices, is the one mentioned in Dan. 9:26,27. In order to be certain, we have to await the "abomination of desolation." Only then can we know for sure the time of His coming.

Some no doubt will object to the idea that we can ever know the time of Christ's return, even at the mid point of the tribulation. But, when Jesus said "no man knows the day or hour" of His coming, He used the present tense. In the context of this entire discourse, He means that until such signs are fulfilled, or until you see "all these things," no one would know the day or hour of His return. He does NOT rule out knowing AFTER the series of definite signs begin to unfold. Otherwise, this would contradict verse 33, where He says "***know that it is nigh, even at the doors.***" So, until then, no one "knows." But, after these events, "know." That is what Jesus taught, and that is exactly what we should do.

These days, employing the Feast Days as a pattern, Christians are speculating about dates. I am not implying that the fall Feasts are not connected with the second coming. They clearly are. But, they cannot be used to set dates as of yet, because the other signs Jesus gave have not come.

Probably the single biggest reason for "millennium fever" among Christians is the 6,000 year theory. There is some reason to suppose that the earth would go on for 6,000 years under the curse, and the Millennium would correspond to the last 1,000 years, or "Sabbath" of a 7,000 year "week" of millenniums. This theory, while not being explicitly taught in Scripture, may be implied in Heb. 4:9 & 2 Pet. 3:8. And, it was firmly believed by the early Church, as attested to by many of the Church Fathers. Yet, calendars are uncertain, and we really don't know for sure how many years have elapsed since creation. According to the Jewish calendar, we still have over 200 years to go. But, even if our Gregorian calendar is correct, we have no assurance that the 6,000 year theory is correct. So, at best, it might give us an approximation within a decade or so. That is about it.

Some have based their date setting on Hosea 6:1,2. The "two days" is interpreted as 2,000 years. This seems to fit, as the period of time mentioned is the time God turns away from Israel temporarily, or what is sometimes called the "Church age." Yet, if you take a look again at the prophecy, it does not say Israel would be restored at the end of the "two days," but during the "third day." This could mean at the very beginning of the third millennium [after Christ], or some indefinite time afterwards. Once again, such things are too speculative and imprecise to attach any dates to them.

In conclusion, I think we do a disservice to Christianity when we prematurely speculate about exact dates, even when we put our disclaimers on them to save our reputations when things don't pan out. Instead of thinking up all kinds of ways to short circuit Jesus' words in the Olivet Discourse in order to satisfy our curiosity, we need to focus on getting our house in order, while keeping tuned to current events, and watching for the specific signs Jesus gave. The Bible teaches we should have a healthy expectation of Christ's coming, and it should motivate us to holiness, especially when we come to terms with how much of the world we have allowed to enter and pollute us. Instead of becoming agitated and excited about our getting out of here, we should be allowing the "blessed hope" to purify our lives. We should be spending our time getting ready to meet Christ, as a spotless virgin meets her groom.

Revelation 20 is one of the most disputed passages in the Bible among students of prophecy. This is especially true when a-millennialists debate pre-millennialists. For those not familiar with the two terms, let me give a brief description. There are actually 3 positions on the "millennium" as follows.

**"Pre-millennial"** simply means Christ's second coming is "pre" [before] the 1,000 year period mentioned in Revelation 20:2,4,5. This view says Christ will physically rule on earth from Jerusalem with the saints for 1,000 years. After this, there will be the general resurrection and judgment of the dead at the Great White Throne.

**"Post-millennial"** means Christ's second coming is after the "millennium." This view sees Christianity making great inroads into the governments of the world, with such great social impact, that there will virtually be "peace on earth" while Christians rule for 1,000 years. After this, Jesus will return. This view was popular before the two world wars, but is not held by many today.

**"A-millennial"** means "no-millennium." This view does not take the 1,000 years literally, but sees this as just a symbolic term to describe a long period of time. A-mills believe Revelation 20 is describing this present age, with the saints ruling with Christ from heaven now. Consequently, they do not think Rev. 20 follows chronologically after Rev. 19 [which describes the second coming]. The strongest point in favor of this view from the text of Revelation, is the Battle of Armageddon in Chapter 19 is believed to be a parallel to the battle mentioned at the end of the 1,000 years in Rev. 20:7-9.

I believe there is a lot of evidence for "pre-mill" elsewhere in the Scriptures. But, Revelation 20 gives "proof" in my opinion. In this article I would like to focus strictly on Rev. 20. The key question is, does Rev. 20 [which describes the Millennium] follow chronologically after Rev. 19 [which describes the second coming of Christ]? If so, then pre-mill must be right. If not, then a-mill or post-mill could be right.

Rev

20:1-6

1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.  
2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,  
3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.  
4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.  
5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.  
6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.  
(KJV)

The crucial point I want you to see, is the ones being raised to reign with Christ were killed for their resistance to "the Beast."

"...which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands..."

The implication is clear that the "first resurrection" includes the martyrs of the tribulation. According to Rev. 13:5, the Beast is allowed to "continue" for 42 months. And, according to Rev. 19:20, the "Beast" is thrown into the lake of fire at Christ's second coming. Therefore, the Beast rules for the last 42 months before Jesus comes. And, since those slain because they refused to worship the Beast or his image, or take his mark, are raised to reign with Christ for 1,000 years, the 1,000 years must necessarily be after the second coming of Jesus. Or, to state it another way, Jesus will come BEFORE [pre-] the 1,000 years, [millennium].

Verse 5 says the "rest of the dead" [those not raised in the "first resurrection"] will be raised AFTER the 1,000 years to stand trial before the Great White Throne.

A-mills point out the similarity of the battle in Rev. 20:7-9 with Armageddon, in Rev. 19. But, they are not the same battle. Why?

Rev

19:19-20

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.  
20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.  
(KJV)

Both the "Beast" and the "False Prophet" are cast into the lake of fire at the Battle of Armageddon. But...

Rev

20:7-10

7 And when the thousand years are expired, Satan shall be loosed out of his prison,  
8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.  
9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

*10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.* (KJV)

Notice that when Satan is cast into the lake of fire at the battle after the 1,000 years, the Beast and False Prophet are already there! This means they were cast into the lake of fire BEFORE this battle in Rev. 20. This is PROOF that the battle in Rev. 20 is not the same as Armageddon, but follows chronologically after Armageddon. Therefore, the 1,000 years mentioned in Rev. 20 must be between Armageddon and this battle. Consequently, a-mill cannot be correct.

**A-Millennialism**

**50** **Points** **Answered**  
**By** **Tim** **Warner** **-** **03-2002**

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The following is our rebuttal of 50 points made by an a-millennialist against pre-millennialism. These points that are supposed to prove A-millennialism and disprove pre-millennialism were originally posted on our message board.

