

*Understanding*  
**Times and Seasons**

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*Part 2*

# Seven Millennial Days

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Thanks!

The efforts of those who have helped in reviewing, critiquing and publishing this work are much appreciated.

And praise belongs to God who has hidden His secrets from the wise and prudent and revealed them unto babes. Praise God for speaking in parables from the foundation of the world, for blinding men's eyes and hardening their hearts, that they might see and not perceive, and hear and not understand — lest they should be held accountable before their time. Praise God who is not willing that any should perish, but that all should come to repentance. Praise Him for His goodness and for all of His wonderful works to the children of men!

## Preface



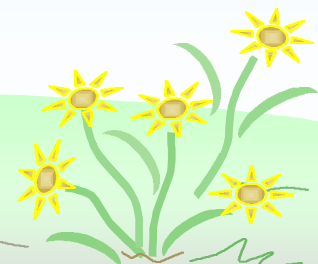
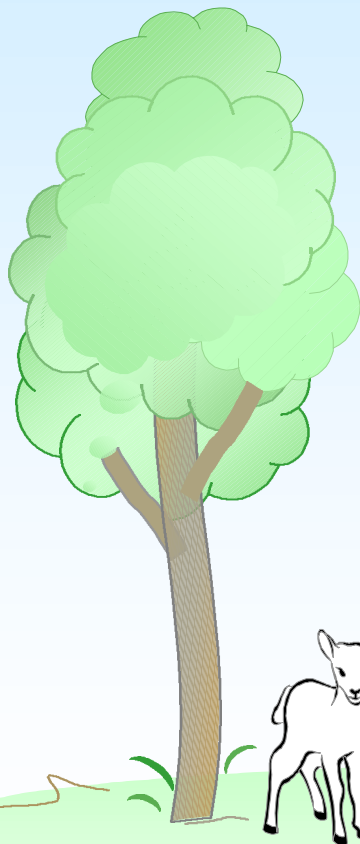
### Declaring the End from the Beginning

“Remember the former things of old, for I *am* God, and *there is* no other; *I am* God, and *there is* none like Me, declaring the end from the beginning, and from ancient times *things* that are not *yet* done, saying, ‘My counsel shall stand, and I will do all My pleasure’ ” (Isaiah 46:9-10). “But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day” (2 Peter 3:8\*).

The Scriptures from Genesis through Revelation are filled with figurative language, rich with metaphors and similes describing humans in terms of sheep, goats and many other types of things within the natural world. Jesus also is likened in allegory to aspects of creation, as the Rock of Israel, Lamb of God, etc.

As noted in Part 1 of this series, the creation of the Sabbath as the seventh day of the week shows that God's rest, the thousand-year reign of Christ on earth, will be in the seventh millennium of mankind's existence. Likewise,

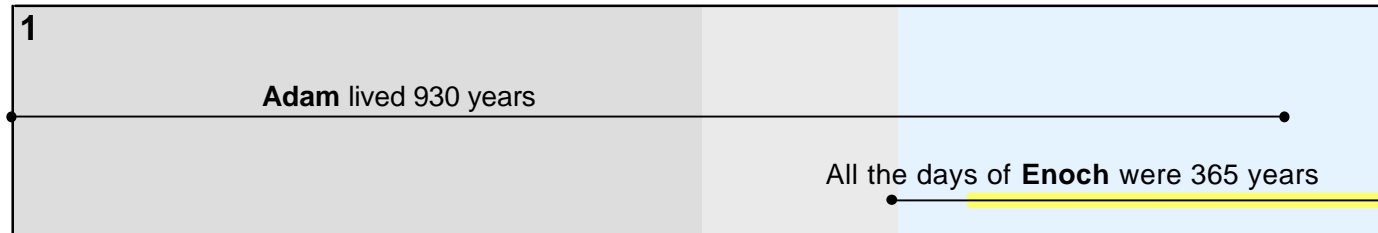
the work of God during the first six days of creation week was an exact type of the work that God has been doing in the six millennial days since Adam's creation. The physical creation that took place nearly 6000 years ago parallels a much greater spiritual work that God has been doing since then — one millennial day at a time. On the following pages, this parallel is explored in detail by examining Scriptural analogies in conjunction with a paraphrase of Genesis 1 that describes the creative activities of God in His ongoing work.



\*The New King James is used throughout except as otherwise noted.

# Mankind's First Millennium

“...The path of the righteous is like the light of dawn, which shines brighter and brighter until full day. The way of the wicked is like deep darkness; they do not know over what they stumble” (Proverbs 4:18-19, RSV).



In the beginning God created the heavens and the earth. Then, after Adam and Eve chose to heed the serpent rather than God, the human family became morally confused and desolate; they were without righteous character and void of faith, hope, loving kindness, patience and joy. Spiritual darkness (ignorance of the purpose of human life and of the way of peace and happiness) covered the depths<sup>1</sup> of humanity. And God was moved in His spirit over the sad condition of the sea<sup>1</sup> of people. Then God said, “Let there be light”; and there was spiritual light given through the preaching and example of Enoch as recorded in the book of Jude. And God saw the light in Enoch, that it was good. And God separated Enoch’s light from the darkness of the unconverted world by taking Enoch away from those who were apparently seeking

<sup>1</sup> The waters of the ocean are used in Scripture to symbolize the unconverted human race. (See footnote 10).

to kill him because the light of his life and of his teachings exposed their sins<sup>2</sup>.

The spiritual light that was in Enoch, God called “Day”<sup>3</sup>; and the darkness<sup>4</sup> that was in

<sup>2</sup> “By faith Enoch was translated [taken away] so that he did not see death, and was not found because God had translated him; for before his translation he had this testimony, that he pleased God” (Hebrews 11:5). “All the days of Enoch were 365 years” (Genesis 5:23); therefore it is apparent that he died. But God took him away to die peacefully rather than be murdered. “And Enoch walked with God; and he was not, for God took him” (verse 24).

<sup>3</sup> Hebrew *yowm*, from a root meaning “to be hot”. Enoch was undoubtedly a fiery preacher. Although other righteous men preceded him, he appears to have been the first to prophesy widely, the first to teach the world God’s way, as plain as day.

But Enoch was not the source of the light. The God with whom he walked was. And while spiritual daylight came through Enoch (as it did later through Noah and Moses), the Source of Light remained generally out of sight until the end of the fourth millennium. (Compare 2 Peter 1:21; John 1:1-5.)

the world, God called “Night.”<sup>5</sup> So there was evening<sup>6</sup> (the onset of spiritual darkness as man took of the tree of the knowledge of good mixed with evil), and there was morning<sup>7</sup> (a dawning of spiritual enlightenment breaking out of the gloom as Enoch began to walk with God and started clearly and openly teaching God’s way of life) during the first millennial day. (Paraphrasing Genesis 1:1-5 in comparison with Genesis 5:21-24; Jude 1:14-15; etc.)

<sup>4</sup> Hebrew *choshek*, figuratively meaning: “misery, destruction, death, ignorance, sorrow, wickedness”.

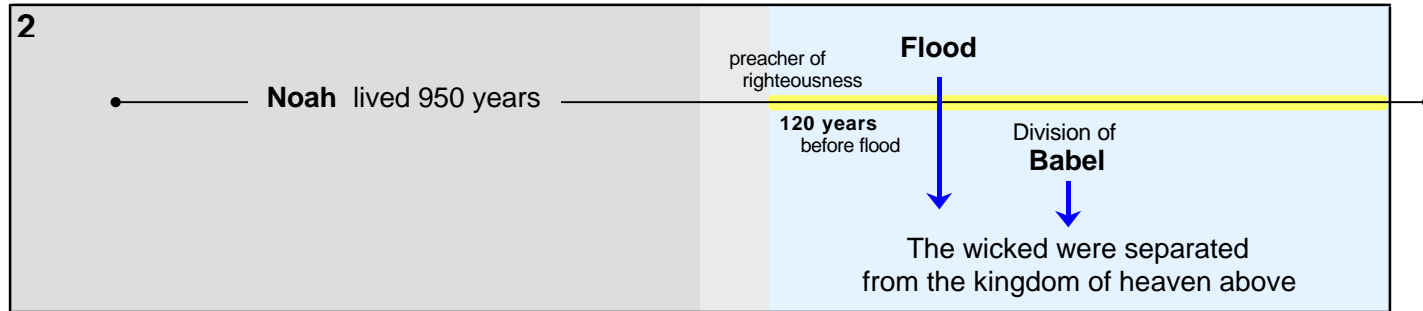
<sup>5</sup> Hebrew *layil*, meaning “a twist (away of the light)” — implying the twisting or distortion of the truth.

<sup>6</sup> Quoting RSV. “Evening” is in Hebrew ‘*erev* (from ‘*arav* meaning “to braid, i.e. *intermix*”). In its primary usage, ‘*erev* means “darkening” — the mixing of darkness into light.

<sup>7</sup> Hebrew *boqer* (from *baqar*, “to plough”, or generally “to break forth”), meaning properly “dawn” (as the break of day). By extension, *boqer* is commonly used in Scripture for the early part of a man’s day (the time we call morning).

# The Second Millennium

“... The wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt” (Isaiah 57:20).



After Enoch disappeared, the world was again left to a long “night” of more than 500 years of spiritual darkness, without any widely influential leader to set the right example and publicly teach God’s way of Life.

Then, 120 years before the flood, God spoke with Noah and made him a preacher of righteousness (compare Genesis 6:3; 2 Peter 2:5). This brought the light of God to the daylight portion of the second millennium. But Noah’s words were not heeded<sup>8</sup>.

Then God said, “Let there be a firmament<sup>9</sup> (a space of air, as in Noah’s ark) in the midst

of the waters (in the midst of cloud and sea), and let it divide the waters from the waters (let it separate the seas of wicked people, called “waters” in Revelation 17:15<sup>10</sup>, from the “waters” of Noah’s family).” Thus God made the air-filled ark by the hand of Noah, and divided the people who went under the ark from those individuals who stood in the good graces of Heaven and floated up above — like clouds<sup>11</sup> — living up in the air-space

of the ark; and it was so. And God called the firmament Heaven<sup>12</sup>.

After the flood, some people whose works apparently did not please God, attempted to build “a city [Babel], and a tower whose top is in the heavens” (Genesis 11:4). But “the LORD scattered them abroad from there over the face of all the earth” (verse 8). Thus the earth was covered with the “waters below” (the people of Babel) separated from the heavens into which they had sought to build.

So there was evening (introducing an increasingly dark and violent time period without any strong spiritual leadership after God took Enoch away), and there was morning (the return of spiritual daylight as Noah began to preach) during the second millennial day (comparing Genesis 1:6-8 with chapters 6–9).

<sup>8</sup> Sadly, even with the glaring doomsday predictions of the second major public prophet, men still loved darkness because their deeds were evil (compare John 3:19).

<sup>9</sup> Hebrew *raqiya*, an expanse (as of air spread out and overlaying the earth).

<sup>10</sup> “The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues” (Revelation 17:15).

