

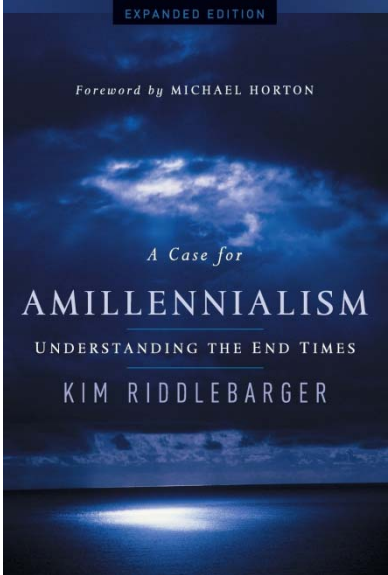
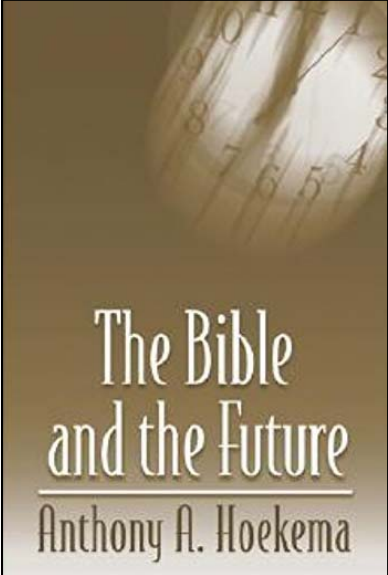
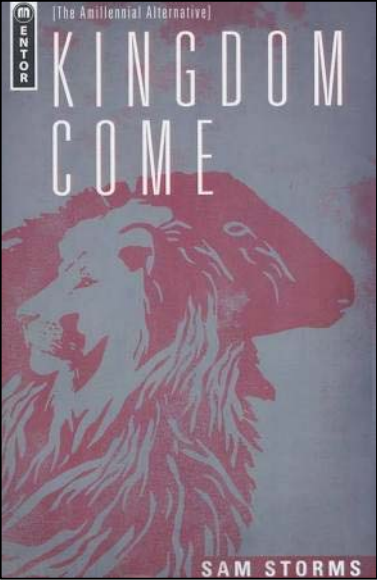


HARMONIZING A LITERAL INTERPRETATION OF THE REVELATION CHAPTER 20 MILLENNIUM WITH MANY BIBLE SCRIPTURES THAT CREATE OBSTACLES TO DARBY’S DISPENSATIONALISM

MANY BIBLICAL SCHOLARS NOW DOUBT DISPENSATIONALISM

From the time of the Civil War until about twenty years ago, most Evangelical Christians followed “classic” premillennial dispensationalism. Professors at Dallas Theological Seminary all taught dispensational premillennialism: John Walvoord (then President of DTS), Charles Ryrie (author of *Dispensationalism Today* and *The Ryrie Study Bible*), and J. Dwight Pentecost (author of perhaps the most influential text on the subject at that time, *Things to Come*). Anything other than the dispensational premillennial perspective was considered less than Evangelical. Yet most young pastors today do not preach about it. It is deemed too hard to understand or too controversial. So, they ignore it. Yet God gave these prophecies for a reason.

Robert Gundry’s book, *The Church and the Tribulation*, was released in 1973. This book sound Biblical Scriptures to support a post-tribulation perspective on the timing of the Rapture. Several Godly authors, such as Sam Storms, Anthony Hoekema, and Kim Riddlebarger have recently published detailed works outlining the many ways that Scripture does not teach premillennial dispensationalism as first espoused by John Darby. Yet they all have a problem explaining the Revelation 20 “thousand years” in a literal sense.



In the final analysis, the only thing that matters isn’t the theology of a TV personality, the op-ed page of the New York Times, a slick DVD, or the denominational tradition in which any of us were raised, but the word of God and only the word of God.

Sam Storms, Anthony Hoekema, and Kim Riddlebarger make a compelling case, based upon **literal exegesis of Bible Scriptures**, for ten key eschatology concepts. These ten Scriptures create insurmountable obstacles for classic dispensational millennialism. More details to support their arguments are found at a Revelation-Now paper entitled: *“Bible Scriptures that Create Significant Obstacles to Darby’s Dispensationalism.”*

1. THE RAPTURE AND SECOND COMING ARE SIMULTANEOUS EVENTS

2. THE CHURCH CAN BE SHOWN TO BE FULFILLING PROMISES MADE TO ISRAEL

3. THE CHURCH WILL EXPERIENCE THE TRIBULATION

4. THE WRATH OF THE LAMB AND TRIBULATION FROM SATAN ARE DIFFERENT EVENTS

5. THE DAY OF THE LORD WILL BE A COMPLETE SURPRISE TO MOST, AND BE SEEN BY ALL

6. THE CHURCH AND ISRAEL ARE UNDER THE SAME NEW COVENANT

7. THE KINGDOM OF GOD IS BOTH IN THE PRESENT AND IN THE FUTURE

8. JESUS MUST REIGN IN HEAVEN UNTIL HE DEFEATS ALL HIS ENEMIES—INCLUDING DEATH

9. FLESH AND BLOOD CANNOT INHERIT THE KINGDOM OF GOD

10. GENERAL AND SEPARATE RESURRECTIONS AS SIMULTANEOUS EVENTS

Let us assume the amillennial writers are Biblically correct on the above ten points. The most important being: 1) the rapture and second coming (“parousia”) are the same sudden event, the church will (has) gone through the tribulation, 3) the Wrath of Lamb is not the tribulation, 4) Jesus is currently reigning from heaven, and 5) living flesh and blood cannot inherit the Kingdom of God. But what about Revelation chapter 20? How can the 1,000 years reigning with Christ, and the 1,000 years of binding Satan be interpreted literally along with the these Scriptures the amillennial writers cite for their ten valid points?

Unfortunately, the discussion of Revelation 20 text has been muddled by statements such as: “The premillennial interpretation of Revelation 20 is superior because it is literal, whereas the amillennial interpretation spiritualizes, and therefore dishonors, God’s Word.” Amillennial writers counter with “we interpret “parousia” literally.