**I.**

**A-mill:** Number of passages in the Bible mentioning a 1000 year period = 1  
 Number of passages in the Bible mentioning a 1000 year period on earth. = 0  
 Number of passages in the Bible mentioning a 1000 year period for the Jews = 0

**Pre-mill:** While Rev. 20 is the only passage that mentions the length of time between the resurrection of the righteous and the last judgment, it is NOT the only passage that refers to the physical Kingdom of God on this earth AFTER the second coming. Many OT passages clearly speak of this including, Joel 3, Zech. 14, Ezek. 47, etc.

**II.**

**A-mill:** Interpretive assumptions for the kingdom of God:  
 1. Scripture interprets Scripture. Progressive revelation: The N.T. apostles interpret the O.T. prophets, not vice-versa. The apostles' interpretation supercedes all others, including the "literal hermeneutic."  
 2. Ethnic Jews (as opposed to the chosen nation of Israel) will be restored to God (Rom. 11) in Christ, in the Church (probably during the Tribulation.)

**Pre-mill:** 1. I agree that the Apostle's interpretive methods are valid. Problem is, they typically use literal interpretation, especially regarding OT prophecy.  
 2. I agree that the Jews who are restored become part of the Church. But that fact does not necessarily support a-mill or counter pre-mill.

**III.**

**A-mill:** 1. What is the name of the kingdom, "the kingdom of earth" or "the kingdom of heaven?" "...the kingdom of heaven." (Mt. 5:3, 5:10, etc.) Where is the kingdom presently headquartered, on earth or in heaven? "...the kingdom of heaven." (Mt. 5:3, 5:10, etc.)  
 2. Did Christ intend to establish a kingdom on earth at His 1st coming? "Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone." (Jn. 6:15)

**Pre-mill:** 1. The expression "kingdom of heaven" does not necessarily mean it is IN heaven. The language could just as easily mean the "kingdom FROM heaven." The expression "kingdom of heaven" is used by Matthew only. The other Gospels and the Epistles all use "Kingdom of God." Furthermore, the Old Testament clearly refers to the kingdom of God as being on earth AFTER the second coming.

*Dan 7:13-14,18,27*

*13 I saw in the night visions, and, behold, one like **the Son of man came with the clouds of heaven**, and came to the Ancient of days, and they brought him near before him.  
 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed...  
 18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. ...  
 27 And the kingdom and dominion, and the greatness of the kingdom **UNDER the whole heaven**, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.* (KJV)

2. Christ came to die for our sins, and to call out a remnant of Israel who would inherit His Kingdom. What a-mills fail to perceive is the Kingdom has two stages. The first stage is the "gathering" or "harvest" stage, where those who will reign with Christ are converted and trained for their future role as rulers together with Christ. The second stage is where they actually reign with Him on the earth. In the verse you quoted above, Jesus did not reject the idea of a physical Kingdom. He merely knew it was not TIME for that stage of His Kingdom. This is proven in Luke.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.  
 12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.  
 13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.  
 14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.  
 15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.  
 16 Then came the first, saying, Lord, thy pound hath gained ten pounds.  
 17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.  
 18 And the second came, saying, Lord, thy pound hath gained five pounds.  
 19 And he said likewise to him, Be thou also over five cities.  
 (KJV)

This parable indicates that the Kingdom would NOT immediately appear. The mistake of the Jews was NOT that it would appear physically, but that it would IMMEDIATELY appear. Jesus' parable shows that His going away to heaven and coming back again INTERVENES before he reigns. The rewarding of the servants in verses 16-19 prove this conclusively. After He returned, having received the Kingdom, THEN His servants were judged and rewarded. Their rewards were to have authority over various CITIES in His Kingdom. This proves that the physical part of the Kingdom is future, after the second coming and rewarding of the righteous.

When Jesus was before Pilate, being accused of the Jews that He was their King, Pilate asked Him about His Kingdom. Here is Jesus' reply.

John

18:36

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: **but NOW is my kingdom not from hence.**  
 (KJV)

The word "now" means at this time. Jesus was saying that His kingdom was not an earthly Kingdom YET. But this strongly implied that it would be in the future.

## IV.

**A-mill:** When is the King's coming, at His 2nd coming only or at His 1st coming also? "...Behold, your King is coming to you, lowly, and sitting on a donkey..." (Mt. 21:5)

**Pre-mill:** Jesus was the King from the moment He was born. But, that does not mean He was reigning yet. He awaited His Kingdom to be established. In fact, the Bible clearly says that Jesus' position in heaven now at the Father's right hand is a place of WAITING UNTIL His Kingdom is established.

Heb

10:12-13

12 But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God.  
 13 **Since that time he waits for his enemies to be made his footstool,**  
 (NIV)

This is in fulfillment of the following Psalm.

Psalm

110:1

1 The LORD said unto my Lord, Sit thou at my right hand, UNTIL I make thine enemies thy footstool.  
 (KJV)

Therefore, there is an interval between Christ's atonement and His reigning over His enemies.

## V.

**A-mill:** How does the kingdom come, all at once or gradually and progressively? "The kingdom of heaven is like a mustard seed which a man took and sowed in his field, which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree..." (Mt. 13:32; The kingdom grows.) "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened." (Mt. 13:33; The kingdom spreads.)

**Pre-mill:** The Kingdom is in two stages, as I have already shown. Other passages refer to the coming of the Kingdom at Christ's second coming.

Luke

21:27-31

27 And then shall they see the Son of man coming in a cloud with power and great glory.  
 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.  
 29 And he spake to them a parable; Behold the fig tree, and all the trees;  
 30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.  
 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.  
 (KJV)

Other NT passages speak of believer entering the Kingdom at a future date. This would not be possible if all there was to the Kingdom was the spiritual Kingdom present now, of which all believers are members.

2 *Tim* 4:1  
1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;  
(KJV)

*Heb* 12:28  
28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:  
(KJV)

*James* 2:5  
5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?  
(KJV)

2 *Pet* 1:11  
11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.  
(KJV)

*Rev* 11:15  
15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.  
(KJV)

*Rev* 19:14-15  
14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.  
15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: **and he SHALL rule them with a rod of iron:** and he treadeth the winepress of the fierceness and wrath of Almighty God.  
(KJV)

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## VI.

**A-mill:** How does the kingdom come, visibly or invisibly? "The kingdom of God does not come with observation (visibly)" (Lk. 17:20)

**Pre-Mill:** Both! It depends on which stage of the Kingdom you are referring to.

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## VII.