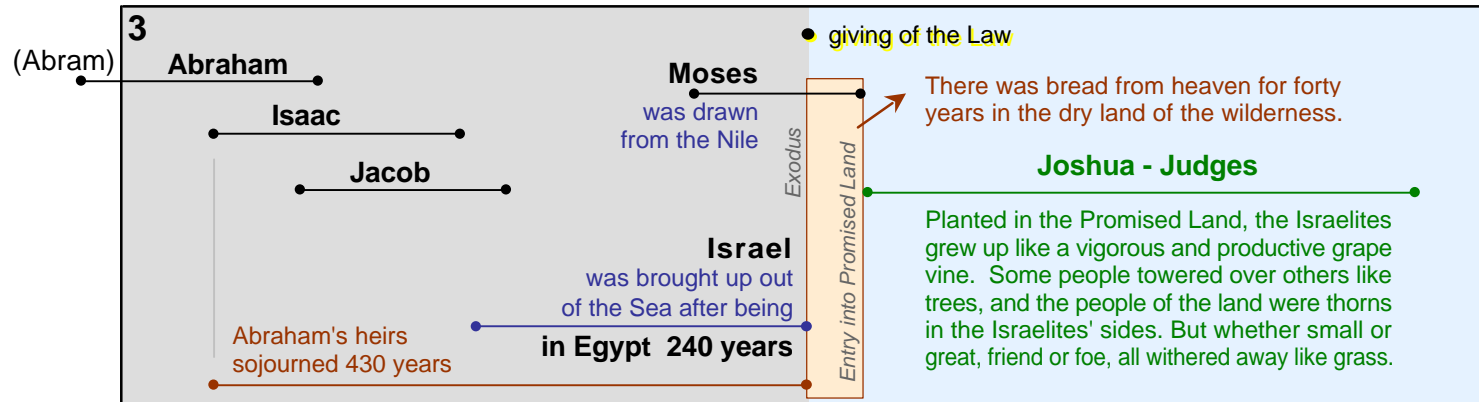
<sup>11</sup> In Biblical symbolism, the skies above picture things of God or of the spirit world. In paralleling the events of the second day of creation with those of the second millennium, the clouds picture the kingdom of heaven above and the people who were literally or figuratively part of that kingdom.

<sup>12</sup> Hebrew *shamayim*, from a root meaning “to be lofty”.

# The Third Millennium

“Come and see the works of God; *He is awesome in His* doing toward the sons of men. He turned the sea into dry *land*; they went through the river on foot. There we will rejoice in Him” (Psalm 66:5-6).

“You have brought a vine out of Egypt; You have cast out the nations, and planted it. You prepared *room* for it, and caused it to take deep root, and it filled the land. The hills were covered with its shadow, and the mighty cedars with its boughs. She sent out her boughs to the Sea, and her branches to the River” (Psalm 80:8-11).



By the end of the second millennium, the world as a whole had departed from the God of Heaven. Mankind was steeped in idolatry<sup>13</sup> and again bore the nature of the troubled sea.

Then God said, “Let the waters under the heavens<sup>14</sup> (in this case, the people of the

Middle East) be gathered together into one place (into the marketplace of Egypt during a famine)<sup>15</sup>, and let the dry land (the people and eventually the territory of Abraham)<sup>16</sup>

appear”; and it was so. And God called the dry land Earth<sup>17</sup> (Israel being founded on the Rock, Psalm 78:35; Ephesians 2:20), and the gathering together of the waters (of the other nations that came into Egypt) He called Seas<sup>18</sup>. And God saw that it was good.

<sup>13</sup> See Joshua 24:2-3; Isaiah 51:2.

<sup>14</sup> The “waters” significant to the story of the Bible in the early part of the third millennium were the idolatrous nations which lived in or near the territory of Canaan, “a land for which...God cares; the eyes of...God *are* always on it, from the beginning of the year to the very end of the year” (Deuteronomy 11:11-12). So these peoples were “waters under” Heaven’s particularly close scrutiny.

<sup>15</sup> “So all countries came to Joseph in Egypt to buy *grain*, because the famine was severe in all lands” (Genesis 41:57).

<sup>16</sup> In Romans 4:13 Abraham and his seed are described as heirs of the world. And in the symbolism of the Bible nearly everything related to the land is used to represent Abraham’s inheritance in some way. “For all the land which you see I give to you and your descendants forever. And I will make your descendants as the dust of the

earth; so that if a man could number the dust of the earth, *then* your descendants also could be numbered” (Genesis 13:15-16).

<sup>17</sup> Hebrew *‘erets*, from a root probably meaning “to be firm”.

<sup>18</sup> Hebrew *yam*, from a root meaning, “to roar”, as the nations and seas do roar (Isaiah 17:12). See the inset box on the next page.

Then Abraham's great-grandson Joseph appeared as the ruler of the land, and like "dry land" brought forth grain for food. And the children of Israel were planted into the land of Goshen where they grew to be *very* fruitful (Genesis 47:1-12,27; Exodus 1:7).

But these things merely foreshadowed the primary events of the third millennium. For until the Exodus, Abraham and his children sojourned *among* the nations — *within* the jurisdiction of the "waters below". Then, at the time of the Exodus the whole host of Egypt was gathered together into one place (into death in the Red Sea, Exodus 14:27-28; 15:8-10), and the Israelites (who had walked through the sea on dry land, Exodus 14:29) appeared like grains of sand on the seashore<sup>19</sup>. Forty years later, God commanded that the people of Canaan whose iniquity had come to the full (Genesis 15:16) should also be gathered together into death<sup>20</sup>.

As these "seas" of wicked nations were driven back, in compliance with God's decree

<sup>19</sup> Abraham's descendants were to be as numerous "as the sand which *is* on the seashore" (Genesis 22:17).

<sup>20</sup> In 2 Samuel 14:14 death is likened to spilled water sinking into the ground: "For we will surely die and *become* like water spilled on the ground, which cannot be gathered up again..." The book of Job declares: "As water disappears from the sea, and a river becomes parched and dries up, so man lies down and does not rise. Till the heavens *are* no more, they will not awake nor be roused from their sleep" (Job 14:11-12). "Drought and heat consume the snow waters: *so doth* the grave *those which have sinned*" (Job 24:19, KJV). And David adds, "Let them [the wicked] vanish like water that flows away..." (Psalm 58:7, NIV).

that they should be destroyed<sup>21</sup>, the "dry land" of Abraham appeared. Then God said, "Let

### Different Types of Waters

"Woe to the multitude of many people *who* make a noise like the roar of the seas, and to the rushing of nations *that* make a rushing like the rushing of mighty waters!" (Isaiah 17:12) Throughout the Bible, the saline seas when used symbolically refer to people who serve false gods (as in Revelation 17:15). Destructive floods that swell up from the sea or from overflowing rivers usually symbolize either the armies of idolatrous nations or other groups of wicked, bloodthirsty men (Jeremiah 46:8; Isaiah 8:7; 2 Samuel 22:5-6, 17-18). Calm, fresh waters, by contrast, are *of the land* (of Abraham) and, when fed by gentle rains from the clouds of heaven, represent the things and people of the God who is the fountain of living waters (Jeremiah 2:13). With God there is water from the rock (Exodus 17:6; Numbers 20:8; 1 Corinthians 10:4) and from the wells of salvation (Isaiah 12:3), the waters of Shiloah that flow softly (Isaiah 8:6), and righteous leadership equated with "rivers of water in a dry place" (Isaiah 32:2). In the end there will be "no more sea" (Revelation 21:1) but rather, a "pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb" (Revelation 22:1). See also footnote 20.

<sup>21</sup> See Numbers 33:50-53 and Deuteronomy 7:1-2; 20:16-17. The land of Canaan was defiled by many abominations, including the blood of child sacrifice (Deuteronomy 12:31). And God commanded: "Whoever sheds man's blood, by man his blood shall be shed; for in the image of God He made man" (Genesis 9:6). "...For blood defiles the land, and no atonement can be made for the land, for the blood that is shed on it, except by the blood of him who shed it" (Numbers 35:33).

the earth (the family of Abraham and the Promised Land) bring forth grass (all flesh is grass)<sup>22</sup>, the herb that yields seed<sup>23</sup>, and the fruit tree<sup>24</sup> that yields fruit according to its kind (within its own family), whose seed is in itself, on the earth"; and it was so. And the land brought forth grass (wheat and tares)<sup>25</sup>, the herb that yields seed according to its kind, and the tree (including the vine<sup>26</sup> of Israel and

<sup>22</sup> "...All flesh *is* grass, and all its loveliness *is* like the flower of the field.... Surely the people *are* grass" (Isaiah 40:6-7). "Let my teaching drop as the rain, my speech distill as the dew, as raindrops on the tender herb, and as showers on the grass" (Deuteronomy 32:2).

<sup>23</sup> "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree" (Matthew 13:31-32, KJV). Similarly, the seed of Abraham went into Egypt as "the least of all peoples" (Deuteronomy 7:7), "and there he became a nation, great, mighty, and populous" (Deuteronomy 26:5) — the great tree-like vine of Israel.

<sup>24</sup> The righteous man "shall be like a tree planted by the rivers of water, that brings forth its fruit in its season, whose leaf also shall not wither; and whatever he does shall prosper" (Psalm 1:3).

<sup>25</sup> "Another parable He put forth to them, saying: 'The kingdom of heaven is like a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went his way.... The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked *one*'" (Matthew 13: 24-25,38).

<sup>26</sup> In Psalm 80:8-11 Israel is likened to a grapevine transplanted out of Egypt. And the grapevine is referred to as a "vine tree" in Ezekiel 15:2.

the Canaanite thorns<sup>27</sup>, but especially the olive tree of David<sup>28</sup> that yields fruit (offspring), whose seed (Christ)<sup>29</sup> is in itself according to its kind (within the royal line of Judah)<sup>30</sup>. And God saw that it was good. So there was evening (commencing the dark period of the sojourning of Abram and his heirs) and there was morning (breaking forth<sup>7</sup> with freedom to serve God in the light of the Law given to Moses) during the third millennial day (paraphrasing Genesis 1:9-13).

<sup>27</sup> “But if you do not drive out the inhabitants of the land from before you, then it shall be that those whom you let remain *shall be* irritants in your eyes and thorns in your sides...” (Numbers 33:55). (The bramble (thornbush, NIV) and the grapevine are both grouped with the trees in Judges 9.)

<sup>28</sup> David wrote, “But I *am* like a green olive tree in the house of God; I trust in the mercy of God forever and ever” (Psalm 52:8).

<sup>29</sup> “Now to Abraham and his Seed were the promises made. He does not say, ‘And to seeds,’ as of many, but as of one, ‘And to your Seed,’ who is Christ” (Galatians 3:16).

<sup>30</sup> “The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes...” (Genesis 49:10). “Your throne, O God, *is* forever and ever; a scepter of righteousness *is* the scepter of Your kingdom. You love righteousness and hate wickedness; Therefore God, Your God, has anointed You with the oil of gladness [oil being the product of the olive fruit] more than Your companions” (Psalm 45:6-7).

## A Rich and Bountiful Land Planted with the Seed of Abraham

“Remember His marvelous works...O seed of Abraham His servant!” (Psalm 105:5-6)

“For the LORD your God is bringing you into a good land, a land of brooks of water, of fountains and springs, that flow out of valleys and hills; a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey; a land in which you will eat bread without scarcity, in which you will lack nothing; a land whose stones are iron and out of whose hills you can dig copper. When you have eaten and are full, then you shall bless the LORD your God for the good land which He has given you” (Deuteronomy 8:7-10).

When the Israelites conquered the Promised Land each household was given a plot of ground that was intended to remain in the family forever. Like grapevines and trees, the people were expected to sink down roots and stay put, thus giving stability to both the home and the country as a whole. The land they were given was extremely rich and fertile. And the productive plants that grew therein were symbolic of the Israelites themselves:

“For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah are His pleasant plant...” (Isaiah 5:7).

“I found Israel like grapes in the wilderness; I saw your fathers as the firstfruits on the fig tree in its first season...” (Hosea 9:10).

“The LORD called your name [Judah and Jerusalem’s name] green Olive Tree, Lovely *and* of Good Fruit...” (Jeremiah 11:16).

“How lovely are your tents, O Jacob! your dwellings, O Israel! Like valleys that stretch out, like gardens by the riverside, like aloes planted by the LORD, like cedars beside the waters” (Numbers 24:5-6).