As a matter of semantics, to say that these writers are “amillennial” (where the alpha privative “a” seemingly negates the word “millennial”) rightly brings up the charge that they deny the existence of what is clearly taught in Revelation 20. They would dispute this. They believe the “millennium” that John describes in the Apocalypse is concurrent with the church age in which we live and consists of the co-regency with Christ of those believers who have died and entered into the glory of the intermediate state. But they do not see it as a literal 1,000 years, and they have a problem explaining the “binding” of Satan today.

Many mistakenly identify premillennialism with pro-millennialism, as if to say that only premillennialists believe in the millennial kingdom of Christ and are for it. Contrary to what the name (amillennialism) implies, amillennialists do believe in a millennium. They believe the millennium, however, is now: the present age of the Church between the first and second comings of Christ in its entirety is the millennium.

REVELATION 20 (NIV)

1 And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. 2 He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. 3 He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.

4 I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony about Jesus and because of the word of God. They had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years. 5 (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. 6 Blessed and holy are those who share in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.

7 When the thousand years are over, Satan will be released from his prison 8 and will go out to deceive the nations in the four corners of the earth—Gog and Magog—and to gather them for battle. In number they are like the sand on the seashore. 9 They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them. 10 And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.

11 Then I saw a great white throne and him who was seated on it. The earth and the heavens fled from his presence, and there was no place for them. 12 And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. 13 The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what they had done. 14 Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. 15 Anyone whose name was not found written in the book of life was thrown into the lake of fire.

THE BINDING OF SATAN IN THE SPIRITUAL ABYSS (REVELATION 20:1-3)

The amillennial writers believe that Satan has been bound since Jesus rose from the dead. In contrast, premillennialists believe this vision constitutes one of the strongest confirmations of their prophetic scenario. They point to two significant features. First, they insist that the relationship between the events of Revelation 19:11-21 and those of 20:1-3 is one of chronological and historical sequence.

In other words, they argue that the events of 20:1-3 happen immediately after those of 19: 11-21. Consequently, the binding of Satan for a millennium (literal 1,000 earth years) is historically subsequent to (i.e., after) the second coming of Christ. Second, they insist that the New Testament evidence concerning the extent of Satan's activity in this present age is incompatible with the description of the restrictions imposed upon him by the angel in Revelation 20: 1-3. Since they believe Satan is most certainly not bound now, the events of verses 1-3 must be future. **Both groups agree Satan will be bound somewhere in the spiritual world** ("He threw him into the Abyss") and no one thinks Satan will be literally bound in a pit on earth.

Revelation 20:1-6
BINDING OF SATAN IN THE ABYSS--SPIRITUAL WORLD
SAINTS REIGN WITH JESUS IN HEAVEN--SPIRITUAL WORLD

Revelation 20:7-10
SATAN RELEASED TO DECEIVE THE NATIONS--ON EARTH
FINAL GOG AND MAGOG BATTLE--ON EARTH

Why was Satan bound? The Bible tells us so that he cannot deceive the nations. (Revelation 20:3 "to keep him from deceiving the nations anymore until the thousand years were ended".) The return of Jesus is the Day of the Lord. On that unique day the bowls of wrath are poured out immediately after the rapture and resurrection of the believers. The bowls of wrath will be poured out on earth and people will try to hide in the caves and mountains. Satan is bound on the Day of the Lord. This is the Lord's day, not Satan's.

On that day everyone will recognize the Lamb they rejected. Satan cannot deceive them anymore about Jesus. They will see the Son of God with all his holy ones with him. Jesus is the light. This is the sixth seal.

Zechariah 14:5-7 Then the Lord my God will come, and all the holy ones with him. On that day there will be neither sunlight nor cold, frosty darkness. It will be a unique day—a day known only to the Lord—with no distinction between day and night. When evening comes, there will be light.

THE DAY OF THE LORD IS THE WRATH OF LAMB
EVERYONE ON EARTH WILL KNOW THIS IS JESUS-NO DECEPTION

Revelation 6: 12-17 (NIV) *I watched as he opened the sixth seal. There was a great earthquake. The sun turned black like sackcloth made of goat hair, the whole moon turned blood red, and the stars in the sky fell to earth, as figs drop from a fig tree when shaken by a strong wind. The heavens receded like a scroll being rolled up, and every mountain and island was removed from its place.*

Then the kings of the earth, the princes, the generals, the rich, the mighty, and everyone else, both slave and free, hid in caves and among the rocks of the mountains. They called to the mountains and the rocks, "Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb!" For the great day of their wrath has come, and who can withstand it?"

THE MILLENNIAL REIGN IN HEAVEN OF THE SAINTS WITH JESUS (REVELATION 20:4-6)

John is looking into heaven when his vision of Revelation 20 begins (Revelation 20:1 *“And I saw an angel coming down out of heaven.”*) Thus the first half of Revelation 20 vision is not on earth, but rather in the spiritual world. Where is the transition in Revelation 20 from the spiritual realm to earth? All millennial writers agree Satan in the abyss is bound in the spiritual world, but they then assume the reign with Jesus occurs on earth, but nowhere in this Revelation passage does the Bible say this. (*“They came to life and reigned with Christ a thousand years.”*) **The word “earth” is not used anywhere in Revelation 20:1-6 that are used to describe the millennium—either for Satan’s binding of the reign with Christ.** The literal word “earth” is not first used until the final battle on earth is described Revelation 20:7-10. The word "earth" is not used in any Bible passages about the 1,000 years.

Christ is now King in the fullest sense of universal sovereignty. Jesus said this continues until the end of the age. This is implied in His own parting words in Matthew 28:18-20. *Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”*

Jesus brings saints immediately into his presence in the spiritual world. To limit his power at his Second Coming to an intermediate state on earth that still contains sin and death is near blasphemy!

Nowhere is this spiritual kingdom immediacy more clear than when Jesus promised the dying thief would be in his kingdom ("paradise") that day. Jesus said this while on the cross to the thief next to him in Luke 23:42-43: ***Then he said, “Jesus, remember me when you come into your kingdom.” Jesus answered him, “Truly I tell you, today you will be with me in paradise.”***

Jesus was born a king and died a king and is even now reigning as king. He has a kingdom, established during His earthly ministry, that will continue throughout the endless ages. It is not a kingdom for Jews, but for all who would enter it by faith. **It is a spiritual kingdom**, “not of this world,” and often misunderstood in His own day on earth, and in our day as well.