**A-mill:** When is Satan defeated, at Christ's 2nd coming or His 1st coming? "But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you. Or how can one enter a strong man's house and plunder his goods unless he first binds the strong man" (Mt. 12:28-29) "Then the 70 returned...I saw Satan fall like lightning from heaven." (Lk. 10:17-18) "now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all to Myself." This He said, signifying by what death He would die" (Jn. 12:31-33) "...I go to my Father and you see me no more; of judgment, because the ruler of this world is judged." (Jn. 16:10-11) "having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it." (Col. 2:15) "that through death He might destroy him who had the power of death, that is, the devil (Heb. 2:14) "For this purpose the Son of God was manifested, that He might destroy the works of the devil." (1 Jn. 3:8)

**Pre-mill:** Conquering Satan is not the same as binding Him universally. Jesus bound the demonic powers over certain individuals when he cast out demons. That is not the same as binding Satan across the board so he can no longer deceive the nations. According to Rev. 20, Satan is BOUND so that he can no longer deceive the nations UNTIL the end of the 1000 years. If Satan is bound now, and is unable to deceive the nations, you'd better tell him, cause he is doing it on a grand scale! ALL of the nations are deceived NOW. None follow God. ALL follow Satan and are going along with his grand scheme. Christ's seeing Satan fall from heaven was prophetic, of the scene in Rev. 12. Furthermore, his falling from heaven in Rev. 12 does not stop him from his activities on earth. In fact, it seems to INCREASE it. Satan's being "judged" also does not have anything to do with his being bound. His judgment is not carried out UNTIL the end of the Millennium. Making a public spectacle of Satan's activities in no way binds Satan. Jesus' destroying the Devil is FUTURE, not past. Destroying the works of the devil is the ultimate goal, it has not been fully accomplished yet.

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## VIII.

**A-mill:** When is the kingdom received by Christ, at His 2nd coming or at His ascension? "A certain nobleman went into a far country to receive for himself a kingdom and to return (Lk. 19:12)

**Pre-mill:** You forgot to read the rest of the parable. He went to heaven to receive the Kingdom. That won't work in an a-mill scheme, where the Kingdom is alleged to have begun with the crucifixion. Furthermore, the parable goes on to say that Jesus returned "having received the kingdom" and THEN he gave authority to His servants to rule over various cities. The implication is clear that their ruling with Him in His Kingdom is AFTER the second coming and their being judged.

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**IX.**

**A-mill:** When is the time that Christ is glorified, during a future millennium or now? “ought of the Christ to have suffered these things and too enter into His glory?” (Lk. 24:26) “...He testified beforehand the sufferings of Christ and the glories that would follow.” (1 Pet. 1:11) “...for the Holy Spirit was not yet given, because Jesus was not yet glorified.” (Jn. 7:39) “...the hour has come that the Son of Man should be glorified” (Jn. 12:23) “...the God of our fathers, glorified His Servant Jesus...” (Acts 3:13)

**Pre-mill:** What does being "glorified" have to do with the Millennium? Christ is now glorified at the Father's right hand. Yet the same Bible says He is AWAITING His enemies to be placed under subjection to Him. While Jesus is now glorified, He is NOT yet reigning as King over the nations.

**X.**

**A-mill:** When does the kingdom come, in the future or now that He is glorified? “...there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom.’...and He was transfigured (glorified) before them. His face shone like the sun, and His clothes became as white as the light.” (Mt. 16:28-17:2)

**Pre-mill:** The vision on the Mount of Transfiguration was of the FUTURE coming Kingdom. Peter clearly says so.

2 *Pet* 1:16-18  
16 For we have not followed cunningly devised fables, when we made known unto you **the power and coming of our Lord Jesus Christ**, but were eyewitnesses of his majesty.  
17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.  
18 And this voice which came from heaven we heard, when we were with him in the holy mount. (KJV)

Jesus promised the disciples that some of them would see the coming Kingdom. The next day He took them up into the mountain where they say the vision of the future Kingdom. That does not mean the Kingdom CAME at that time. It means they were given a glimpse of what it will be like when it does come.

**XI.**

**A-mill:** When is all authority in heaven & earth given to Christ, in the future only, or also now? “All authority has been given to Me in heaven and on earth.” (Mt. 28:18)

**Pre-mill:** That authority is not fully exercised UNTIL the second coming. Do you really think that God's will is NOW being done on earth as it is in heaven? If so, then God's will is pretty dismal! Of course, if you are a Calvinist, and think that God is the originator of everything evil, then I guess you could see it that way.

**XII.**

**A-mill:** When is Christ ruler over the kings of the earth, only in the future, or also now? “Jesus Christ...the ruler over the kings of the earth.” (Rev. 1:5)

**Pre-mill:** That Jesus is "King of kings and Lord of lords" or "Ruler of the Kings of the Earth" is His title, just as Messiah (Aramaic) or "Christ" (Greek) is His title. The title "Christ" means "anointed one" in reference to His being the King. According to Luke 2:11, the angels who announced Jesus' birth to the shepherds said, "For unto you is **born this day in the city of David a Saviour, which is Christ the Lord.**" Clearly, Jesus was the "Christ" (anointed King) from the moment of His birth. But, did He rule the nations from the manger? No. Much needed to be accomplished before He could rule the nations. Similarly, such titles as "King of Kings," "Lord of Lords," "Ruler of the Kings of the Earth," do not necessarily indicate a present position of exercising His Kingship over the nations. David was the prototype for the "Anointed one," and Jesus is to rule on the throne of David. David was anointed King of Israel by Samuel, yet he had to wait for years until God removed Saul. This is precisely the situation now. Jesus IS the "Christ" (anointed King). But, like David, He is WAITING until his enemies are placed under subjection to Him.

*Psalms* 110:1  
1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. (KJV)

*Matt* 22:44  
44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? (KJV)

*Acts* 2:34-35  
34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,  
35 Until I make thy foes thy footstool. (KJV)

*Heb* 10:12-13  
12 But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God.  
13 Since that time he waits for his enemies to be made his footstool, (NIV)

These verses are not compatible with a-mill. Jesus is seated at the Father's side ONLY UNTIL His enemies are put in subjection to Him. This implies that once His enemies are subjected to Him, he will NO LONGER be seated at the Father's side! Furthermore, in the last verse above, Paul clearly indicates that Jesus was STILL WAITING some 25 years after the ascension!

Heb

2:7-9

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. **But now we see not yet all things put under him.**

9 **But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.** (KJV)

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### XIII.

**A-mill:** When does Christ reign, after His enemies are subdued or until His enemies are subdued? "Rule in the midst of Your enemies" (Ps. 110:2) "Sit at My right hand, till I make Your enemies Your footstool." (Acts 2:34-35, 1 Cor. 15:25, Heb. 1:13, Heb. 10:13)

**Pre-mill:** Christ is NOW seated at the Father's side WAITING for His enemies to be subdued. If He was already reigning over them, they would be subdued already.

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### XIV.