“The righteous shall flourish like a palm tree, He shall grow like a cedar in Lebanon. Those who are planted in the house of the LORD Shall flourish in the courts of our God. They shall still bear fruit in old age; They shall be fresh and flourishing, To declare that the LORD is upright; *He is* my rock, and *there is* no unrighteousness in Him” (Psalm 92:12-15).

“Blessed *is* the man who trusts in the LORD [as did King David (Psalm 52:8)], and whose hope is the LORD. For he shall be like a tree planted by the waters, which spreads out its roots by the river, and will not fear when heat comes; but her leaf will be green, and will not be anxious in the year of drought, nor will cease from yielding fruit” (Jeremiah 17:7-8).

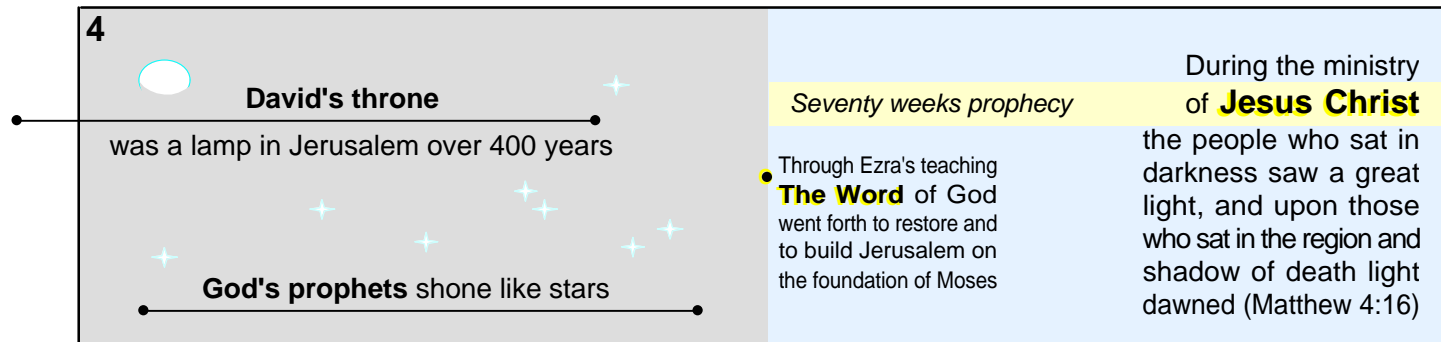
Judges 9 depicts the men of Shechem as cedars of Lebanon who “went forth to anoint a king over them...” and “said to the bramble, ‘You come *and* reign over us!’ ” (Judges 9:8,14).

In Jeremiah 24 the Jewish people were likened to figs (some very good, some very bad). And figs, like wine grapes tend to be full of seeds, which symbolize children.

# The Fourth Millennium

“To the law and to the testimony! If they do not speak according to this word, *it is* because *there is* no light in them” (Isaiah 8:20).

“The heavens declare the glory of God; and the firmament shows His handiwork.  
Day unto day utters speech, and night unto night reveals knowledge” (Psalm 19:1-2).



Then God said, “Let there be lights (spiritual leaders) in the firmament of the heavens (in the realm of God’s family)<sup>31</sup> to divide the day from the night (to differentiate between what is spiritually “Hot”<sup>32</sup> and what is “Twisted”<sup>5</sup> — between truth and error, good and evil, right and wrong); and let them be for prophetic signs and festival seasons<sup>32</sup>, and for days and years of prophecy; and let them be for lights in the firmament of the heavens (within the family of God) to give spiritual light on the earth (on Abraham’s inheritance<sup>16</sup>); and it was so. And God made two great lights: the greater

light (Christ)<sup>33</sup>, to rule the day (to guide the children of the day<sup>34</sup> and to rule in the seventh millennium and beyond, when night is gone<sup>35</sup>), and the lesser light (the lamp of Jerusalem’s

<sup>33</sup> Referring to Himself, Jesus said, “The queen of the South...came...to hear the wisdom of Solomon; and indeed a **greater than Solomon is here**” (Luke 11:31). He also said, “Are there not twelve hours in the day? If anyone walks **in the day**, he does not stumble, because he sees **the light of this world**” (John 11:9). “Then Jesus spoke to them again, saying, **‘I am the light of the world.** He who follows Me shall not walk in darkness, but have the light of life’ ” (John 8:12). For, “the LORD God *is* a sun” (Psalm 84:11).

<sup>34</sup> The children of the day are the true followers of Christ, those who keep His commandments, living by faith and love. (1 Thessalonians 5:4-8; 1 John 2:8-11; John 13:34-35; 15:8-14.)

<sup>35</sup> Zechariah 14:7; Revelation 21:25; 22:5.

leadership under the Davidic kings<sup>36</sup>, to be followed in subsequent millenniums by the candlesticks of the higher “Jerusalem”, the Church of God), to rule the night (to teach God’s laws and to guide the keeping of God’s Feasts in their seasons during the dark time of Satan’s

<sup>36</sup> “...The men of David swore to him, saying, ‘You shall go out no more with us to battle, lest you quench **the lamp of Israel**’ ” (2 Samuel 21:17). “Nevertheless for David’s sake the LORD his God gave him a **lamp** in Jerusalem, **by setting up his son after him and by establishing Jerusalem**; because David did *what was* right in the eyes of the LORD, and had not turned aside from anything that He commanded him all the days of his life, except in the matter of Uriah the Hittite” (1 Kings 15:4-5). “And to [Solomon’s] son I will give one tribe, that My servant David may always have a **lamp** before Me **in Jerusalem, the city which I have chosen** for Myself, to put My name there” (1 Kings 11:36).

<sup>31</sup> The firmament of the heavens, including the “expanse” of outer space spread out with stars above us, symbolizes the heavenly spirit realm.

<sup>32</sup> For a discussion of signs and seasons see the box on the next page.

influence on earth)<sup>37</sup>. He also made the stars (His individual human messengers)<sup>38</sup>. God

<sup>37</sup> To His disciples Christ said, “You are the **light** of the world. A **city** that is set on a hill [aglow with lamplight at night] cannot be hidden. Nor do they light a **lamp** and put it under a basket, but on a lampstand, and it gives light to all *who are* in the house. Let your light so shine before men, [like that of a glowing hilltop city in the dark of night or like a lamp lighting up a room] that they may see your good works and glorify your Father in heaven” (Matthew 5:14-16). John was told, “The mystery of...the seven golden **lampstands**: The... seven **lampstands** which you saw are the seven churches” (Revelation 1:20). As Jerusalem lit up the night of the fourth millennium when its kings and priests properly led the people in serving the true God, so does the Church of God collectively fill the role of “lesser light” by keeping holy times together as signs illustrating the plan of God, and by reflecting the light of how God lives by worshipping in harmony with Him and with each other (John 17:20-23; Acts 2:1).

<sup>38</sup> “The mystery of the seven **stars** which you saw in My right hand... The seven **stars** are the angels of the seven churches...” (Revelation 1:20). “Those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness like the **stars** forever and ever” (Daniel 12:3). “Then He brought [Abram] outside and said, ‘Look now toward heaven, and count the **stars** if you are able to number them.’ And He said to him, ‘So shall your descendants be’” (Genesis 15:5). “And if you *are* Christ’s [whether Jew or Gentile], then you are Abraham’s seed, and heirs according to the promise” (Galatians 3:29). Individual prophets, like stars, shine most brightly when the moon is down. But, however glorious is a star-filled sky on a dark cloudless night, starlight alone can never rival the light of the full moon. A “star” lights a room (the people close by). But the “moon” lights the world, by brethren working and worshipping together to teach the gospel of peace by word and deed. Thus “the heavens declare the glory of God.” “Their sound has gone out to all the earth, and their words to the ends of the world.” (Compare Psalm 19:1-4; Romans 10:13-18).

set them in the firmament of the heavens (within His family) to give spiritual light to the people of Abraham, and to be spiritual leaders over the day (over the Israel of God, Romans 2:28-29; Galatians 6:15-16) and over the night (as lights to the unconverted world, particularly physical Israel), and to divide the light of God from the darkness that is in the world. And God saw that it was good. So there was evening (as Solomon mingled the darkness of idolatry in with the worship of the true God, and the northern kingdom turned aside) and there was morning (as the building of the second temple gave the first light of dawn (Psalm 102:16), and the going forth of the Word of God (taught by Ezra) to restore and to build Jerusalem<sup>39</sup> brought spiritual daylight to) the fourth millennial day (paraphrasing Genesis 1:14-19 with Psalm 89:35-37<sup>40</sup> etc.).

<sup>39</sup> This commenced fulfillment of the Messianic 70-weeks prophecy (Daniel 9:24-27; Ezra 7:11-26).

<sup>40</sup> “Once I have sworn by My holiness; I will not lie to David: His seed shall endure forever, And his throne as the **sun** before Me; It shall be established forever like the **moon**, Even *like* the faithful witness in the sky” (Psalm 89:35-37). As the moon faithfully reflects the light of the sun, so the leadership that was established by David in Jerusalem (1 Chronicles 22-29) gave witness to the things of God.

## For Signs and for Seasons

**Signs:** The sun, moon and stars are used by men at sea like road signs or landmarks to help them find their way. Similarly, people whom God sets as “signs” serve to light the path of life and mark the way to go. The people of the Bible who are referred to as signs, or who behaved like signs by acting in symbolic ways, are these:

**God’s prophets** (and others who performed prophetic roles): “Here am I and the children whom the LORD has given me! *We are* for signs and wonders in Israel from the LORD of hosts” (Isaiah 8:18). “Ezekiel is a sign to you; according to all that he has done you shall do; and when this comes, you shall know that I *am* the Lord GOD” (Ezekiel 24:24). Also: Isaiah 20:3; Jeremiah 13:1-11; Ezekiel 12:6,11; 14:7-8; Hosea 1:2; Zechariah 11:4-14; Matthew 12:39-40. God’s prophets (messengers) are called “stars” in Revelation 1:20 where “angel” (Greek *aggelos*) means messenger as in Luke 7:27.

**Jesus Christ:** “Then Simeon blessed them, and said to Mary His mother, ‘Behold, this *Child* is destined for the fall and rising of many in Israel, and for a sign which will be spoken against’ ” (Luke 2:34; cf. 11:30). Christ’s face shines like the sun (Matthew 17:2; Revelation 1:16), and He is called the “Sun of Righteousness” (Malachi 4:2).

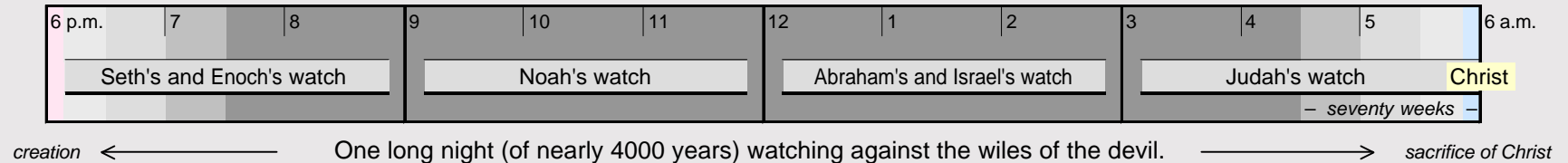
**King David:** “I have been as a portent [a sign] to many...” (Psalm 71:7, RSV).

(The authorship of Psalm 71 is not stated directly, but it does appear to have been written by David. It is a very personal prayer, with many lines closely matching other psalms that are labeled “of David”.)

**Seasons:** God “appointed the moon for seasons [Hebrew, *mow’edim*]” (Psalm 104:19). “These *are* the feasts [*mow’edim*] of the LORD, holy convocations which you shall proclaim at their appointed times [at their *mow’edim*]” (Leviticus 23:4). The Jewish kings who did what was right played the lead role in bringing people to Jerusalem to keep God’s annual feasts in their seasons. Thus, under these kings, Jerusalem gave “moon” light as the “faithful witness” of the greater light (Psalm 89:37).