To the Jewish leaders Jesus asserted: *“Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit. Anyone who falls on this stone will be broken to pieces; anyone on whom it falls will be crushed.”* (Matthew. 21: 43-44) Nowhere in the New Testament do we read that these words were ever revoked.

THE FINAL BATTLE ON EARTH AND DEFEAT OF SATAN (REVELATION 20:7-10)

People are often told the False Prophet of Revelation is a future “antichrist.” They have been taught the False Prophet will lead an end-times war and rebellion occurring during the Day of the Lord--when the final trumpet sounds and Jesus Christ returns. However, there is nothing in Revelation that says the False Prophet leads any such battle. In fact, Revelation does not say the False Prophet is even alive at the end-times. An antichrist is anyone who opposes Jesus as the Son of God (1 John 4: 1-6), and the ultimate antichrist is Satan.

This individual in Revelation is referred to as "the second beast of the earth" (Revelation 13:11-18), as well as the "False Prophet" with demonic messages and spirits from his mouth (Revelation 16:13). He is associated with the lamb in some way (Revelation 13:11). In both Revelation 19:20 and 20:10, John is told the False Prophet is thrown in the lake of fire at the time of Christ's return. He must deceive a lot of people to receive such special wrath from Jesus Christ!

Revelation says the False Prophet does five things:

1. The False Prophet will attempt to look like, claim to be connected to, or associated in some way to the lamb (Revelation 13:11)
2. The False Prophet deceives the world. (Revelation 13:14)
3. The False Prophet sets up an image of false worship to the false god. (Revelation 13:14-15)
4. The False Prophet creates a mark, or statement of faith, to the false god. (Revelation 13:16-18)
5. Demonic spirits and messages come out of the False Prophet mouth. (Revelation 16:13-14)

It is very important to observe that the False Prophet is not mentioned in Revelation 20 final battle. Many prophecy writers have inserted him into the battle, but that is not what the Bible says. Even in Revelation 19, the only references to the False Prophet are his capture and punishment. This most likely refers to Mohammad's soul, since only the soul faces eternal punishment. In the Revelation 19 battle, John writes that he can only see the beast and kings of the earth: (Revelation 19:19 "*Then I saw the beast and the kings of the earth and their armies gathered together to wage war against the rider on the horse and his army.*")

The only action item the False Prophet contributes are demonic words spoken by him at some time in history that are repeated in the last days. Mohammad gave all the words for the Koran that blaspheme Jesus. In Revelation 16:13-14 we learn about the wicked mouth of the False Prophet: (*Then I saw three impure spirits that looked like frogs; they came out of the mouth of the dragon, out of the mouth of the beast and out of the mouth of the false prophet. They are demonic spirits that perform signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of God Almighty.*) The demons out of his mouth are the writings of the Koran that inspire the kings in the last days battle. The soul of the False Prophet is thrown in the lake of fire.

**THE FALSE PROPHET DOES NOT LEAD ANY BATTLES
IN THE LAST DAYS BECAUSE MOHAMMAD DIED IN 632**

It is better to view this as a single day on earth, and Satan is released late in the day to lead a futile battle and to face his final punishment. Just as a prisoner condemned to death by hanging is "released from prison" as he walks towards the gallows for a short time.

This all occurs in one day. It cannot be separated by 1,000 years. If all of Christ's enemies are destroyed in Revelation 19: 11– 21— and if Revelation 20: 1– 6 describes events subsequent to that destruction— there will be no one left for Satan to deceive in Revelation 20:3.

WHERE DO THE NONBELIEVERS COME FROM AFTER 1,000 YEARS ON EARTH WITH JESUS?

Moreover, if Revelation 19 and 20 set forth a sequence of events— and if all the nations are destroyed at the end of chapter 19— where do all the unbelievers come from in Revelation 20:8 when Satan deceives the nations after his release? According to Riddlebarger, the revolt of Revelation 20:7– 10 is especially problematic for premillennialism:

"Who are these people who revolt against Christ? Who are these who are consumed by fire? Are these people in unresurrected bodies? If so, where did they come from? How do they pass through the judgment at the beginning of the millennial age? Are these people the redeemed believers? Such is unthinkable. The presence of evil in the millennial age is a problem from which all forms of premillennialism cannot escape."

Premillennialists claim that not all unbelievers will be destroyed at the Second Coming, and therefore the nations will consist of (or arise from) unbelieving, non-glorified survivors of the battle in Revelation 19:17– 19. But this view appears difficult to sustain, because even though there is clear contextual evidence that not all unbelievers will be killed in the battle of Revelation 19:17– 19. Matthew 25:31– 46 confirms that any surviving unbelievers will not inherit the millennial kingdom.

The complete elimination of the wicked from entrance into the kingdom rests not just on the destruction of the wicked at the descent of Christ at the Second Advent, but also on the separation of the sheep from the goats in the judgment that follows (Matt. 25: 31– 46). While many unbelievers will be slain at Christ's return, two judgments follow to root out all who remain. Thus, there will not be anyone to revolt after 1,000 years.

Some premillennialists try to give a different explanation. They claim the rebelling nations come from the descendants of the tribulation saints who survive the tribulation and enter the millennium in their natural bodies. According to this view, the battle of Revelation 19: 19– 21 and the subsequent judgment of the nations will indeed result in the death of all unbelievers. But some believers who are converted during the Tribulation will survive the persecution and enter the millennial kingdom in non-glorified bodies. During the millennium, these individuals will produce offspring who will continue in unbelief and eventually give rise to the nations that rebel against Christ after the thousand years.

But entering the kingdom of God in a natural body goes completely against the clear teaching of Jesus in Luke 20:27-38: *Jesus replied, "The people of this age marry and are given in marriage. **But those who are considered worthy of taking part in the age to come and in the resurrection from the dead will neither marry nor be given in marriage, and they can no longer die; for they are like the angels.** They are God's children, since they are children of the resurrection. But in the account of the burning bush, even Moses showed that the dead rise, for he calls the Lord 'the God of Abraham, and the God of Isaac, and the God of Jacob.' He is not the God of the dead, but of the living, for to him all are alive."*

Note that in Luke, Jesus only spoke of two ages, not three. Likewise, Paul makes clear ordinary living flesh and blood do not inherit the kingdom: 1 Corinthians 15:42-58 (NIV) *So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.*

If there is a natural body, there is also a spiritual body. So it is written: "The first man Adam became a living being"; the last Adam, a life-giving spirit. The spiritual did not come first, but the natural, and after that the spiritual. The first man was of the dust of the earth; the second man is of heaven. As was the earthly man, so are those who are of the earth; and as is the heavenly man, so also are those who are of heaven. And just as we have borne the image of the earthly man, so shall we bear the image of the heavenly man.