**A-mill:** When & where is Christ's reign from David's throne, in the future on earth or in heaven now? "He would raise up Christ to sit on His (David's) throne, he, foreseeing this, spoke concerning the resurrection of the Christ...Therefore being exalted to the right hand of God...Sit at My right hand, till I make Your enemies Your footstool." (Acts 2:30-35)

**Pre-mill:** That is a misapplication of that passage. Peter is not arguing that Jesus was already ruling. He was arguing that Jesus IS the Messiah who IS TO RULE on David's throne. See my article on this topic: [Is Jesus Seated on the Throne of David?](#)

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### XV.

**A-mill:** When must Christ reign, after or until the resurrection of the dead? "...the resurrection of the dead...even so in Christ all shall be made alive. But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming. Then comes the end, when He delivers the kingdom to God the Father, when he puts an end to all rule and all authority and power. For He must reign (presently) till ("until," not "after") He has put all enemies under His feet. The last enemy that will be destroyed is death...So when this corruptible has put on incorruption, and this mortal has put on immortality (the resurrection), then shall be brought to pass the saying that is written: 'Death is swallowed up in victory.'" (1 Cor. 15:21-26, 54)

**Pre-mill:** The reigning here is AFTER Christ's coming. This passage gives a SEQUENCE to resurrections. He begins by saying that ALL die through Adam, and ALL will be resurrected through Christ. BUT, every man in his own ORDER. This word means "sequence." The mere fact that there is a SEQUENCE to resurrections proves there is more than one general resurrection. Paul puts Christ's resurrection first, as a prototype of the resurrection of believers. Next, he says that ONLY those who belong to CHRIST will be raised at His coming. The word "afterward" means NEXT IN SEQUENCE. That is, next after Christ's resurrection. Paul has EXCLUDED the wicked from this resurrection at Christ's coming. "THEN comes the end..." The word "then" also means "next in sequence." This is AFTER the millennium, when Jesus turns over the Kingdom to the Father. It is AFTER referring to the second coming that Paul speaks of Christ's reigning. The Greek does not allow for the "end" when Christ has destroyed the last enemy (death) to occur at the second coming, because the word "THEN" in verse 24 (eita - "after that") proves that he is speaking of a later time after the second coming. Since Paul is giving a sequence of resurrections, this is the THIRD in his sequence (just as in Rev. 20). ONLY those who belong to Christ are raised "at His coming." The rest are raised at "the end."

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### XVI.

**A-mill:** When is Christ's reign, only in the future or also now? "All authority has been given to Me in heaven and on earth." (Mt. 28:18)

**Pre-mill:** "Authority" is not the same thing as reigning.

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### XVII.

**A-mill:** "For the Father judges no one, but has committed all judgment to the Son...and has given Him (the Son) authority to execute judgment also..." (Jn. 5:22, 27)

**Pre-mill:** "Judgment" is not the same as reigning.

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### XVIII.

**A-mill:** "God has exalted to His right hand to be Prince and Savior..." (Acts 5:31)

**Pre-mill:** Being a prince does not translate into actively reigning. As pointed out in part 1, David was anointed King of Israel, but had to wait years until his enemy Saul was taken out. Why would you expect anything different from the one who is to sit on

David's throne. Furthermore, Jesus is now seated with His Father on HIS throne. Only after the second coming will Jesus be seated on HIS OWN throne, the "throne of David."

Rev

3:21

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

(KJV)

Matt

25:31

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

(KJV)

Jesus is now ONLY seated beside His Father in the Father's throne. That implies a position of waiting, as Hebrews 10:12,13 clearly says.

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### XIX.

**A-mill:** "...He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion...And He put all things under His feet, and gave Him to be head over all things to the church" (Eph. 1:20-22)

**Pre-mill:** His being head over all things is TO THE CHURCH, not to the whole world. ONLY the Church is presently under His direct rule. He is still waiting UNTIL the rest of mankind is subdued.

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### XX.

**A-mill:** "...those things which are above, where Christ is, sitting at the right hand of God." (Col. 3:1)

**Pre-mill:** What does this prove? Jesus is seated at the Father's side waiting until His enemies are made His footstool.

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### XXI.

**A-mill:** "Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth..." (Rev. 1:5)

**Pre-mill:** This is His title, but not yet realized. It is the same sort of title as "King of kings and Lord of lords." It is the same sort of title as "Christ" (Anointed one). This also has specific reference to Jesus' role as King, yet He was called "Christ" from the moment of His birth. And we know that He was not reigning then (Luke 2:11).

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### XXII.

**A-mill:** "...And her Child was caught up to God and His throne..."

**Pre-mill:** Rev. 12:5 shows that the context of His reigning in this passage is FUTURE.

Rev

12:5

5 She gave birth to a son, a male child, who WILL rule all the nations with an iron scepter. And her child was snatched up to God and to his throne.

(NIV)

The phrase, "who WILL rule all the nations..." is an explanatory note, and should be viewed in the context of the time John received his visions (AD96). The future tense indicates He was not yet RULING the nations even by AD96. This fact is also proven in Rev. 19:15, which speaks of Christ's ruling the nations in the FUTURE TENSE at His second coming. At present Jesus is ruling His Church only (which constitutes His spiritual Kingdom). But, He does not rule the NATIONS until after the second coming, when He sits on His own throne.

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### XXIII.

**A-mill:** Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come..." (Rev. 12:10)

**Pre-mill:** This verse is in the context of the latter part of the tribulation, AFTER Satan has been overpowered by Michael. The words "now comes" (in reference to the Kingdom) precludes the possibility of this Kingdom being present previously! This is a statement anticipating the imminent appearing of the Kingdom AFTER the tribulation. It cannot refer to a kingdom that had been in place for 2000 years! The word "comes" means it arrives. Furthermore, at the 7th trumpet, the 24 Elders proclaim that "the kingdoms of this world have become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever." Not until the 7th trumpet does Jesus take the role of ruler of the nations. The verb tenses indicate that Jesus AT THAT TIME takes possession of the kingdoms of the world. The expression "he SHALL reign" is future tense. In essence, it says at the 7th trumpet, Jesus takes His place as ruler of the kingdoms, and from that point on He WILL reign.

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### XXIV.

**A-mill:** Who can see and enter the kingdom, both unregenerate & regenerate or the regenerate only? "...unless one is born again, he cannot see the kingdom of God." (Jn. 3:3) "...unless one is born of water and the Spirit, he cannot enter the kingdom of God." (Jn. 3:5)

**Pre-mill:** Jesus was speaking to the first century Jews. If they did not believe, they would not see the Kingdom because they would not be resurrected at the beginning of the Millennium in order to see it. Same with entering the Kingdom. That He was not

referring to His spiritual Kingdom that was established at the crucifixion, is proven by the fact that these Jews did indeed see that Kingdom.