## Overlapping Time Analogies

“For a thousand years in Your sight  
Are like yesterday when it is past, and like a watch in the night” (Psalm 90:4).



The question has arisen: Why did Christ, as the “**Sun** of righteousness” (Malachi 4:2) represented by the greater light of the fourth day of creation, not appear until near the *end* of the fourth millennium instead of in the middle of it, at the beginning of what might normally be considered the daylight portion of that millennium?

There are many reasons for this, not the least of which is that the life span of man was nowhere near 500 years in Jesus’ time, and that His burial was to be the “sundown” of the fourth millennial day. The creation account tells us that the sun was “made” (revealed) on the fourth day, but it does not say what time of day this was done. Daylight came initially to the fourth millennium in much the same way that it had come to the first three — veiled — as if it were coming through a very thick cloud cover. But the “greater light” was not seen directly by people in general until the birth of Christ when the “Dayspring from on high” came

to visit the earth (Luke 1:78-79). At the beginning of Christ’s public ministry “the people that sat in darkness saw a great light; and to them that sat in the region and shadow of death, to them did light spring up” (Matthew 4:16, ASV). Toward the end of His human life, Christ said, “I must work the works of Him who sent Me while it is day; *the* night is coming when no one can work. As long as I am in the world, I am the light of the world” (John 9:4-5).

The time in which nobody can work is the time when he is asleep in his grave. When Christ died He stopped teaching the crowds. After His resurrection, He resumed teaching His own disciples, thus giving spiritual enlightenment to those who sought to obey and serve Him, as He said: “He who follows Me shall not walk in darkness, but have the light of life” (John 8:12). Christ’s followers would, like the moon, continue to bask in the light of the “Sun of righteousness” even during the night. And,

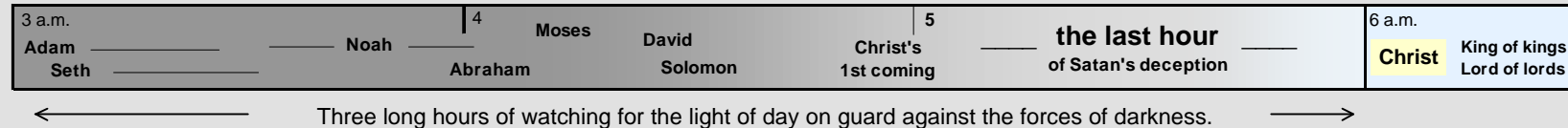
also like the moon, they were given the job of reflecting the light which they received back into the darkness of the world.

Christ, in His human life, brought the “greater light” to the fourth millennial day by teaching and living by words of far greater wisdom and understanding than the wisdom that was given to Solomon (1 Kings 4:29; Matthew 12:42; Luke 2:40,47; Matthew 7:28-29; 13:35). But in the *millennial watch* analogy illustrated above, the light of day was unveiled only *after* the sacrifice of Christ, which made possible the removal of the veil between God and man (Matthew 27:51; Mark 15:38; 2 Corinthians 3:12-16). After His resurrection, Christ opened the eyes, minds and hearts of His disciples to finally recognize who He really was, and to understand the Scriptures (Luke 24:31-32,45; Acts 16:14), so that they (Jews and Gentiles alike) could see and be guided by the spiritual Light of day.

But the world as a whole continued in darkness under yet another time analogy in which the remaining 2000 years between the death of Christ and His soon-coming return to earth are referred to as “the last hour”. The apostle John was inspired to write: “Little children, it is the last hour;

of Gentile domination over Jerusalem (Revelation 17:12), the 2000 years since the founding of the New Testament church have also been an “hour” in which Satan has fought against the preaching of the true gospel of Christ by replacing it with a counterfeit gospel and a counterfeit Jesus

full splendor of spiritual daylight to the whole human race. Then the “light of the sun” — Christ’s instruction in righteousness — will be seven times greater than at His first coming, and “the light of the moon [the teaching that comes from Christ’s bride — the



and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour” (1 John 2:18).

While Satan’s final “hour” at the close of the age, the hour of Antichrist, will ultimately be fulfilled in a 3½-year period

or “antichrist”. From this perspective the entire “Christian era” is counted as the last hour of deception, and the 6000 years of Satan’s rule over man as a mere three-hour morning watch.

The return of Christ to rule the world with power and great glory will bring the

new, spiritual Jerusalem (Hebrews 12:22; Revelation 3:12; 21:2 )) will be as the light of the sun” (Isaiah 30:26). For “those who are wise shall [collectively] shine like the brightness of the firmament” (Daniel 12:3). Together, “the righteous will shine forth as [like] the sun” (Matthew 13:43).

## Celestial Family Parallels

Joseph dreamed a dream and said, “ ‘the sun, the moon, and the eleven stars bowed down to me.’ ... And his father... said to him, ‘What *is* this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you?’ ” (Genesis 37:9-10).

“My son, keep your father's command, And do not forsake the law of your mother... For the [father’s] commandment *is* a lamp, And the [mother’s] law a light...” (Proverbs 6:20,23).

Righteous parents give the light of sound instruction to their children, and obedient children glow with that light. Thus father, mother and children may be likened to the sun, moon and stars. This fits the symbolism hidden in the story of the fourth creation day. During the fourth millennium the light of the “sun” was revealed when Christ came in the flesh. He was the husband of the earthly city of Jerusalem (Ezekiel 23:4; 16:8), which bore

Him physical Israelite children (verse 20). Jerusalem, as the “moon” light, was to teach her children to serve their Father. God’s prophets were the bright “stars”. And the Israelites in general were also likened to stars at that time (1 Chronicles 27:23); they became prophetic signs when they departed from their Father’s instructions and bore their punishment (Ezekiel 14:7-8).

On a higher plane, the spirit-born “Sun of righteousness” (the resurrected Christ) will

soon be married to a spirit-born “moon” — the new Jerusalem (Revelation 21:9-27), the city whose builder and maker is God (Hebrews 11:10) and whose children are Jews inwardly, not after the flesh, but in the spirit (Romans 2:29). The spirit-born children of “Jerusalem above” (the mother of us all, Galatians 4:26) will be children of the promise to Abraham (Genesis 15:5; Galatians 4:28; Hebrews 11:11-12) and will shine individually like the stars forever (Daniel 12:3).

## The Difference Between Darkness and Light

For those blinded by the deceitfulness of sin the entire time of Satan's deception is a period of darkness. Only those whose eyes God has opened have been able to see the light of life, which is the way of love. For "God is love, and he who abides in love abides in God, and God in him" (1 John 4:16). And "**God is light** and in Him is no darkness at all" (1 John 1:5).

"And this is the condemnation, that the light [Jesus Christ] has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God" (John 3:19-21).

To fellow believers Paul wrote, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. **Ye are all the children of light**, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as *do* others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation" (1 Thessalonians 5:4-8, KJV).

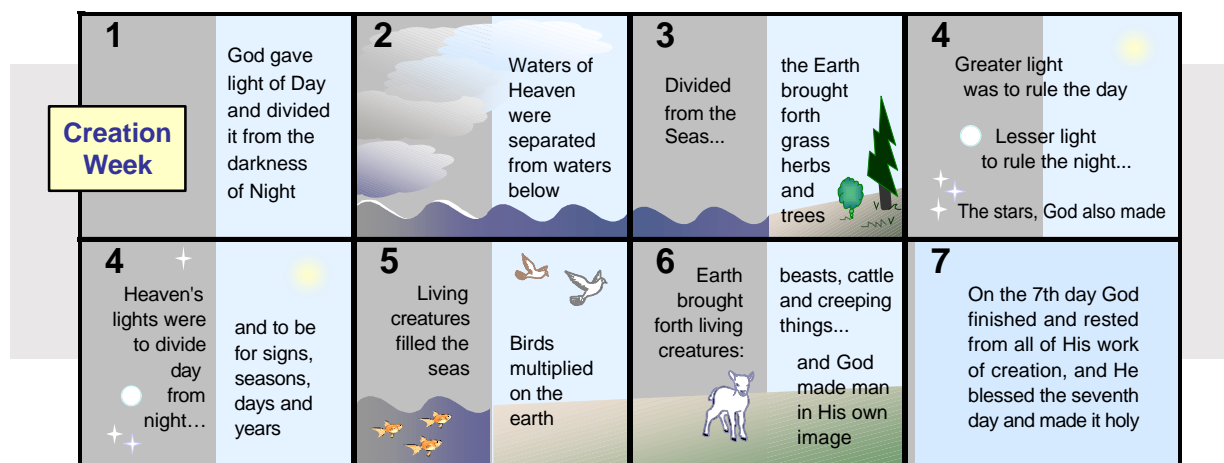
And John added, "...the darkness is passing away, and the true light is already shining. **He who says he is in the light, and hates his brother, is in darkness until now. He who loves his brother abides in the light, and there is no cause for stumbling in him. But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes**" (1 John 2:8-11). "But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin" (1 John 1:7).

Isaiah was instructed, "Cry aloud, spare not; lift up your voice like a trumpet; tell My people their transgression...

Yet they seek Me daily, and delight to know My ways, as [if they were] a nation that did righteousness, and did not forsake the ordinance of their God... 'Why have we fasted,' *they say*, 'and You have not seen? *Why* have we afflicted our souls, and You take no notice?' In fact, in the day of your fast you find pleasure, and exploit all your laborers. Indeed you fast for strife and debate, And to strike with the fist of wickedness. You will not fast as *you do* this day, to make your voice heard on high... *Is* this not the fast that I have chosen: to loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, and that you break every yoke? *Is it* not to share your bread with the hungry, and that you bring to your house the poor who are cast out; when you see the naked, that you cover him, and not hide yourself from your own flesh? **Then your light shall break forth like the morning**, your healing shall spring forth speedily, and your righteousness shall go before you; the glory of the LORD shall be your rear guard. Then you shall call, and the LORD will answer; you shall cry, and He will say, 'Here I *am*.' If you take away the yoke from your midst, the pointing of the finger, and speaking wickedness, *if* you extend your soul to the hungry and satisfy the afflicted soul, **then your light shall dawn in the darkness, and your darkness shall be as the noonday**. The LORD will guide you continually, and satisfy your soul in drought, and strengthen your bones; you shall be like a watered garden, and like a spring of water, whose waters do not fail. Those from among you shall build the old waste places; you shall raise up the foundations of many generations; and you shall be called the Repairer of the Breach, The Restorer of Streets to Dwell In" (Isaiah 58:1-12).

The way of light — the pure and shining way that leads to everything good — is simply the way of brotherly love, coupled of course (as further explained in the remainder of Isaiah 58) with a genuine love for and faith in God.

## Duality within Creation Week



With the completion of the book of Revelation, less than 70 years after the death of Jesus, the writing of Scripture came to a close. The Bible's stories cover only about four thousand years of human history. And for only the first three thousand of those years does the Bible give all of the information needed to create a complete, uninterrupted timeline. The thousand-year gap between Solomon and Jesus is bridged by comparing the numbers in Biblical history and prophecy with the extra-biblical record, some of which was literally written in stone. Thus it is possible to date with a fair degree of certainty most of the major events in the Bible — counting from the time of Jesus all the way back to creation.

One major key to verifying the accuracy of BC dates is found in the parallelism of the creation account. It has been observed that the first three days of creation week have similarities to the second set of three. Days 1 and 4 were both about light. Days 2 and 5 focused on sea and sky, days 3 and 6 on land. And there is also a parallel between the fourth and seventh days. On the fourth day God parted the clouds so that the lights of the heavens could be seen, and so that there could be light

during the night. Then, in the account of the seventh day, nothing is said about any darkness.