I declare to you, brothers and sisters, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Listen, I tell you a mystery: We will not all sleep, but we will all be changed—in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. For the perishable must clothe itself with the imperishable, and the mortal with immortality. When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: "Death has been swallowed up in victory."

For all of these reasons using literal Bible interpretation, it appears nearly impossible to defend the view that some unbelievers will survive the battle of Revelation 19: 17– 19 and enter the millennial kingdom.

THE WHITE THRONE JUDGMENT (REVELATION 20:11-15)

In order to make their eschatology viable, premillennialist writers insist that no believers are at the White Throne judgment of Revelation 20:11-15. They see the "Sheep and Goat" judgment of Matthew 25 and the Great White Throne judgment of Revelation 20 as two different judgments separated by 1,000 years on earth.

The premillennialist believes that this first event, known as the "Sheep and Goat" judgment, will occur at the close of the tribulation and just before the inauguration of the millennial age. Indeed, most premillennialists believe that the purpose of the judgment is to determine who is worthy of entrance into that millennial kingdom. *"He will gather all the nations of the earth"* (Matthew 13: 30, 39-41, 49-50), *"separate them"* (Matthew. 13: 49), and pass judgment. But Jesus makes clear the Sheep and Goat judgment is eternal, not for 1,000 years. (Matthew 25:46 *"And these will go away into eternal punishment, but the righteous into eternal life."*)

The problem this poses for premillennialism is obvious. As noted above, premillennialism believes this judgment occurs before the millennial age and is distinct from the Great White Throne judgment of Revelation 20: 11-15 which occurs after the millennial age. But also as noted above, and is obvious from a reading of the Matthew text, the goats (the unsaved) go into the eternal (lake of) fire: *"Depart from me, you cursed, into the eternal fire prepared for the devil and his angels"* (v. 41), which in verse 46 is defined further as *"eternal punishment."*

How can this be, when the premillennialist insists that the judgment which results in the lake of fire occurs after the millennial kingdom, 1,000 years following Christ's return in glory? (Revelation. 20: 15) The answer is all people are judged at the White Throne judgment, and it is the same judgment as the Sheep and Goat judgment in Matthew. The "Sheep and Goat" judgment of Matthew 25 and the "Great White Throne" judgment of Revelation 20, therefore, are one and the same, each described in different but complementary terms, occurring at the time of the Second Coming of Christ on the Day of the Lord.

Before Darby's dispensationalism, most theologians taught they were the same judgment on the last day. For example, John L. Dagg, a respected Baptist theologian and author of the first Systematic Theology by a Baptist in America, first printed in 1857, summed up the Biblical teaching regarding the last judgment. He also held that at the coming of Christ it would be a terrible day for the lost, but a wonderful day for God's people.

It is then that He will welcome His people into the heavenly realm and at the same time assign those who have rejected Him an eternity of separation from God. This will be a great day for the realization of deliverance from God's wrath for the believer; but for the unbeliever, a terrible, but chosen, destiny. (Dagg, A Manual of Theology, p. 352, 353)

Dagg also deals with Paul's teaching as it relates to I Thessalonians 4, with careful explanation. The resurrection of dead saints before the living ones was a matter of which proceeds the others, but both are treated equally. If there is an interval it will be very short. We know from Paul's teaching in I Corinthians 15 that both shall be completed at the sound of the trumpet and in the "twinkling of an eye."

In our understanding, the blinking of an eye is about as short a time as you can get. We are not told precisely that the wicked shall be raised in this same moment, nor are we told exactly what that change will look like. We do know that our new bodies will be incorruptible. It is sufficient to assert that we shall all be changed to receive the results of the judgment. "

"In one and the same day, the great day of the Lord, he will be revealed in flaming fire, taking vengeance on them that know not God; and will come, to be glorified in his saints, and admired of all them that believe." (Dagg, A Manual of Theology, p. 354,355)

The conclusion is that when we examine what the New Testament says will occur at the time of the Second Coming ("parousia") of Jesus Christ, there is no place for a 1,000 year earthly reign to follow. At the time of the Second Coming there will occur the final resurrection, the final judgment, the end of sin, the end of death, and the creation of the new heavens and new earth.

The Bible distinguishes between "this age" and "the age to come," but there is no indication that it does so in order that God's kingdom needs an earthly period with two judgments to "finally clean up things." To suggest that a millennium on earth is required for God to rid the earth of sin is ludicrous. God will do this on the Day of the Lord.

HARMONIZING MANY KEY BIBLE SCRIPTURES

1. There is a two-age model, "This Age" and "The Age to Come." (Matthew 19:28-29, Mark 10:30, Luke 18:30, Luke 20:34-36, Ephesians 2:7)
2. The rapture and Second Coming are simultaneous events--the "parousia." (2 Corinthians 10:10; Philippians 2:12, 1 Corinthians 16:17; 2 Corinthians 7:6,7; Philippians 1:26, 1 Corinthians 15:23; 1 Thessalonians 2:19; 3:13; 4:15; 5:23; 2 Thessalonians 2:1,8; James 5:7,8; 2 Peter 1:16; 3:4,12; 1 John 2:28)
3. The church can be shown to be fulfilling promises made to Israel. (Hosea 1:10, Romans 9:22-26, Hosea 2:23, 1 Peter 2:9-10, Amos 9:11-12, Acts 15:14-18)
4. The church will experience the tribulation throughout the ages. (John 16:33, Acts 14:22, Matthew 24:21-22, Romans 5:3, 2 Thessalonians 1:4, Revelation 1:9, Revelation 2:9, Revelation 2:10, Revelation 7:14)
5. The Wrath of the Lamb and tribulation from Satan are different events. (Revelation 6:12-17, Revelation 16:17-21, revelation 14:17-20)
6. The Day of the Lord will be a complete surprise to most, and be seen by all. (Matthew 24:30-32, Thessalonians 5:1-4, Zechariah 14:6-7, 2 Peter 3:10)
7. The church and Israel are under the same New Covenant. (Romans 9:6-8, Matthew 22: 1-14, Hebrews 8:4-13, Hebrews 12:18-24)
8. The Kingdom of God is both in the present and in the future. (Luke 17:20-21, 2 Timothy 4:1, 1 Corinthians 15:20-28, 2 Timothy 2:12)
9. Jesus must reign in heaven until he defeats all his enemies—including death. (Psalm 110:1, 1 Corinthians 15:24-27, 1 Corinthians 1:7-9, Revelation 21:1-4)
10. Flesh and blood cannot inherit the kingdom of God. (1 Corinthians 15:42-58, Luke 20:27-38, Matthew 25:10-13)
11. The Man of Lawlessness was revealed to Mohammad in Mecca during the 610-632 Satanic revelations. (Thessalonians 2:1–12, Revelation 12:7-17)
12. Mohammad is the False Prophet. (Revelation 13:11, Revelation 19:19-20, Revelation 16:13-15, Revelation 13:11-17)
13. Mohammad is the first rider on the white horse, the one with the crown and bow, of the Four Horsemen. (Revelation 6: 1-2)