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**XXV.**

**A-mill:** When do we enter into the kingdom, in the future or now? "...It is better for you to enter the kingdom of God with one eye, rather than having two eyes, to be cast into hell fire..." (Mk. 9:47)

**Pre-mill:** Jesus was using hyperbole here. He did not intend for people to pluck out their eyes. Furthermore, entering the Kingdom is in direct contrast to being thrown into hell fire, something in the future. It stands to reason that entering the Kingdom was also future, as the alternative to being thrown into hell fire.

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**XXVI.**

**A-mill:** "He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love" (Col. 1:13)

**Pre-mill:** There are two stages to the Kingdom. Here Paul is referring to the present stage which is a spiritual Kingdom.

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**XXVII.**

**A-mill:** When are saints raised to live with Christ, in the future only (physically) or also now (spiritually)? "But even Moses showed in the bush that the dead are raised, when he called the Lord 'the God of Abraham, the God of Isaac, and the God of Jacob.' For He is not the God of the dead but of the living, for all live to Him." (Lk. 20:37-38) "For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will...he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life...the hour is coming, and now is (1st century), when the dead will hear the voice of the Son of God; and those who hear will live..." (Jn. 5:21-25) "just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be (united together) in the likeness of His resurrection...we believe that we shall also live with Him...He lives to God. Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord...but present yourselves to God as being alive from the dead...you have your fruit to holiness, & the end, everlasting life. For the wages of sin is death, but the gift of God is eternal life in Christ" (Rom. 6:4-23) "even when we were dead in trespasses, made us alive together with Christ, by grace you have been saved, & raised us up together..." (Eph. 2:5-6) "...you also were raised with Him through faith in the working of God, Who raised Him from the dead. And you, being dead in your trespasses & the uncircumcision of your flesh, He has made alive together with Him...If then you were raised with Christ, seek those things which are above..." (Col. 2:12-3:1)

**Pre-mill:** The Bible sometimes refers to salvation using "resurrection" in a metaphorical sense. That is not license to claim that any reference to the resurrection is spiritual and not physical. This distinction is not difficult to make in the Greek text, because when "resurrection" is used with the definite article, it ALWAYS refers to an EVENT, THE resurrection of the dead. Rev. 20 uses the definite article with "resurrection" and therefore refers to the EVENT called "the resurrection" and not to some spiritual resurrection.

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**XXVIII.**

**A-mill:** When do saints reign with Christ, in the future only, or also now? "those who receive abundance of grace & of the gift of righteousness will reign in life through the One, Jesus Christ...grace might reign through righteousness to eternal life... (Rom. 5:17, 21)

**Pre-mill:** *Rom* 5:17

*17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)*  
(KJV)

Reigning is FUTURE tense from Paul's perspective. It should be PRESENT tense if a-mill was correct.

*Rom* 5:21

*21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*  
(KJV)

This verse is not referring to PEOPLE reigning, but the principle of GRACE having victory over SIN in the life of the believer. It has nothing to do with reigning over the nations.

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**XXIX.**

**A-mill:** "made us sit together in the heavenly places in Christ Jesus (Eph. 2:6, cf. 1:20)

**Pre-mill:** Again, this is a metaphor, in a series of metaphors. Paul speaks of our being "dead" in sin (metaphorically), and then "raised" (metaphorically) referring to salvation, and then seated with Christ in the heavenlies (also metaphorically).

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**XXX.**

**A-mill:** "But you are a chosen generation, a royal (kingly) priesthood, a holy nation..." (1 Pet. 2:9) "has made us kings and

priests..." (Rev. 1:5-6) "I, John, both your brother and companion in the tribulation and kingdom and patience of Jesus Christ..." (Rev. 1:9)

**Pre-mill:** There are two stages to the Kingdom. We presently are in Christ's Kingdom. But neither He nor us are ruling the nations.

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#### XXXI.

**A-mill:** Who are the primary subjects of the kingdom, Jews or Gentiles? "...All nations (gentiles) shall serve Him...All nations (gentiles) shall call Him blessed." (Ps. 72:11, 17) "Now it shall come to pass in the latter days (last days)...Many nations (gentiles) shall come and say, "Come, and let us go up to the mountain of the LORD, to the house of God...He shall judge between many peoples..." (Mic. 4:1-3) "...I have not found such great faith, not even in Israel! And I say to you that many will come from east and west (Gentiles), and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom (Jews) will be cast out into outer darkness." (Mt. 8:10-12) "...He will declare justice to the Gentiles." (Mt. 12:18) "...the kingdom of God will be taken from you (Israel) and given to a nation (1 Pet. 2:9) bearing the fruits of it." (Mt. 21:43) "And this gospel of the kingdom will be preached in all the world as a witness to all the nations (gentiles)..." (Mt. 24:14) "All authority (kingly rule) has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations (gentiles)..." (Mt. 28:18-19) "...He who shall rise to reign (as king) over the Gentiles..." (Rom. 15:12) "...In you all the nations (gentiles) shall be blessed." (Gal. 3:8) "She bore a male Child who was to rule all nations (gentiles) with a rod of iron. And her Child was caught up to God and His throne (Christ's coronation as king)" (Rev. 12:5)

**Pre-mill:** I have no disagreement that Jews and Gentiles (who make up the body of the redeemed) will rule in the Millennium.

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#### XXXII.

**A-mill:** Which will be ushered in at Christ's return, a millennium or the new heavens and a new earth? "Jesus Christ...whom heaven must receive until the times of restoration of all things" (new earth) (Acts 3:20-21)

**Pre-mill:** The word "restoration" does not mean something entirely new or different. It means to restore the PRESENT earth. This is the Millennium. Furthermore, Peter says this is what was spoken by ALL THE PROPHETS. Please show me WHERE in all the prophets the eternal state (as understood by a-mills) is to be found??? Nowhere! The prophets predicted a physical Kingdom ON THIS EARTH with the present city of Jerusalem restored. It even refers to geographical changes, such as the Dead Sea being purified and having abundant fish. If, as a-mills do, you spiritualize these passages that refer to the Kingdom, placing their fulfillment in the present age, then you are left with NOTHING in OT prophecy about the age to come! Yet, Peter said clearly that Jesus would come AGAIN at the time of the "restoration of all things spoken of by all the holy prophets." This proves that the pre-mill understanding of the OT is correct, ie., that these prophecies of the "kingdom" are indeed AFTER the second coming of Jesus.

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#### XXXIII.

**A-mill:** "Where is the promise of His coming?...But the heavens and the earth which are now pre-served by the same word, are reserved for fire until the day of judgment and perdition of ungodly men...the heavens will pass away with a great noise, and the elements will melt with fervent heat ...we, according to His promise, look for new heavens and a new earth..." (2 Pet. 3:4-13)

**Pre-mill:** This does occur at the second coming. But, it does not refer to the complete destruction of this planet. Rather, it describes a purging of the earth by fire to remove the curse. Several OT passages speak of it, including Joel 2 and Mal. 4. Peter was referring to Isaiah 65, where the "new heaven and new earth" refers to this present earth, WITH the present city of Jerusalem inhabited. (See my article, [2 Peter 3 & the Day of the Lord.](#))

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#### XXXIV.