Unlike the first six days, there is no evening (darkening) and morning (dawning) mentioned for the seventh day. God, who is Light (1 John 1:5), made the seventh day holy by resting from His work on that day. And He undoubtedly spent the entire time with His newly created children, shedding His light on them. Perhaps He even saw fit to make the sun shine for nearly the full

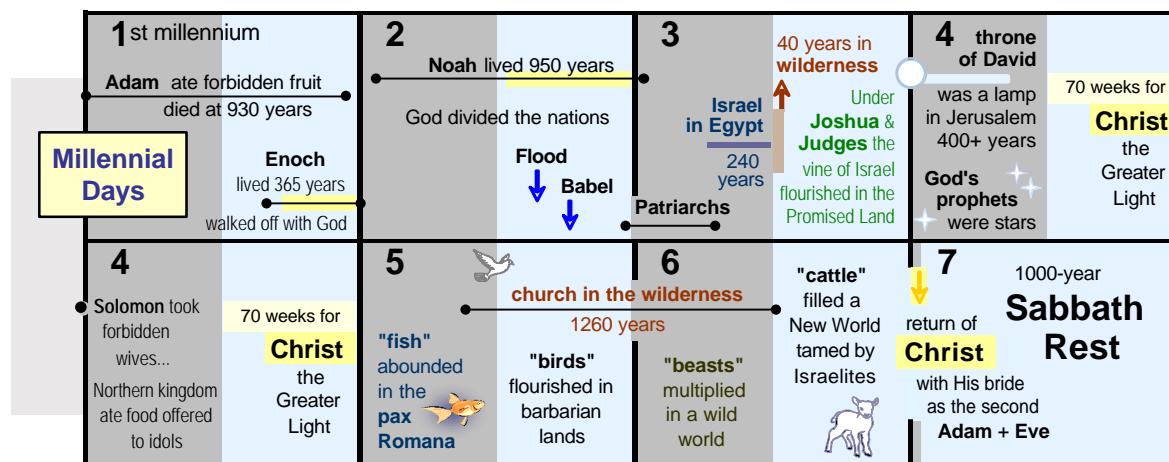
twenty-four hours, as it does in the Arctic during the summer, and as it did in Joshua's long day (Joshua 10:12-14; compare Zechariah 14:7).

The parallels in creation week carry over into the millennial days; the first four millennia parallel the last four. The God in whose light Enoch walked was revealed to the world during the fourth millennium in Jesus, the Greater Light.

The Noachian flood and the demise of Babel, which divided the wicked away from Heaven above and split up their power, foreshadowed the fifth millennium flood of armies that sacked and divided the power of Rome, allowing those who took flight from the Roman "sea" to flourish on "dry" land.

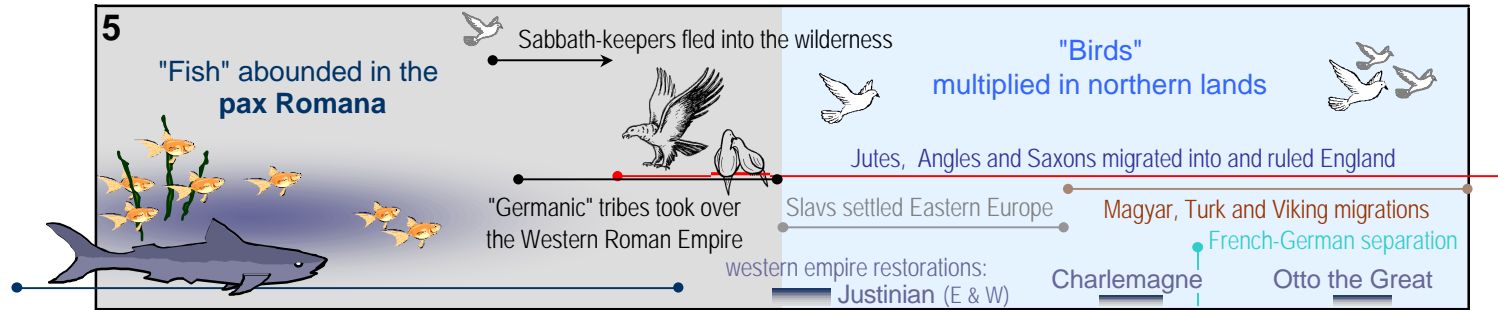
Israel's third millennium Exodus from Egypt paralleled the sixth millennium Protestant Reformation and the fleeing of the Pilgrims into the wilderness of the New World to serve their God.

And in the fourth millennium, the lesser light of David's throne in Jerusalem and the "star" light of the prophets foreshadowed the seventh millennium when the throne of David will be restored to Jerusalem and the prophets will be resurrected as part of the bride of Christ — the New Jerusalem "moon" that will shine like the sun "having the glory of God" (Revelation 21:9-27). Then the light of the "sun" (Christ) will be sevenfold (Isaiah 30:26).



# The Fifth Millennium

Jesus instructed His disciples to be harmless as doves (Matthew 10:16). And He called them to fish men (Matthew 4:19; Mark 1:17; Luke 5:10).



To understand how the events of the fifth millennium tie in with creation week, we look back at the second millennium where the waters under the firmament (which were later called Seas) symbolized a society filled with violence — the world of wicked people who drowned in the flood. Later, more evil “waters” appeared under the leadership of Nimrod, who rose up in defiance of God as a “mighty hunter before [against/in the face of] the LORD” (Genesis 10:9). And from Nimrod’s time onward the seas and floods in Scriptural analogies generally allude to the Gentile-dominated kingdoms, with their God-defying idolatry, that sprang from or were akin to Nimrod’s Babel.<sup>41</sup>

<sup>41</sup> Nimrod’s kingdom began with Babel and extended into Assyria (Genesis 10:11-12; compare Micah 5:6). When the Israelites were carried into captivity, the Assyrians came “against them like the roaring of the sea” (Isaiah 5:30). Swallowed up by the sea, the Israelites became like fish and were taken away with fishhooks (Amos 4:2). Later, Egypt’s Pharaoh was likened to “a monster in the

Ancient Babylon rose up out of the Great Sea (Daniel 7:2-3) and dwelt “upon many waters” (Jeremiah 51:13, KJV). This means she arose from among the Gentiles in the Mediterranean region and ruled over many peoples. Several kingdoms followed in her wake. In the fifth millennium the empire that came from this same “sea” was that of Rome, which dabbled in various forms of emperor worship, and eventually sought to impose its idolatrous version of “Christianity”<sup>42</sup> upon the

seas” and a “great monster who lies in the midst of his rivers” (Ezekiel 32:2; 29:3). These Gentile rulers were dictators, and many of them were worshipped as gods, contrary to the way and will of Heaven above (Exodus 20:2-3; Mark 10:42-45).

<sup>42</sup> The “Christian” religion espoused by the Roman Emperor Constantine in the 300’s AD was not the religion of Jesus Christ. Jesus observed the seventh day Sabbath and the holy days of the Bible (given in Leviticus 23). Constantine observed Sunday, Christmas and Easter, holidays which originated in the sun and moon worship that predated Abraham, possibly stemming from Babel. And Constantine

whole realm, counterfeiting the God and religion of the Bible. By the end of the fourth millennium Roman legions had flooded into and taken over nearly all of the Mediterranean area, including parts of Europe, Asia, Africa and the Middle East.

Then God said, “Let the waters [the nations within the Empire]<sup>43</sup> abound with an abundance of living creatures [people of many different creeds and customs], and let birds [a wide variety of migrating peoples] fly above the earth<sup>44</sup> [into lands Rome did not control] across the face of the firmament of the heavens” (along rivers and

intensified the persecutions against Jesus’ true followers, such that they took flight like birds and fled away from the “civilization” of the Empire into remote “wilderness” areas.

<sup>43</sup> The pax Romana (peace of Rome) was enforced by its armies. Those who subjected themselves to the Empire flourished in the security it provided. Those who were singled out as offenders suffered great harm from its “sharks” and “killer whales”.

<sup>44</sup> The “earth” alludes to areas dominated by Israelites.

seacoasts in the air-space of wagons and boats as in the “firmament” within Noah’s ark).

So God created great sea creatures (men with immense political and military power) and every living thing that moves, with which the waters (nations of the Empire) abounded, according to their kind (each “fish” type maintaining its own ethnicity and culture within the Roman “sea”), and every winged bird according to its kind. And God saw that it was good. And God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds [migrating peoples, including the Israelites who had been carried on eagle’s wings out of Egypt, then on the wings of Assyrian and Babylonian kings out of the Promised Land... and who later took flight out of the lands of their captivity and away from the dominant Gentile powers] multiply on the earth” (in territories being given to Abraham’s descendants in northwestern Europe and the British Isles). So there was evening (as Jesus, the “sun of righteousness”, went down into the grave and the light of His teachings faded from the minds of the general populace — and as persecutions arose<sup>45</sup> against any who sought to follow Jesus’ way of life, keeping the laws God gave through Moses) and there was morning (a dawning in the 400’s AD toward political freedom as the power of the Empire receded and other peoples flourished) during the fifth millennial day (paraphrasing Genesis 1:20-23).

<sup>45</sup> “For man also does not know his time: Like fish taken in a cruel net, like birds caught in a snare, so the sons of men *are* snared in an evil time, when it falls suddenly upon them” (Ecclesiastes 9:12). And so it was with Sabbath-keepers in Jerusalem in 70 AD and in Rome in the time of Constantine.

## God’s Work in the Waters Below

“O LORD, how manifold are Your works! In wisdom You have made them all. The earth is full of Your possessions — this great and wide sea, in which *are* innumerable teeming things, living things both small and great. There... *is* that Leviathan, which You have made to play there. These all wait for You, that You may give *them* their food in due season. *What* You give them they gather in; You open Your hand, they are filled with good. You hide Your face, they are troubled; You take away their breath, they die, and return to their dust. You send forth Your Spirit, they are created; and You renew the face of the earth” (Psalms 104:24-30).

“*Why* do You make men like fish of the sea...? [The Chaldeans] take up all of them with a hook, they catch them in their net, and gather them in their dragnet. Therefore they rejoice and are glad” (Habakkuk 1:14-17).

“Speak, and say, ‘Thus says the Lord GOD: “Behold, I *am* against you, O Pharaoh king of Egypt, O great monster who lies in the midst of his rivers, who has said, ‘My River *is* my own; I have made *it* for myself.’ But I will put hooks in your jaws, and cause the fish of your rivers to stick to your scales; I will bring you up out of the midst of your rivers, and all the fish in your rivers will stick to your scales. I will leave you in the wilderness, you and all the fish of your rivers; you shall fall on the open field; you shall not be picked up or gathered. I have given you as food to the beasts of the field and to the birds of the heavens” (Ezekiel 29:3-5).

“Son of man, take up a lamentation for Pharaoh king of Egypt, and say to him: ‘You are like... a monster in the seas, Bursting forth in your rivers, Troubling the waters with your feet, And fouling their rivers.’ Thus says the Lord GOD: ‘I will therefore spread My net over you with a company of many people, And they will draw you up in

my net. Then I will leave you on the land; I will cast you out on the open fields, And cause to settle on you all the birds of the heavens. And with you I will fill the beasts of the whole earth. I will lay your flesh on the mountains, and fill the valleys with your carcass. I will also water the land with the flow of your blood, *Even* to the mountains; And the riverbeds will be full of you’ ” (Ezekiel 32:2-6).

“For God *is* my King from of old, working salvation in the midst of the earth. You divided the sea by Your strength; You broke the heads of the sea serpents in the waters. You broke the heads of Leviathan in pieces, *And* gave him *as* food to the people inhabiting the wilderness. You broke open the fountain and the flood; You dried up mighty rivers” (Psalm 74:12-15).