14. Mohammad rode the white horse and landed on the Temple Mount in the Outer Court—therefore God excludes this place and what is spoken there. (Revelation 11:1-2)
15. Gentiles trampled Jerusalem for 42 months (1278.4 days/years) from 688 until 1967. (Revelation 11:1-2)
16. The second rider on the red horse was Abu Bakr, the first caliph that followed Mohammad. (Revelation 6:3-4).
17. The third rider on the black horse with the pair of scales was Umar, the second caliph that followed Mohammad. (Revelation 6:5-6).
18. Umar was the 'king will do as he pleases.' Umar fulfilled all 31 prophecies of Daniel. (Daniel 11:36-45)
19. The fourth rider on the pale green horse was Uthman, the third caliph to follow Mohammad. (Revelation 6:6-8)
20. Israel was in the wilderness for 1260 days/years from 688 to 1948. (Revelation 11:3, Revelation 12:6)
21. The Dome of the Rock (688) and the Al-Aqsa Mosque (706) on the Temple Mount are the abominations of Daniel. (Daniel 12:1-13)
22. The Holocaust with 2/3 killed in the land was the "time of trouble for Jacob." It was unlike any other. (Zechariah 13:7-8, Jeremiah 30:3-10, Mark 13:20-23)
23. The mark of the beast is the Islamic statement of faith to a false god is called the Shahada. (Revelation 13:16-17, 13:18, 14:9, 14:11, 15:2, 16:2, 19:20 and 20:4)
24. The image of the beast is the Islamic Kaaba and Blackstone in Mecca. All Islamic prayer to the false god is to the Blackstone. (Revelation 13:16-17, 13:18, 14:9, 14:11, 15:2, 16:2, 19:20 and 20:4)
25. The Kaaba is the "wicked house" in Babylon foreseen by the prophet Zechariah. (Zechariah 5:6-11)
26. Operation Ezra & Nehemiah fulfilled the Jews and Two Witnesses coming to life. (Revelation 11:4-13)
27. The final seven of Daniel was fulfilled in 1948. It lasted for (7 x 360) 2,520 OT years, from 536 BC the first day back from the Babylonian Exile until 1948 when Israel was restored. Over these years Israel was continuously occupied by foreign powers. (Daniel 9:20-27)
28. At the Second Coming of Christ there will be one general resurrection with the believers raised first and the condemned sinners raised second. (Daniel 12:2, John 5:24-30, 2 Timothy 4:1-2, Revelation 20:4-6, 1 Thessalonians 4:16, and Matthew 25: 31– 46)

UNDERSTANDING GOD’S TIME DIMENSIONS GIVES THE ANSWER

It is possible to harmonize the teachings of amillennial and premillennial writers with literal interpretation of Bible Scriptures when we understand that God exists in many time dimensions. We live in a physical world with its four known space-time dimensions of length, width, height (or depth) and time. However, God dwells in a different dimension—the spirit realm—beyond the perception of our physical senses. It’s not that God isn’t real; it’s a matter of His not being limited by the physical laws and dimensions that govern our world (Isaiah 57:15). Knowing that “God is spirit” (John 4:24), what is His relationship to time?

In Psalm 90:4, Moses used a simple yet profound analogy in describing the timelessness of God: “For a thousand years in Your sight are like a day that has just gone by, or like a watch in the night.” The eternity of God is contrasted with the temporality of man. Our lives are but short and frail, but God does not weaken or fail with the passage of time.

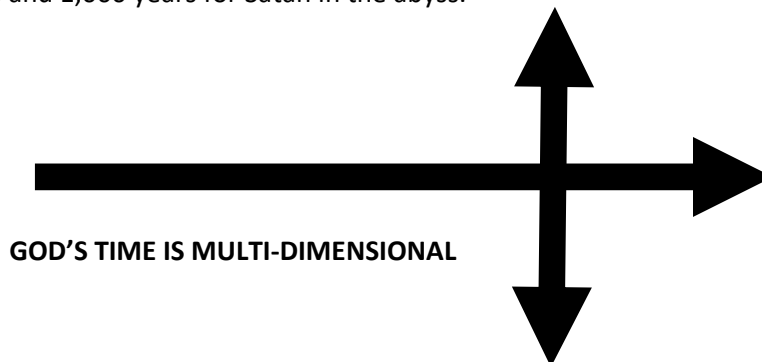
In a sense, the marking of time is irrelevant to God because He transcends it. Peter, in 2 Peter 3:8, cautioned his readers not to let this one critical fact escape their notice—that God’s perspective on time is far different from mankind’s (Psalm 102:12, 24-27). The Lord does not count time as we do. He is above and outside of the sphere of time. God sees all of eternity’s past and eternity’s future. The time that passes on earth is of no consequence from God’s timeless perspective. A second is no different from an eon; a billion years pass like seconds to the eternal God.

The Apostle Peter wrote in 2 Peter 3:8: “ But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day.” Both millennialism and amillennialists see time in a simple human linear dimension.



HUMAN TIME IS LINEAR ON EARTH

But spiritual time with God is in many dimensions—since God created time, was before time, and is outside of time. The Day of the Lord is one unique day on earth. It is 1,000 years in the spiritual world. It is 1,000 years in heaven with saints and 1,000 years for Satan in the abyss.