**A-mill:** Which is our primary hope, a millennium or the new heavens and new earth? "...since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? Never-theless we, according to His promise, look for new heavens and a new earth..." (2 Pet. 3:4-13)

**Pre-mill:** Peter was speaking metaphorically about the heavens and earth passing away. He did the same thing earlier in the chapter in reference to the flood, where he said the world PERISHED. He then said that the fiery destruction would be IN THE SAME MANNER. You said that you read my article on this, so you should be aware of this fact.

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#### XXXV.

**A-mill:** When do we receive the kingdom, before or after the removal of the created earth? "...the removal of those things that are being shaken, as of things that are made (the created earth), the things which cannot be shaken may remain. Therefore since we are receiving a kingdom which cannot be shaken..." (Heb. 12:27-28)

**Pre-mill:** He is not referring to the removal of the earth, but this world system under the control of the Gentile nations. The earth will remain forever, according to Psalm 104:5

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#### XXXVI.

**A-mill:** When will Christ return from heaven, before or after the times of restoration of all things? "Whom heaven must receive until the times of restoration of all things (the new earth)" (Acts 3:21)

**Pre-mill:** We did this one already. Restoration means renovation NOT something totally new.

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### XXXVII.

**A-mill:** How many judgment(s) will there be, multiple judgments or only one? “the day of wrath and revelation of the righteous revelation of God who will render to each one according to his deeds: eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; but to those who are self-seeking and do not obey the truth, but obey unrighteousness – indignation and wrath, tribulation and anguish, on every soul of man who does evil...” (Rom. 2:5-9)

**Pre-mill:** This merely refers to the FACT that all will be judged, not the timing of it. Rev. 20 clearly has the saints reigning with Christ 1000 years before the "rest of the dead" are judged. Are you suggesting that they reign BEFORE they are judged?

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### XXXVIII.

**A-mill:** When Christ returns, will the wicked enter into His kingdom and repopulate the earth or be cast into the fire?

**Pre-mill:** The wicked who worship the Beast will be cast into the fire. BUT, there will be some unbelievers who enter the millennium in natural bodies.

*Zech*

*14:16-19*

*16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.*  
*17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.*  
*18 And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.*  
*19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.*  
(KJV)

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### XXXIX.

**A-mill:** “Let both grow together until the harvest, and at the time of harvest I will say to the reapers, ‘First gather together the tares and bind them in bundles to burn them...as the tares are gathered and burned in the fire, so it will be at the end of this age...will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire...’” (Mt. 13:30-42) “Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away. So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, and cast them into the furnace of fire.” (Mt. 13:47-50) “the master of that servant will come on a day when he is not looking for him and at an hour that he is not aware of, and will cut him in two and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth.” (Mt. 24:50-51) “‘After a long time the lord of those servants came and settled accounts with them...and cast the unprofitable servant into the outer darkness.’” (Mt. 25:19, 30) “Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels...And these will go away into everlasting punishment, but the righteous into eternal life.’” (Mt. 25:41, 46) “‘A certain nobleman went into a far country to receive for himself a kingdom and to return...But bring here those enemies of mine, who did not want me to reign over them, and slay them before me.’” (Lk. 19:12-27) “...when the lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, when He comes in that Day...” (2 Th. 1:7-10)

**Pre-mill:** This will be the fate of the vast majority of the unsaved (those who worship the Beast). But, as Zech. 14 shows, there will be SOME who enter the Millennium.

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### XL.

**A-mill:** Which will saints do in the resurrection, marry, have children, & repopulate the earth or remain unmarried? “The sons of this age marry and are given in marriage. But those who are counted worthy to attain that age, and the resurrection from the dead, nether marry nor are given in marriage.” (Lk. 20:34-35)

**Pre-mill:** No pre-mills I know of suggest that the resurrected believers will repopulate the earth. This will be done by a small number of Jewish converts who are saved at the second coming, AND by the children who were born just before Jesus' coming. [www.geocities.com/lasttru...repop.html](http://www.geocities.com/lasttru...repop.html)

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### XLI.

**A-mill:** When is the saints' bodily resurrection, 1000-1007 years before the last day or at the last day? “...everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.” (Jn. 6:40, cf. 39, 44, 54) “...I know that he (Lazarus) will rise again in the resurrection at the last day.” (Jn. 11:24)

**Pre-mill:** Jesus referred to distinct "ages" (this age and the age to come). So it is natural to understand the expression "last day" in reference to the last day of this age.

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## XLII.

**A-mill:** When will the just and the unjust be physically raised, 1000 years apart or at the same hour? "...And at that time...And many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt." (Dan. 12:1-2)

**Pre-mill:** You need to look again. First of all, the NASB gives the most accurate rendering of this verse.

*Dan*

12:2

2 "And MANY of those who sleep in the dust of the ground will awake, THESE to everlasting life, but the others to disgrace and everlasting contempt."  
(NASB)

The word "many" proves that not ALL are raised at this time. Many means only SOME, but certainly not all. THESE (many) will arise to everlasting life. The words "the others" means those BESIDES the "many" who arise. These OTHERS who did not arise will go to disgrace and everlasting contempt.

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## XLIII.

**A-mill:** "the hour is coming, in which all who are in the graves will hear His voice and come forth - those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation." (Jn. 5:28-29)

**Pre-mill:** Jesus refers to two different resurrections. One is the "resurrection of life" and the other is the "resurrection of condemnation." The word "hour" does not necessarily indicate that they are at the same time. It could just as easily mean that each has his "hour" to be raised. The definite article in the KJV is not found in the Greek text. Without the definite article "hour" does not necessarily refer to any specific hour or time. It is properly translated, "a time is coming when all in the graves will hear the voice..." This construction can easily mean that each person in the grave has his time to hear and be raised. John 16:2 uses precisely the same construction, yet is perfectly clear from the context that Jesus was not referring to one specific day or hour, but to a general time period sometime in the future, which could and would be different for each one involved.

*John*

16:2

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.  
(KJV)

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## XLIV.

**A-mill:** "...there will be a resurrection of the dead, both of the just and the unjust." (Acts 24:15)

**Pre-mill:** This indicates TWO resurrections. The word "both" means TWO. The Greek text actually reads, "resurrection there shall be, just and also unjust." The Greek grammar allows either interpretation, and does not require that they be at the same time.

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## XLV.

**A-mill:** Will this present age ever be characterized by righteousness or always by evil? "...that He might deliver us from this present evil age..." (Gal. 1:4)

**Pre-mill:** That is not a characterization of this age. It is merely a promise of OUR deliverance from it. It says absolutely NOTHING about a change in the world itself. Furthermore, if this age is presently "evil," and if Satan is bound as a-mills claim, why is he still deceiving the nations?