“In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea” (Isaiah 27:1, KJV).

“The Lord said, I will bring again from Bashan, I will bring *my people* again from the depths of the sea” (Psalm 68:22, KJV).

The “seas” are the “Gentile” (unconverted) nations, separated from Heaven above. They lack the stability that comes from being founded on the Rock, from worshipping the Creator in spirit and in truth, and from keeping His laws. Tossed to and fro, these seas are driven by the “wind” (spirit) of the prince of the power of the air at work in the sons of disobedience (Ephesians 2:2). But God is driving back the seas, drawing people out of them to Himself, and making a new earth filled with His mountain, in which the seas will be no more (Revelation 18:21; 21:1; Daniel 2:34-35).

## Christianity?

All that is precious to God, all that is right and holy and good, has been twisted, corrupted and counterfeited by the god of this present, evil world — Satan the devil. As a liar and the father of lies, this prince of the power of the air foists himself and his bogus religions onto an unsuspecting world, as if he were an angel of light. (See 2 Corinthians 4:4; 11:14; Ephesians 2:2; John 8:44.) But, regardless of how closely they resemble that which is right and true and good, Satan's counterfeits are darkness and not light — shades of grey, not white.

Easter Sunday morning is promoted as the celebration of the resurrection of Jesus Christ and as the justification for worshipping on Sundays. But Jesus did not rise from the dead on a Sunday morning. Rather He said He would be in the grave three days and three nights (Matthew 12:40). Since He died in the middle of the afternoon and was laid in the tomb that evening as the sun was going down, He must also have been resurrected in the evening around sundown three full days later. Since He “was [already] risen” by Sunday morning (Mark 16:9, KJV) it is evident that the resurrection occurred on a Saturday night and that the crucifixion was on a Wednesday.

Jesus died on the day of preparation for the festive evening meal of the Passover, which was eaten on the eve of the annual high day “Sabbath” (John 19:31) commencing the seven-day feast of unleavened bread. That year the high day (the first day of unleavened bread) was apparently on a Thursday. The high day was a Sabbath in that it was a day of resting from one's regular work. (The word Sabbath means “rest”.) Jesus died the day before an annual rest day — not, as many assume, on the day before the weekly Sabbath. So the “Good Friday, Easter Sunday” story of Christendom is a fabrication; it never happened.

Jesus observed the seventh day Sabbath (Luke 4:16; Mark 1:21). So did the apostle Paul (Acts 17:2). Paul instructed that people should follow him as he followed Christ (1 Corinthians 11:1, KJV). And Peter wrote that Jesus left us an example that we should follow His steps (1 Peter 2:21), even as Jesus Himself said: “If anyone serves Me, let him follow me; and where I am, there My servant will be also” (John 12:26). God's servants follow in the footsteps of Jesus and His apostles; they keep the seventh day holy.

Christmas is celebrated as the birthday of Jesus Christ, but the historical evidence shows that this feast did not originate with the birth of

Jesus. Rather, its roots are in an ancient pagan festival celebrating the winter solstice as the “birthday” of the pagan sun-god.

In 354 AD Liberius, the Bishop of Rome declared December 25 to be Jesus' birthday, the “Feast of the Nativity”. But the date of Jesus' birth is not given in Scripture, at least not in any direct way. Nor is it found in any other historical record from Jesus' time. Surely, if God wanted people celebrating the date of His Son's birth, He would have included that instruction, along with the correct date, somewhere in the pages of the Bible.

In Scripture, there is no “December”. All annual observances are set by the lunar clock in the sky, not by any calendar of man. God “made the moon for seasons [*mow'edim*]” (Psalm 104:19, Dby; compare Genesis 1:14). The Hebrew *mow'edim* is also translated “feasts” or “appointed times”. God made the moon for establishing the times of “the feasts [*mow'edim*] of the LORD” (Leviticus 23).

The many details in the Bible about the birth of Jesus point most likely to an autumn birth date, at the time of the lunar-month-defined feast days that God *did* tell the Israelites to keep (vv. 23-43).

When Jesus was born, Joseph and Mary were in Bethlehem for a tax census (Luke 2:1-7). The logical time for such a census would have been in the autumn after the crops were all in (when people were financially better able to pay taxes), and before the harshness of winter, which could make travel difficult (Ezra 10:9; Matthew 24:20).

The guest room full to overflowing, people staying in the barn, and the flocks kept out in the fields at night (Luke 2:7-8) would be typical of Jerusalem and its suburbs during God's feasts. (Bethlehem is five miles south.)

Jewish tradition associates Adam's creation with the feast of Trumpets. While the exact date of Jesus' birth is not given in Scripture, if there is any day given for celebrating His coming (Jesus being the second Adam, 1 Corinthians 15:45-47),

the feast of Trumpets, the memorial of creation, (Leviticus 23:24) would be that day.

Most of the idolatrous religions of the world have similarities with each other, which seem to imply a common origin. One plausible explanation is that they all stem from the religion that was at Babel before God saw fit to put a stop to the building up to heaven (implying religious endeavors) of the people there (Genesis 11). The Bible specifically says that Abraham's relatives “served other gods” and had idols (Joshua 24:2; Genesis 31:19). Archeology reveals that their towns, Ur and Haran, were centers of the moon-god cult.

Christmas, Easter and Sunday, as days of worship, all have their roots in the ancient pagan worship of the sun, the moon and fertility.

While God uses the sun and the moon as symbols to teach us lessons about Himself, He expressly forbids the worship of these symbols — or of any other element of His creation. We are to worship the Creator, the *spiritual* Light of the world, not any created thing. And God does not want people making any images to represent Him, nor bowing down before any such images. At least that is what He says (Exodus 20:4-6; compare Deuteronomy 4:12-19). And if we cannot believe God, whom *can* we believe?

For political reasons, Christmas, Easter and Sunday were mixed in with the worship of Christ in the 300's AD. But is this a good mix? The message from the Garden of Eden is that there are two ways of life. One comes from partaking of the tree of life, which is everything that is pure, holy, just and good — as defined by God in His Law. The other way takes of the tree of the knowledge of good *mixed* with evil. This latter tree weaves darkness in with the light and produces confusion, which is to say, Babel.

God says, “Choose life, that both you and your descendants may live” (Deuteronomy 30:19).

## Birds of the Heavens

“You have seen what I did to the Egyptians, and *how* I bore you on eagles’ wings and brought you to Myself” (Exodus 19:4). “As an eagle stirs up its nest, hovers over its young, spreading out its wings, taking them up, carrying them on its wings, *so* the LORD alone led him, and *there was* no foreign god with him” (Deuteronomy 32:11-12). “Like birds hovering overhead, the LORD Almighty will shield Jerusalem; he will shield it and deliver it, he will ‘pass over’ it and will rescue it” (Isaiah 31:5, NIV).

**"O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!" (Matthew 23:37, RSV)**

“ ‘If it had not been the LORD who was on our side,’ let Israel now say — ‘If it had not been the LORD who was on our side, when men rose up against us, then they would have swallowed us alive, when their wrath was kindled against us; then the waters would have overwhelmed us, the stream would have gone over our soul; then the swollen waters would have gone over our soul.’ Blessed *be* the LORD, who has not given us *as* prey to their teeth. Our soul has escaped as a bird from the snare of the fowlers; the snare is broken, and we have escaped. Our help *is* in the name of the LORD, Who made heaven and earth” (Psalm 124).

“And the pride of Israel testifies to his face, but they do not return to the LORD their God, nor seek Him for all this. “Ephraim also is like a silly dove, without sense; they call to Egypt, they go to Assyria. Wherever they go, I will spread My net on them; I will bring them down like birds of the air; I will chastise them according to what their congregation has heard” (Hosea 7:10-12).

“The LORD will bring a nation against you from afar, from the end of the earth, *as swift* as the eagle flies, a nation whose language you will not understand” (Deuteronomy 28:49).

“Our pursuers were swifter than the eagles of the heavens. They pursued us on the mountains and lay in wait for us in the wilderness” (Lamentations 4:19).

“And I said, ‘Oh, that I had wings like a dove! *For then* I would fly away and be at rest. Indeed, I would wander far off, *and* remain in the wilderness. Selah. I would hasten my escape from the windy storm *and* tempest’ ” (Psalm 55:6-8).

“Like a crane *or* a swallow, so I chattered; I mourned like a dove; my eyes fail *from* looking upward. O LORD, I am oppressed; undertake for me!” (Isaiah 38:14).

“I am like a pelican of the wilderness; I am like an owl of the desert. I lie awake, and am like a sparrow alone on the housetop” (Psalm 102:6-7).

“But those who wait on the LORD shall renew *their* strength; they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint” (Isaiah 40: 31).

“A *Psalm* of David: Bless the LORD, O my soul; And all that is within me, *bless* His holy name! Bless the LORD, O my soul, And forget not all His benefits: Who forgives all your iniquities, Who heals all your diseases, Who redeems your life from destruction, Who crowns you with lovingkindness and tender mercies, Who satisfies your mouth with good *things*, *so that* your youth is renewed like the eagle’s” (Psalms 103:1-5).

“My soul longs, yes, even faints for the courts of the LORD; my heart and my flesh cry out for

the living God. Even the sparrow has found a home, and the swallow a nest for herself, where she may lay her young — *even* Your altars, O LORD of hosts, my King and my God” (Psalms 84:2-3).

“I sleep, but my heart is awake; *it is* the voice of my beloved! He knocks, *saying*, ‘Open for me, my sister, my love, my dove, my perfect one; for my head is covered with dew, my locks with the drops of the night.’... His eyes *are* like doves by the rivers of waters, washed with milk, *and* fitly set” (Song of Solomon 5:2,12).

“Oh, do not deliver the life of Your turtledove to the wild beast! Do not forget the life of Your poor forever” (Psalms 74:19).

“How can I give you up, O Ephraim! How can I hand you over, O Israel! How can I make you like Admah! How can I treat you like Zebaiim! My heart recoils within me, my compassion grows warm and tender. I will not execute my fierce anger, I will not again destroy Ephraim; for I am God, and not man, the Holy One in your midst, and I will not come to destroy. They shall go after the LORD, he will roar like a lion; yea, he will roar, and his sons shall come trembling from the west; they shall come trembling like birds from Egypt, and like doves from the land of Assyria; and I will return them to their homes, says the LORD” (Hosea 11:8-11, RSV).

## Creatures Great and Small — Clean and Unclean

The many creatures that live in the waters and on the land serve to illustrate the dominant characteristics of the people of the fifth and sixth millennia. This does not mean that there were no people who behaved like fish, birds, or animals during the previous millennia. Jonah, whose name means “Dove”, behaved like a dove when he flitted out of harm’s way, and ran from the commission God had given him to go preach to the cruel and vicious Ninevites. And David said, “Oh, that I had wings like a dove! *For then* I would fly away and be at rest” (Psalms 55:6). But David was “like a green olive tree in the house of God” (Psalm 52:8). He lived at the end of the third millennium, and at that time the nation of Israel was firmly rooted in the Land of Promise, with each family given its own acreage. So the Israelites of that era generally dug in and stayed put for hundreds of years.

In foreshadowing seven millennia, the days of creation week give the main theme of each millennium. However, there are many other instances throughout history in which the pattern of six and seven “times” or “days” is repeated with day lengths shorter than a millennium (as in the year-long day, the 40-year day, etc.). Some of the same parallels with creation week are found in these shorter periods of time, so we should expect some fish, bird and animal analogies to have their place in Scripture prior to the fifth millennium. But the study of the other uses of six and seven times will not be addressed further in this paper except to say that the millennial theme tends to be the dominant one.