GOD’S TIME IS MULTI-DIMENSIONAL

USING GOD'S LAWS OF THE UNIVERSE TO UNDERSTAND PROPHECY

The sun and moon will not give their light, stars will fall to earth, the earth will move, nonbelievers will be scorched by the sun, and one day will be like 1,000 years on the Day of the Lord when Christ returns. What laws of physics will govern this? How is time relative so that a literal 1,000 years can be the same as a literal one day?

Everything in the universe, every plant and animal, every rock, time, gravity, mass, every star, every particle of matter, is bound by laws which it has no choice but to obey. The Bible tells us that there are laws of nature—"...made my covenant with day and night and established the laws of heaven and earth" (Jeremiah 33:25-26). In Jeremiah we are told these laws of physics are actually tied to the return of Christ! These laws describe the way God normally accomplishes His will in the universe. All laws of physics and chemistry in the universe are from God.

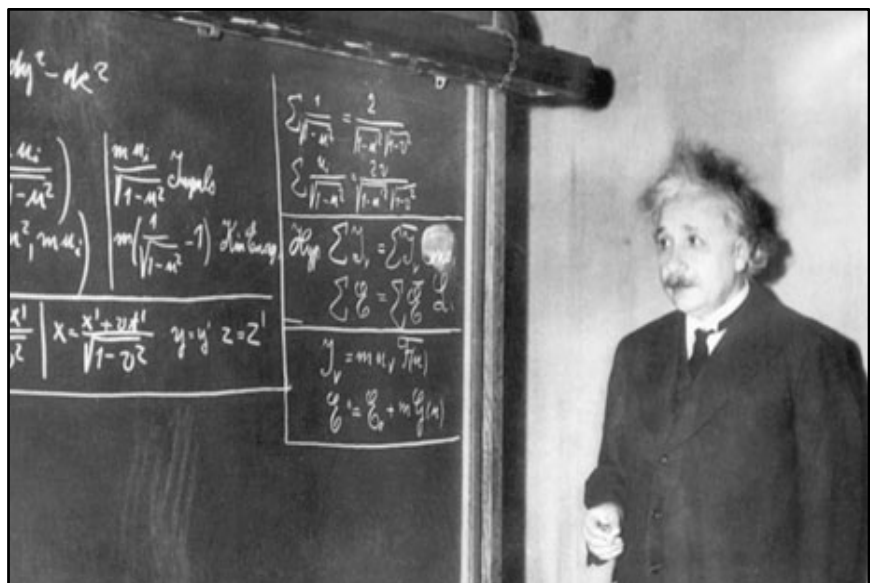
Jeremiah 33:25-26 (NIV)

25 This is what the Lord says: "If I have not made my covenant with day and night and established the laws of heaven and earth, 26 then I will reject the descendants of Jacob and David my servant and will not choose one of his sons to rule over the descendants of Abraham, Isaac and Jacob. For I will restore their fortunes and have compassion on them."

TIME PASSES SLOWER IN A FAST-MOVING OBJECT; THIS IS CALLED "TIME DILATION"

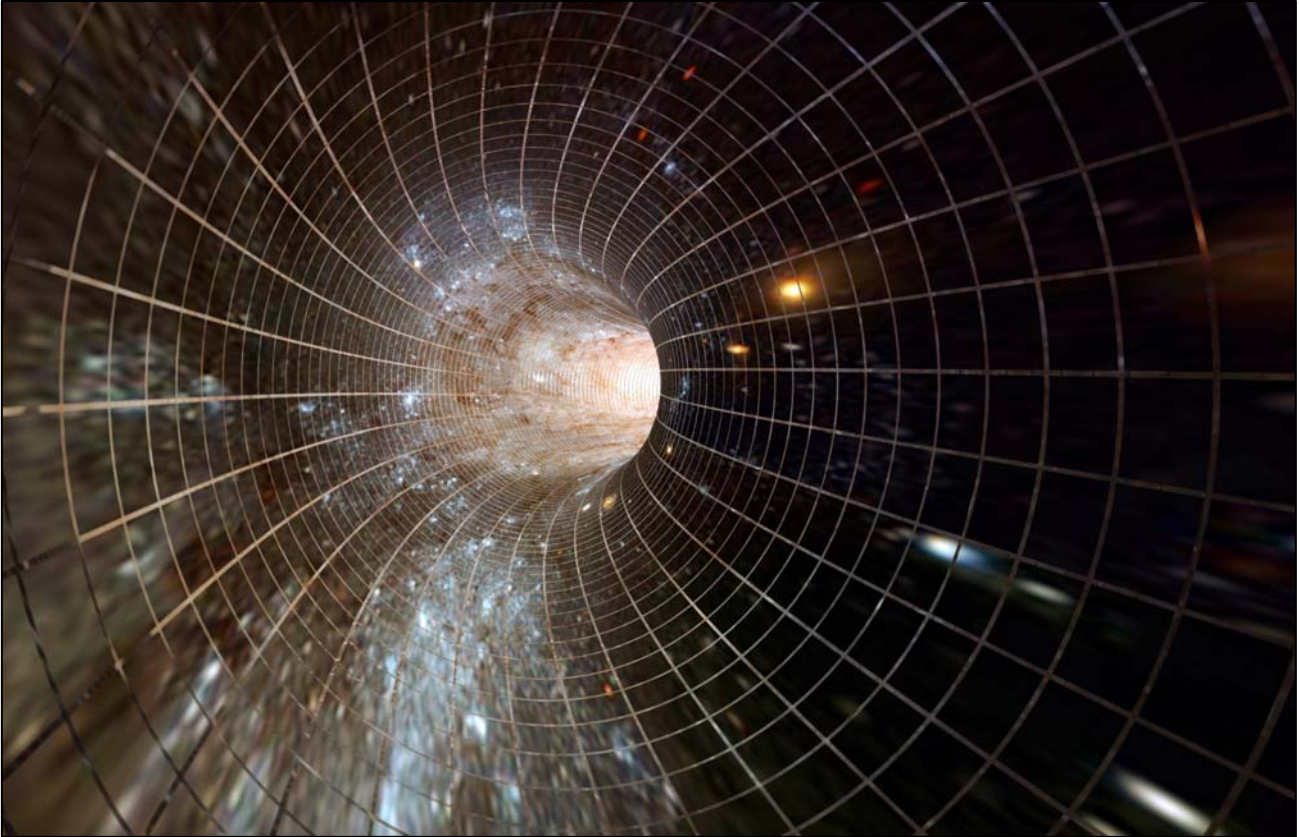
In his *Special Theory of Relativity*, published in his so-called "miraculous year" of 1905, Albert Einstein had the insight to question our common notions of space and time.