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## XLVI.

**A-mill:** Is all of history and time divided into three ages (incl. a millennium) or two ages? "...not only in this age but also in that which is to come." (Eph. 1:21)

**Pre-mill:** That proves nothing, except there is another age after this one.

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## XLVII.

**A-mill:** Are you still a millennialist, yes, not sure, or no? See answer in Acts 2:30-35

**Pre-mill:** Yes, absolutely. After seeing these arguments that are so easily refuted, I am moreso a premillennialist. :)

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## XLVIII.

**A-mill:** Christ in His glorified body must live on a cursed, non-glorified earth. Saints in their glorified bodies must live on a cursed, non-glorified earth. Those with glorified bodies & those with non-glorified bodies live together.

**Pre-mill:** When Jesus was raised from the dead He had a glorified body. He lived on a cursed earth for 40 days among the disciples who did not have glorified bodies. Paul says we will have bodies like His glorified body. Romans 8 says the earth will be renovated for the Millennium, so there is no reason to think the earth will still be "cursed."

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## XLIX.

**A-mill:** There is no millennium in Rom. 11, the primary passage on the future of the Jews.

**Pre-mill:** Well, the word "millennium" might not be found there, but it does speak of the restored creation. How could the whole creation be groaning under the curse, waiting for the manifestation of the sons of God, if it was going to be destroyed at that time???

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**L.**

**A-mill:** Belief in a literal earthly kingdom was the reason the Jews rejected Jesus Christ.

**Pre-mill:** No, the inability to distinguish between Jesus' first and second comings, both of which were prophesied in the Old Testament, is what contributed to their rejection. As Luke tells us regarding the parable of the talents, the misconception among the Jews was that the Kingdom would IMMEDIATELY appear. Jesus' parable corrects the misconception by pointing out that there would be a rather lengthy delay, and that He must go away and then return with the Kingdom. After which His servants would be judged and rewarded, and given places of ruling in His Kingdom.

**Sacrifices in the Millennium?**

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*Isa*

56:7

7 *Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. (KJV)*

Question: When in the history of the world has the Temple been a "house of prayer for ALL PEOPLE?" Answer: NEVER! One might argue that the word "people" in Isaiah 56:7 does not necessarily have to mean everyone, but could refer to all of Israel. However, we find Jesus interpreting this passage a bit differently, when he cast out the merchants from the Temple.

*Mark*

11:17

17 *And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. (KJV)*

Here the word "nations" is the Greek word "ethnos" [from which we get "ethnic"] which is the word normally translated "Gentiles" in the New Testament. So, according to Jesus, Isaiah's prophecy predicted a future time when the physical Temple would be a place of prayer for ALL NATIONS [Gentiles]. The only possible fulfillment of this prophecy, that I can see, is a physical Temple in Jerusalem during the Millennium [as Zechariah 14 describes, where all nations will come to keep the festivals]. I don't see how one could claim this is an allegory, when it is clear that Jesus is referring to the stone Temple in Jerusalem while interpreting Isaiah's prophecy!

The Temple built during the tribulation will be defiled by the Antichrist. When Jesus returns, it will not only be cleansed, but rebuilt entirely on a much grander scale. The Temple in Ezekiel 40-48 is the Millennial Temple, and the Temple that Isaiah [and Jesus] had in mind, as well as Zechariah. According to Ezekiel, this Temple will be on a much larger scale than any previous Temple, much larger than the present Temple Mount will support.

There is some controversy about the interpretation of Ezekiel 40-44, and whether this grand Temple should be understood literally. Some object to the idea of any Temple, whether Millennial or not. But, one of the clearest passage on the fact of a "Millennial Temple" is Zechariah 14. Notice the clear reference to the Feast of Tabernacles and the Millennial Temple AFTER the battle of Armageddon.

*Zech*

14:1-11&16-21

1 *Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.*  
2 *For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.*  
3 *Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.*  
4 *And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.*  
5 *And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.*

6 *And it shall come to pass in that day, that the light shall not be clear, nor dark:*  
7 *But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall*

8 *And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.* 9 *And the LORD shall be king over all the earth: in that day shall there be*  
10 *All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses.*

11 *And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. ...*  
16 *And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.*  
17 *And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of*

hosts, even upon them shall be no rain.  
18 And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.  
19 This shall be the punishment of Egypt, and the punishment of all nations [GENTILES] that come not up to keep the feast of tabernacles.

20 In that day shall there be upon the bells of the horses, **HOLINESS UNTO THE LORD**; and **the pots in the LORD's house shall be like the bowls before the altar.**

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and **all they that sacrifice shall come and take of them, and seethe therein**; and in that day there shall be no more the Canaanite in the house of the LORD of hosts. (KJV)

The fact is, this passage clearly says that there will be a Temple AND sacrifices, as well as GENTILES coming to keep the Feast of Tabernacles AFTER the battle of Armageddon, when Christ returns to the Mount of Olives with "all His saints."

#### Different Kinds of Sacrifices

As to the alleged problems created with passages such as Heb. 10, where Christ's atonement is "once for all," and there is no need of further sacrifice for sins, one must recognize that not all sacrifices were "atonement" sacrifices. Technically, the atonement sacrifice was done only once a year, on the "Day of Atonement." On the 10th of Tishri, the high priest took the blood and entered into the Holy of Holies, and sprinkled the Ark of the Covenant. This is clearly what Hebrews has in view when referring to Christ's atonement being "once for all."

Heb

9:22-28

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.  
23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For **Christ is not entered into the holy places** made with hands, which are the figures of the true; but into heaven itself, now **to appear in the presence of God for us**:

25 Nor yet that he should offer himself often, **as the high priest entereth into the holy place every year with blood of others**;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

(KJV)

It is clear, by the reference to the priest entering the Temple once a year with blood, that this passage is speaking of the "Day of atonement."

The Feast of Tabernacles [Zech 14] and the Passover [Ezekiel 45] will be celebrated in the Millennium. But NOT the Day of Atonement. Notice the Festivals that will be celebrated in the Millennium in the following passage. And notice the absence of Pentecost, Feast of Trumpets, and the Day of Atonement.

Ezek

45:21-25

21 **In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.**

22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering.

23 And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering.

24 And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 **In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.** (KJV)

The "Passover" was a one day feast that began the seven day "Feast of Unleavened Bread" [Lev. 23]. So, in the above passage, since the "Passover" continues for 7 days, it is clear that the entire Passover/Unleavened Bread/Firstfruits festivals are being kept. However, what is not mentioned is Pentecost, which was 50 days after the Sunday [Firstfruits] following Passover. Also, of the feasts of the 7th month, Trumpets [Tishri 1], the Day of Atonement [Tishri 10], and the Feast of Tabernacles [Tishri 15-21], only Tabernacles is mentioned. The question is, why? I believe at least part of the answer is that the "atonement" was fulfilled in Christ. Jeremiah makes it clear that the "Day of Atonement" will NOT be celebrated in the Millennium.