In Scriptural symbolism the living creatures picture humans and spirit beings in a number of different ways. Often a bird or animal is used to depict the power and strength of an individual or nation. At other times, moral character or virtue is what is being portrayed.

God sometimes behaves like a mother hen (Matthew 23:37; Luke 13:34) or a nurturing eagle (Deuteronomy 32:11-12; Exodus 19:4). His Spirit is like a dove (Matthew 3:16; Mark 1:10; John 1:32). Similarly, the people who put their trust in God have some of the characteristics of these birds (Isaiah 40:31; Psalm 103:5; Matthew 10:16). An eagle is noted for its keen eyes, for its strong flying capabilities, and for the way it takes care of its young and teaches them to fly, carrying them on its wings. And the gentle and harmless dove is a symbol of moral purity.

In the lists of clean and unclean animals (Leviticus 11; Deuteronomy 14), the cleanness of a creature is not defined by whether it is physically dirty, nor by its inherent strengths and weaknesses or talents. Rather, the focus in these chapters is on things indicative of moral and spiritual character, differentiating between the righteous creatures and the wicked, the “pure” and the “impure”.

The dove and the lamb are symbols of sweetness and innocence because that is just the way they are. The spirit in them is good. Contrast that with the nature of wolves and birds of prey — creatures that spend their lives stalking other creatures and tearing them to shreds. The “clean” creatures are pure in heart; the “unclean” simply are not.

### Teeming Waters

The “clean” water creatures are those that have both fins and scales. The fins of a fish enable it to fly through the waters — like a bird flies through the air. Fins, therefore, allude to the power and ability to purposefully move about or migrate, not being tied down like plants to any particular land area, nor limited, like clams, to crawling about on the seafloor, tossed to and fro by every wave. Fins, being like wings, may also imply some association with the heavenly, i.e. with the spirit world.

The scales of a Biblically clean fish are like a multitude of tiny shields that the fish wears like a coat of mail. Sparkling in sunlight, a fish’s scales bear resemblance to the “armor of light” (Romans 13:12), which is the armor of righteousness that comes from having the right spiritual connection and from living accordingly (2 Corinthians 6:7; Ephesians 6:10-20).

Leviathan (the devil, that great monster and serpent of the sea, compare Revelation 12:9; Isaiah 27:1) wears the armor of *self*-righteousness. “*His scales are his pride*, shut up together *as with* a close seal” (Job 41:15, KJV). Like Leviathan, the crocodile has tight, hard scales and a violent nature; but its scales do not shine like those of a fish. And since it has no fins, it is unclean.

If the presence of scales on a water creature symbolizes righteousness (or self-righteousness), then the lack of scales would appear to picture *un*righteousness. Most of the “great sea creatures” of the fifth millennium (the rich and powerful among the Romans) were spiritually naked — sinners from the Biblical perspective.

(See 1 Corinthians 1:26-27.) Some of them, like playful porpoises and violent sharks, preyed on the smaller “sea” folk. Others, like sperm whales, were fairly docile, but had enormous appetites for tax revenues. And there were also those who, like the crocodile, were filled with pride in themselves, but were the terror of everyone around them.

Abiding by the laws of God was not something that Rome’s great men cared much about. They had their own ideas about how to live their lives. And from the perspective of the God who made them, they were not pure.

### **Bread of Heaven**

Among the birds, the “clean” ones include those that graze on grass and eat grain like sheep. Their gizzards do the job of “chewing the cud” to grind the grain that is the everyday symbol of the spiritual bread of Heaven.

Jesus said, “My sheep hear My voice” (John 10:27). These are people who eat daily of the Word of God, feeding spiritually on the Scriptures and “chewing” (meditating) thereon day and night.

The animals that chew the cud are clean only if they also have divided hooves. The split hoof reminds us of how Jesus’ hands and feet were pierced — and torn down the middle — by the nails on which He was hung up to die (Psalm 22:16; Luke 24:39-40; John 20:25).

The people who are likened to the clean animals are those who rightly divide the word of Truth (2 Timothy 2:15) by properly “chewing the cud”, not just wolfing down the Scriptures, *and* take up their cross daily to follow Jesus Christ (Luke 9:23). They “split the hoof” by separating themselves from the cares of the world (Mark 4:19) to work the works of God. As living sacrifices (Romans 12:1), they offer their hands and feet in God’s service, seeking always to walk

### **What is the Gospel?**

The Jews of Jesus’ day were looking for the restoration of the kingdom to Israel (Acts 1:6). They wanted it to be like it was in the reigns of David and Solomon. But God had something better in mind. Jesus preached the gospel (meaning the “good news”) of the coming kingdom of God.

A kingdom has four basic characteristics: rulers (with a king in the lead), subjects, territory and laws. God’s kingdom will be subject to the Most High God, who is King over all the earth (Psalm 47:2). Under Him, His Son, Jesus Christ (Luke 1:35; Mark 1:1), who is heir to the throne of David (Matthew 1:1-16; Jeremiah 23:5-6; Micah 5:2), will be King of kings and Lord of lords (Revelation 19:11-16). New Jerusalem, the spiritual city which comes down from heaven adorned as a bride for her husband (Revelation 21:2) will be Jesus’ wife and queen. This governing city will be the collective body of the resurrected saints (Daniel 7:18-27; Revelation 11:15; 20:6; 3:21).

The territory of God’s kingdom will not be limited to the land of ancient Israel. In the prophecy of Daniel 2, the kingdom of God is depicted as a stone (the stone the builders rejected, which is Christ) that smites the image of this world’s kingdoms, and grows (as a family) to become a great mountain (kingdom) that fills the whole earth (Daniel 2:35).

Every human on earth will be made subject to this new kingdom. Ruling from Jerusalem, it will bring peace to all the world.

The gospel includes the message about God’s love for mankind — about how the Father in Heaven sacrificed and gave His only begotten Son, Jesus, as His Passover Lamb (John 1:29; 3:16) that the people of the world might be forgiven their sins of breaking God’s wonderful

Law — the law which teaches us to return God’s love to Him and to share His goodness with our fellow man. How to keep these two basic commandments, to love God above all else, and to love our neighbors as ourselves (Matthew 22:37-39), is spelled out in the Ten Commandments and in the many other Old Testament statutes and judgments. As explained by Jesus, these are a law of love, not a yoke of bondage, as the devil would have us believe. These laws, the laws of the Bible, will be the laws of God’s kingdom. And their enforcement will bring “the peaceable fruit of righteousness” (Hebrews 12:11) to the people of the earth.

Jesus did not come to do away with His Father’s carefully and lovingly designed Law (Matthew 5:17). Rather, He came to give His life for a ransom (Matthew 20:28), that the lives of those who spit in God’s face by breaking His Law might be spared — not so they could spit in God’s face some more, but so they could be forgiven when God has punished them enough to bring them to repent of such wickedness — so they can learn a new way of life and become part of His kingdom (Titus 2:14; 1 Peter 1:13-19; Isaiah 35:8-10).

The gospel of the kingdom is the good news of the restoration of the laws and government of God on earth, to bring peace and happiness for all when Jesus Christ returns to rule the world.

in His ways and to work with their hands according to His instructions — to live by every word that proceeds out of God’s mouth (Deuteronomy 8:3; Matthew 4:4). God’s

servants are also admonished to have their feet shod (hooved) to be able to run as messengers of the gospel of peace (Ephesians 6:15; Isaiah 52:7; Nahum 1:15; Romans 10:15).

## Fishing and Hunting Men

The people whom God would call in the early part of the fifth millennium lived in the “sea” of the Roman Empire, so Jesus’ disciples were sent out as “fishers of men” (Matthew 4:19; Mark 1:17). At its peak the Roman Empire ruled over the entire Mediterranean region, as seen in the map below. Later this Imperial “sea” receded from the western portions of the area, driven back by the floods of competing armies and by the winds of migrations that swept over Asia and Europe from around 300 to 1000 AD. The migrations were pushed forward by the Huns, who moved in from the East and caused many peoples to flee.

Hundreds of years earlier (between 734 and 587/6 BC) the twelve tribes of Israel had been forcibly deported by the Assyrians (2 Kings 15:29; 18:9-13) and Babylonians (Daniel 1:1-3; 2 Kings 24:10-16; 25:1-21)

into various areas between the Caspian Sea and the Euphrates River. From there, only a small portion returned to the Promised Land with Zerubbabel, Ezra and Nehemiah (538–443 BC). The vast majority remained in the lands of the North, and their descendants spread out northward and westward.

The Israelites had been expelled from the Promised Land because of faithlessness to their God. They had worshipped idols and profaned God’s holy Sabbath days. In exile, the northern tribes of Israel (unlike the Jews) failed to remember the seventh day Sabbath. Thus they lost the sign God had given them to identify them as His people (Exodus 31:12-17). And so they also lost the knowledge of who they were. But their identity is not lost to the annals of history; nor is it lost to God. The God of Israel promised, “For see, I will

give orders, and I will have Israel moved about among all the nations, as grain is moved about by the shaking of the tray, but not the smallest seed will be dropped on the earth” (Amos 9:9, BBE). God would keep track of all of the children of Israel, young and old, rich and poor alike.

In the first century AD, the whereabouts of the Israelites was still known. The Epistle of James was addressed “To the twelve tribes which are scattered abroad” (James 1:1). They were “dispersed among the Gentiles” (John 7:35,

KJV) as God had promised they would be if they disobeyed Him (Leviticus 26:27,33).

In the year Jesus died “there were dwelling in Jerusalem Jews, devout men [having come to keep God’s feasts], from every nation under heaven... Parthians and Medes and

Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene,

visitors from Rome, both Jews and proselytes, Cretans and Arabs...” (Acts 2:5,9-11).

Josephus wrote that, although some Jews returned to the Promised Land with Ezra “...the entire body of the people of Israel [the ten tribes] remained in that country [in the North]; wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers.” (Josephus, *Antiquities*, 11.5.2).

The “immense multitude” to which Josephus referred dominated the Parthian Empire (*Regnum Parthicum* on the map) and also the lands of Scythia (labeled *Iberia* and *Sarmatia*). *Iberia* derives from *Eber* or *Hebrew*, a name often used in Scripture in reference to the children of Israel. And *Sarmatia* closely resembles the name of Israel’s former capital city, Samaria. The name *Scythian* (*Sacae*) descends from *Isaac* (as do *Saxon*, *Scotland* and *Scandinavia*), reminding us of the promise, “in Isaac your seed shall be called” (Genesis 21:12).

*Hibernia* on the map (Ireland) also denotes a land of the Hebrews. And *Britannia* is



The maximum extent of the Roman Empire under Trajan in AD 117

inhabited to this day by the *British*, with the “*Brit*” sounding like the Hebrew words *beriyth*, meaning “covenant”, and *ish* meaning “man” (or “people”) — evidence that these are “covenant people”, heirs to the promises God made to Abraham.

The song of Deborah refers to the tribe of Dan being “in ships” (Judges 5:17; c. 1200 BC).



**British Queen Elizabeth II**  
at her coronation, June 2, 1953

The Danites, who were not content with the portion Joshua originally allotted them in the Promised Land (Joshua 19:40-48; Judges 18), eventually took to the sea in ships and found more elbowroom in Ireland. Irish records also

indicate that some Jews of the line of Zerah migrated to Ireland in the time of David (c.1000 BC) and established a monarchy there.