Einstein put forward the idea that time is "relative" depending how close the object is moving to the speed of light (~186,282 miles/second).



Physicists have verified a key prediction of Albert Einstein's special theory of relativity with unprecedented accuracy. Experiments at a particle accelerator in Germany confirm that time moves slower for a moving clock than for a stationary one.

EINSTEIN FOUND THE UNIVERSE BEHAVES AS IF IT IS CURVED



Because time and space are relative, one person's interval of space and time is not the same as another person's, and time runs at different rates for different observers travelling at different speeds. This is called "time dilation." Einstein's theory does not apply just to time, but length and mass as well. At the speed of light, mass is infinite. Today scientists believe only photons can travel at the speed of light, since photons have no mass. Scientists believe anything with mass, no matter how tiny, cannot travel at the speed of light. But with God all things are possible.

Thus the faster you go, the slower you age and greater your mass! The near infinite increase in mass also explains many other Bible prophecies that occur on the Day of the Lord. The reason this is not obvious in everyday situations is that the differences at everyday speeds are infinitesimally small, and only really become apparent at speeds approaching that of light itself ("relativistic" speeds).

The closer the speed of an object approaches to the speed of light, the more warped lengths, mass and time intervals become. Under these conditions, it is easy for one stationary location in the universe to experience 1,000 literal (365 day) years, and another faster moving location to experience one normal (24 hour) day. These events would occur simultaneously! Albert Einstein's equations can be used to tell us exactly how fast the object would be moving for this to occur.

THE "DAY OF THE LORD" CAN ALSO BE EXACTLY 1,000 YEARS; RECONCILING MILLENNIAL AND AMILLENNIAL BIBLE PROPHECY VIEWPOINTS

"The Day of the Lord" is mentioned in various ways more than 80 times in the Old and New Testaments in the Bible--so we should pay close attention to what it means. In Revelation chapter 20 we are also told that resurrected believers will reign exactly 1,000 years with Christ during this time of the Day of the Lord. (Revelation does not say where they will reign.) Also Satan will be bound and sealed in a spiritual abyss prison for exactly 1,000 years. ***Why are both of these events in Revelation exactly the same amount of time?*** How are they related? What is God telling us? Is it just symbolic or literal? It is literal!!!!

In Christianity today there is a great debate between those that interpret the 1,000 years as literal and those that do not. Those that see the 1,000 years as literal are generally called "millennialists", while those that do not are called "amillennialists." Understanding the 1,000 years as literal at first seems simple, but a 1,000 year kingdom (on earth) after Christ returns on the Day of the Lord conflicts with many dozens of other equally important Bible prophetic passages. This will be discussed in more detail later, but a simple rebuttal about an earthly reign is from Jesus himself:

John 18:36 (NIV)

Jesus said, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world."

Where does Jesus reign? Since his ascension to heaven after His resurrection, Jesus reigns in heaven. The Apostle Paul tells us this: "For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death." (1 Corinthians 15: 25-26) In Psalms King David makes this clear as well: "The Lord says to my lord: 'Sit at my right hand until I make your enemies a footstool for your feet.'" (Psalm 110:1)

A clue to understanding more about this comes from both King David and the Apostle Peter. Peter writes: "With the Lord a day is like a thousand years, and a thousand years are like a day." (2 Peter 3:8) Peter was writing about the apparent slowness for Christ to return. He tells the believers not to worry about the Day of the Lord. The primary context of Peter's writing is that believers should be patient.

A secondary context is that Peter uses the phrase "a thousand years". This is the only place in the New Testament this is mentioned other than in Revelation 20. So Peter is helping us interpret Revelation 20 as well! Likewise in Psalms, David writes a similar line: "A thousand years in your sight are like a day that has just gone by, or like a watch in the night." (Psalm 90:4)

2 Peter 3: 3-10 (NIV)

3 Above all, you must understand that in the last days scoffers will come, scoffing and following their own evil desires. 4 They will say, “Where is this ‘coming’ he promised? Ever since our ancestors died, everything goes on as it has since the beginning of creation.”

5 But they deliberately forget that long ago by God’s word the heavens came into being and the earth was formed out of water and by water. 6 By these waters also the world of that time was deluged and destroyed. 7 By the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of the ungodly.

8 But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day. 9 The Lord is not slow in keeping his promise, as some understand slowness. Instead he is patient with you, not wanting anyone to perish, but everyone to come to repentance.

10 But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything done in it will be laid bare.

CALCULATING THE SPEED REQUIRED FOR 1,000 YEARS TO EQUAL 1 DAY

We can use the equations of Albert Einstein to solve for a precise calculation of space and time. We can calculate the exact speed required for 1,000 years to equal 1 day. Albert Einstein's special relativity, a way of relating the motion of objects in the universe, led scientists to re-evaluate their assumptions about things as fundamental as time and space. And it led to important revelations about the relationship between energy and matter.

In 1905 Einstein looked at the equations for electricity and magnetism, which the physicist James Clerk Maxwell had recently developed, and were based on Isaac Newton's established laws of motion. Light, according to Maxwell, was a vibration in the electromagnetic field and it travelled at a constant speed in a vacuum.

More than 100 years earlier, Isaac Newton had set down his laws of motion and, together with ideas from Galileo, these showed how the speed of an object would differ depend on who was measuring it and how they were moving relative to the object. A ball you are holding will seem still to you, even when you're in a moving car. But that ball will seem to be moving to anyone standing on the pavement.

But there was a problem in applying Newton's laws of motion to light. In Maxwell's equations, the speed of electromagnetic waves is a constant defined by the properties of the material through which the waves move. There is nothing in there that allows the speed of these waves to be different for different people depending on how they were moving relative to each other. Which is bizarre, if you think about it.

But when you replace the ball with light and this calculation goes awry. If the person in the car were shining a light at the opposite wall and measured the speed of the particles of light (photons), you and the passenger would both find that the photons had the same speed at all times. In all cases, the speed of the photons would stay at just about 186,282 miles per second, as Maxwell's equations say they should.