Jer

3:14-17

14 Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, **they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.**

17 **At that time they shall call Jerusalem the throne of the LORD**; and all the nations shall be gathered unto it, to the name of the

*LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. (KJV)*

The "ark" was only "visited" once a year by the High Priest, when he sprinkled the blood on it, making ATONEMENT for the people. The rest of the time, it simply sat there in the Holy of Holies never seeing the light of day. When Jeremiah says "*neither shall that be done any more,*" he is saying that the High Priest entering the Holy of Holies on the Day of Atonement [Tishri 10] will not be done any more. Then he tells us why! Because, in place of the "ark of the Covenant," the Lord's Throne will be there! In other words, in OT times, the "ark of the Covenant" was TEMPORARY and a SUBSTITUTE for the physical presence of the Lord on His Throne in His Holy Temple! God has been on His Throne in the Heavenly Temple, as described in Revelation. And the Temple on earth was just a copy, or representation of the Temple of God in Heaven [Heb. 8:5]. The "Ark of the Covenant" was the representation of the Throne of God. The priest going into the Holy of Holies to sprinkle blood on the Ark was a symbol of Christ's entering the Temple in Heaven with His own blood!

*Heb* 9:12  
*12 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* us.  
*(KJV)* for

Isn't it great how all this fits together so nicely! In the Millennium, there will be no Priests restricted from entering the Temple except once a year! The Throne of the Lord will be in the Holy place, and the veil will be OPENED! People will have full access to the Lord on His Throne! They will come to Jerusalem to worship, and bring their offerings to the Lord.

The sacrifices offered will NOT be atonement for sin. Christ took care of that once and for all. However, there will be many sacrifices as offerings of praise, and memorials. Actually, this is what the Passover was, a memorial of God's deliverance from Egypt, as well as a prophecy of the crucifixion. And the Feast of Tabernacles was a memorial of the trek through the wilderness, as well as a prophecy of the Millennium! These Festivals will be grand feasts, in memorial of what God has done for us, just as we now keep the "Lord's supper" as both a memorial of the crucifixion, AND a prophecy of the Millennial Kingdom, when we will sit down and dine with Jesus Himself.

*Luke* 22:15-20  
*15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:*  
*16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.*  
*17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:*  
*18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.*  
*19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance* me.  
*20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.*  
*(KJV)*

You can see both the memorial aspect of the Lord's supper here as well as the prophetic aspect. All of the Festivals are the same way. And, once we are on the other side of the second coming of Jesus Christ, what was "prophetic" will then be "memorial!"

It seems to me that all of the sacrifices mentioned in relation to Ezekiel's Temple would have to be commemorative, looking back to what has already been accomplished, in the same way we celebrate the crucifixion with bread and wine.

Some might object that any sacrifices of any kind would be blasphemous. But, what were the sacrifices to begin with? Was there any power in them to atone for sins in the first place? The writer of Hebrews says no!

*Heb* 10:1-4  
*1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.*  
*2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience* of sins.  
*3 But in those sacrifices there IS a remembrance again made of sins every year.*  
*4 For it is not possible that the blood of bulls and of goats should take away sins.*  
*(KJV)*

His point is NOT that the sacrifices can no longer atone for sin, once Christ died. His point is clearly that they NEVER COULD atone for sin in the first place! If they could, then there would have been no requirement for it to be done every year. So, even in OT times, the sacrifices were never intended to actually make atonement, but to be a reminder to Israel of their sins on a yearly basis. **The sacrifices pointed to Christ.** The problem for Israel was that they attached too much meaning to the sacrifices not realizing their PROPHETIC significance, but expecting that there was some merit in the blood of "bulls and goats" that cleansed their sins. So, they rejected the only real atonement for sin.

If the animal sacrifices were never actually "atonement" for sins, and were prophetic in nature, then what is really the problem with a sacrifice that is offered as a memorial of the fulfillment of this prophetic type? Nothing!

Is it a sin to observe the Passover now, to kill a lamb, and eat it with your family remembering God's deliverance from Egypt? Of course not! But, when one recognizes the prophetic aspect of the passover, and how it points to Christ, and one celebrates the Passover in faith, and in worship of Christ, it's meaning is full.

Those who argue that such things are blasphemous on the grounds that Christ died once for all should apply the same principle to the Lord's Supper! Does not celebrating using wine and bread do the same thing? Yes it does! It is symbolism pointing to Christ! Did not Jesus Himself say He would observe **Passover** with His disciples in the Kingdom?

Luke 22:15-16  
15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:  
16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.  
(KJV)

#### Who is the Mysterious "Prince" of Ezekiel's Temple?

Ezek 44:1-3  
1 Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut.  
2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.  
3 It is for **the prince; the prince, he shall sit in it to eat bread before the LORD**; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.  
(KJV)

Ezek 45:16-17,21-22,25  
16 All the people of the land shall give this oblation for the prince in Israel.  
17 And it shall be **the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel. ...**  
21 In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.  
22 And upon that day shall **the prince** prepare for himself and for all the people of the land a bullock for a sin offering.  
25 In the seventh month, in the fifteenth day of the month, **shall he do the like in the feast of the seven days**, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.  
(KJV)

It will be the Prince's job to officiate the sacrifices and festivals. But, who is this "Prince?" Many pre-millennialists believe it is Jesus. But, I find that idea rather odd. Jesus will be "King over all the earth" according to Zech 14:9. The Prince seems to be leading the worship, not being worshipped himself, as Jesus will be. Actually, Ezekiel gives us the answer, as do some of the other prophets.

Jer 30:7-10  
7 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.  
8 For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:  
9 But they shall serve the LORD their God, **and David their king, whom I will raise up unto them.**  
10 Therefore fear thou not, O my servant Jacob, saith the LORD; 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.  
(KJV)

Ezek 34:23-24  
23 **And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.**  
24 And I the LORD will be their God, and **my servant David a PRINCE among them**; I the LORD have spoken it.  
(KJV)

Ezek 37:19-25  
19 Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.  
20 And the sticks whereon thou writest shall be in thine hand before their eyes.  
21 And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:  
22 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, neither shall they be divided into two kingdoms any more at all:  
23 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 God.  
24 **And David my servant shall be king over them**; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.  
25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; 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 for**

ever.

(KJV)

Hosea

3:4-5

4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:  
5 Afterward shall the children of Israel return, and seek the LORD their God, **and David their king**; and shall fear the LORD and his goodness in the latter days.

(KJV)