Einstein took this idea – the invariance of the speed of light – as one of his two postulates for the special theory of relativity. The other postulate was that the laws of physics are the same wherever you are, whether on an plane or standing on a country road. But to keep the speed of light constant at all times and for all observers, in special relativity, space and time become stretchy and variable.

Time is not absolute, for example. A moving clock ticks more slowly than a stationary one. Travel exactly at the speed of light and, theoretically, the clock would stop altogether. Travel very close to the speed of light and 1,000 years is the same as 1 day!!!

How much the time dilates and mass increases can be calculated by Einstein's equations:

$$\text{Time Stationary} = \text{Time Moving Object} / (1 - v^2/c^2)^{1/2}$$

$$\text{Mass Stationary} = \text{Mass Moving Object} / (1 - v^2/c^2)^{-1/2}$$

v = the speed of the moving object

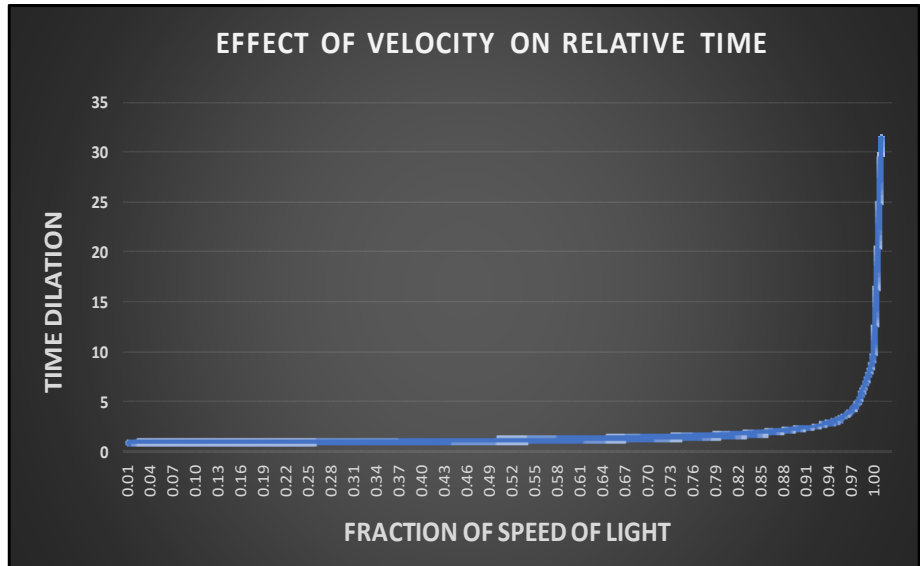
c = the speed of light in a vacuum



Mass, length and time are all governed by the same basic calculations. It is important to note that if you were the person moving faster and faster, you would not notice anything: a day would be normal for you--a day would be 24 hours. Time would tick normally for you, you would not notice your mass increase and you would not be squashed in length. But anyone watching you from another celestial station platform would be able to measure the differences.

However it is only at speeds close to that of light that the relativistic effects need serious attention. Since the equation is exponential, at near the speed of light the effects are enormous.

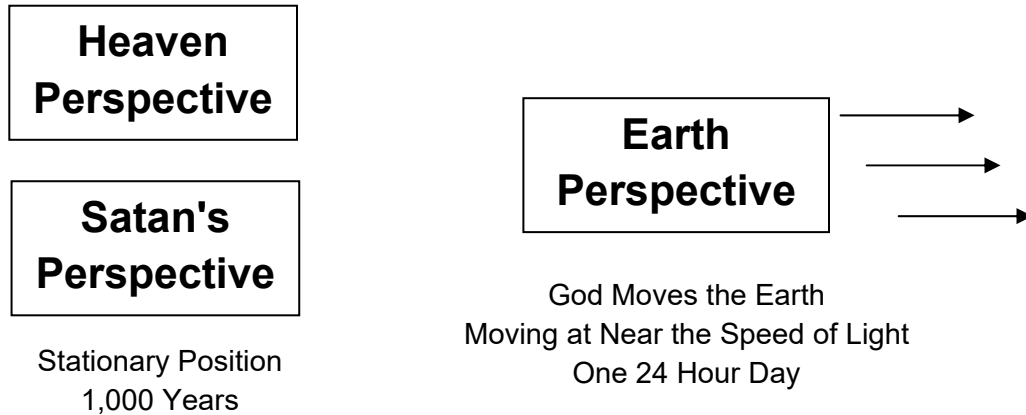
Get to the speed of light (not really possible for humans but God can do it) the object's length would shrink to zero, time would completely stop, and mass would be infinite.



We can use Einstein's equations to calculate what velocity is needed for 1,000 years to pass by on the stationary object, and yet only one 24 hour day occurs on the fast moving object. 1,000 years is 365,240 days (a year is 365.24 days)

WE CAN CALCULATE THE SPEED REQUIRED FOR 1 DAY = 1,000 YEARS

$$t_{\text{Christ Believers}} = t_{\text{Earth}} / (1 - v^2/c^2)^{1/2}$$



tEarth = the apparent time observed by the earth as the fast moving object ("The day of the Lord"). This is 1 day or 24 hours.

tChrist Believers = the 1,000 apparent years reigning with Christ, and the 1,000 years of Satan in the abyss, (or exactly 365,240 days) for those resurrected believers reigning with Christ in heaven (and Satan in the abyss) in a stationary position while the earth moves away from them.

v = the speed of the moving object (As God moves the earth)

c = the speed of light in a vacuum

We can solve for 1 day = 1,000 years earth velocity when shaken = 0.999999999962519 c,

$$t_{\text{Christ Believers}} = t_{\text{Earth}} / (1 - (0.999999999962519)^2/c^2)^{1/2}$$

tChrist Believers = 365,240 (days) or 1,000.0 years.

tEarth = 1.0 day

When God moves or shakes the earth from its foundation (meaning out of its orbit fixed around the sun since the time of creation), and if God then moves the earth past the sun and sets the velocity at 0.999999999962519 times the speed of light, exactly 1,000 years will pass for those stationary believers in heaven with Christ, exactly 1,000 years will pass for Satan in his stationary abyss prison, and yet exactly only one 24 hour day will pass on the fast moving earth. In addition, at this speed the earth would have near infinite mass and a near infinite gravitational field. It would pull all objects along its path--including planetary stars--into itself and yet suffer little damage.