Then, sometime after the 587/6 BC downfall of the kingdom of Judah, an elderly prophet (Jeremiah) is said to have brought the daughters of Judah’s King Zedekiah to Ireland. One of these girls, Tea Tephî, had married Heremon, heir to the Irish throne, and she eventually became queen. Thus, the “tender one” of the royal house of David, (whose throne God said would continue forever in the descendants of Solomon, 2 Samuel 7:12-16; 1 Chronicles 22:9-10), was joined to the Jewish royal line of Zerah and replanted in Ireland (Ezekiel 17:22-24; Jeremiah 1:10; 41:10; 43:6). Later that throne was moved to Scotland, and then to England where it continues to this day. The lineage of Britain’s Queen Elizabeth II has been traced back to King David through Tea Tephî.

And many other western European monarchs, and U.S. presidents as well, have had Jewish royal blood, fulfilling Jacob’s prophecy that “The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes” (Genesis 49:10).

Regarding the time of the end we read, “‘Up, up! Flee from the land of the north,’ says the LORD; ‘for I have spread you abroad like the four winds of the heaven,’ says the LORD” (Zechariah 2:6). “In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given as an inheritance to your fathers... [And then it will be said,] ‘The LORD lives who brought up the children of

Israel from the land of the north, and from all the lands where he had driven them.’ For I will bring them back into their land which I gave to their fathers. Behold, I will send for many



Wikimedia Commons, 2010

fishermen, says the LORD, and they shall fish them; and afterward I will send for many hunters, and they shall hunt them from every mountain and every hill, and out of the holes of the rocks” (Jeremiah 3:18; 16:15-16).

It was God’s plan from the beginning to return the dispersed of Israel to their God and to their own land. And in the fifth millennial day God began the process of sorting the Israelites out of the Gentile nations, first fishing them out of the “sea” of the Roman Empire, and then hunting and sifting them out from among the other peoples with whom they had mingled in their exile.

The “sea” of the Roman Empire was driven back from its western territories in the 300’s – 400’s AD. At that time the “barbarians” in the lands of the North were multiplying like birds — flitting about, free as the wind, as seen in the map above. Although the Huns were a terror among them, there was no empire ruling over them. Nor did they have any deep roots in the soil, only nests built here and there. And there were few if any



Elizabeth II and U.S. President George W. Bush share a toast at a state dinner in the White House, May 7, 2007

White House photo by Eric Draper



clearly defined national boundaries (no fences) to keep people in. There were of course, all of the typical behaviors that one might expect in a world of birds, with the larger birds dominating the food sources or eating the smaller birds, and gentle little songbirds flitting away to find safer havens.

The fifth millennium saw many bird-like migrations. And small flocks of Israelites (Angles, Saxons, Jutes, etc.), people who had fled westward when the Parthian and Scythian empires fell, separated themselves somewhat from their Gentile neighbors and settled in Northwestern Europe, or with their

long-lost cousins in the British Isles.

Then, in the sixth millennium, some of these descendants of Israel began to spread abroad and multiply, commencing fulfillment of God's promise that Abraham's descendants

After His resurrection, Jesus told His followers, "Go into all the world and preach the gospel to every creature" (Mark 16:15) — to all fish and birds, wild beasts and cattle, and creeping things alike. "Make disciples of all nations... teaching them to observe all things that I have commanded you; and lo, I am with you always, *even to the end of the age*" (Matthew 28:19-20).

would inherit the whole world (Romans 4:13; Genesis 22:16-18; 28:14; Psalm 2:8).

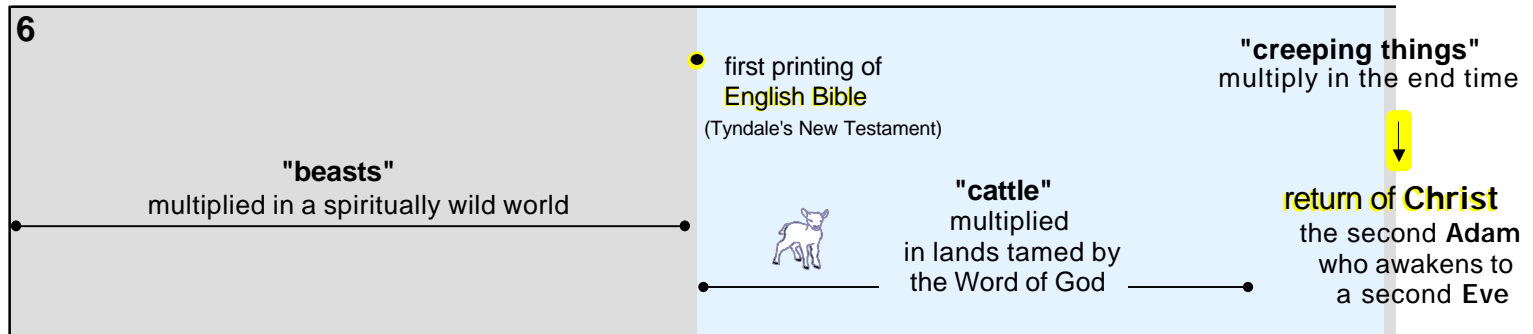
In the 1600's AD there was a new Israelite Exodus, as Pilgrims seeking freedom to serve

God fled from Old World tyranny into the wilderness of the New World. And just as Abraham's heirs took possession of the Promised Land in the latter half of the third millennium, so, in fulfilling their "manifest destiny" because Abraham obeyed God (Genesis 26:3-5), the descendants of Jacob gained control of many choice portions of the earth during the sixth millennium. In the USA they spread out from sea to shining sea. And, in fulfilling Solomon's prophecy, the Davidic throne of the British Empire had "dominion also from sea to sea [in Canada] and... to the ends of the earth" (Psalm 72:8).

# The Sixth Millennium

“I said in my heart with regard to the sons of men that God is testing them to show them that they are but beasts<sup>46</sup>” (Ecclesiastes 3:18).

“Know that the LORD, He is God; *It is He who* has made us, and not we ourselves; *We are* His people and the sheep of His pasture” (Psalms 100:3).



Then God said, “Let the earth (in a world being given over to the heirs of Abraham, so the sun would not set on the lands ruled by the Davidic throne) bring forth the living creature according to its kind: cattle<sup>46</sup> (“tame” people, subject to good laws) and creeping thing<sup>47</sup>

<sup>46</sup> Hebrew *behemah*, can refer to all types of animals, but is more often used in reference to large domesticated land animals or livestock — cattle, sheep, horses, camels, etc. Here the symbolism is of peoples tamed under the two-horned ox of Joseph (the choice bull, dominant in both barnyard and wilderness; Deuteronomy 33:17) — and by the laws and teachings of the Bible which the descendants of Jacob, as “Christian missionaries”, carried throughout the whole world, bringing a blessing upon all the families of the earth (Genesis 12:3; 28:14; Deuteronomy 4:5-8).

<sup>47</sup> Hebrew *remes*. Exactly what is meant by this word is not certain; here it seems to refer to lesser critters.

(people of low estate) and beast<sup>48</sup> of the earth (“wild” peoples), each according to its kind” (each following the ethnicity, culture and character of its forebears); and it was so. And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good.

Then God said, “Let Us make man in Our image, according to Our likeness (transforming some humans into spirit-born sons of God); let them (the resurrected saints) have dominion over the fish of the sea (the remnant of Great Babylon’s “many waters”, Revelation 17), over the birds of the air (people who wander apart from

<sup>48</sup> Hebrew *chay*, living creatures — taken here to mean the wild animals: lions, leopards, bears, wolves, deer, wild goats and sheep, etc.

a homeland, Psalm 55:6-8), and over the cattle (citizens of Joseph’s lands, Deuteronomy 33:17), over all the earth (over every country, great and small, rich and poor alike) and over every creeping thing that creeps on the earth (over every human being brought low by the crises at the close of the age, Isaiah 2:11-17).”

So God is transforming some of mankind into His own image; in the spiritual image and likeness of God He is making him; male and female (king and queen) He is creating them.

The second Adam<sup>49</sup>, who is Jesus Christ, will soon “awaken” (Psalm 78:65; 7:6; 44:23)

<sup>49</sup> “And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man *is* of the earth, earthy: the second man *is* the Lord from

to His new bride. She is the collective body of the saints: of patriarchs and judges, kings and priests, apostles and prophets raised to everlasting life in the first resurrection as the new, heavenly Jerusalem (Revelation 19:7-8; 20:4; 21:9-27), “the city which has foundations, whose builder and maker is God” (Hebrews 11:10).

When all this is said and done, God will bless Jesus and His bride, and say to them, “Be fruitful and multiply (bringing other humans to conversion and eventually into the glory of the God-kind); fill the earth (with grandchildren for God, the Father) and subdue it (enforcing the peace that comes from righteousness, with liberty from sin for all); have dominion over the fish of the sea (the Babylonian remnant, with its many peoples still “all wet” spiritually) over the birds of the air (scattered peoples and refugees, including those Israelites who remain in dispersion), and over every living thing that moves on the earth (over Abraham’s inheritance, the budding mountain of the newly established kingdom of God on earth, Revelation 7:9-17; Daniel 2:35). And God will say to the second Adam and Eve, “See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed (every person planted within God’s kingdom, Amos 9:15); to you it (each “herb” and “tree”) shall be for food (each bearing spiritual fruit, and giving offerings of thanksgiving and praise, John 15:4,8; Hebrews 13:15). Also, to every beast of the

heaven. As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly” (1 Corinthians 15:45-49, KJV).

earth, to every bird of the air, and to everything that creeps on the earth, in which there is life (to every mortal human being who through religious conversion comes up out of the “sea” of spiritual confusion to become like an air-breathing creature of the land — a child of Abraham, imbibing of the Spirit of Life), I have given every green herb for food”; and it will be so. Eventually, all of mankind will be spiritually filled with the giving nature of the olive tree of Judah, and physically cared for by the fruitfulness of the vine of Israel; no more will the beasts among men bite and devour one another.

“ ‘The [Arab] wolf and the [Jewish] lamb shall feed together, the [Babylonian] lion shall eat straw like the [British-American] ox, and dust *shall be* the serpent’s food. They shall not hurt nor destroy in all My holy mountain,’ says the LORD” (Isaiah 65:25).

When this is all finished, God will look upon His creation and see that everything He has made has worked together for a very good purpose.<sup>50</sup>

So there was evening (commencing a dark period which included the Holy Land crusades, the spreading of the Black Death throughout Europe, and the Inquisition against the Jews), and there was morning (breaking forth with religious freedom in the Protestant Reformation, and with the Light of God’s Word published in the common tongues of the dispersed of Israel) during the sixth millennial day (paraphrasing Genesis 1:24-31).

<sup>50</sup> “And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose” (Romans 8:28).

## Psalm 49

*To the chief Musician. A Psalm of the Sons of Korah.*

Hear this, all *you* peoples;  
Give ear, all *you* inhabitants of the world,  
Both low and high, Rich and poor, together.  
My mouth shall speak wisdom,  
And the meditation of my heart *shall bring* understanding.  
I will incline my ear to a proverb [parable, KJV];  
I will disclose my dark saying on the harp.

Why should I fear in the days of evil,  
When the iniquity at my heels surrounds me?  
Those who trust in their wealth  
And boast in the multitude of their riches,  
None *of them* can by any means redeem *his* brother,  
Nor give to God a ransom for him —  
For the redemption of their souls *is* costly,  
And it shall cease forever —  
That he should continue to live eternally  
And not see the Pit.

For he sees *that* wise men die;  
Likewise the fool and the senseless person perish,  
And leave their wealth to others.  
Their inner thought is *that* their houses  
*will continue* forever,  
And their dwelling places to all generations;  
They call *their* lands after their own names.  
Nevertheless man, *though* in honor does not remain;  
He is like the beasts<sup>46</sup> *that* perish.  
This is the way of those who *are* foolish,  
And of their posterity who approve their sayings.

Selah  
Like sheep they are laid in the grave;  
Death shall feed on them;  
The upright shall have dominion over them in the morning  
And their beauty shall be consumed in the grave,  
far from their dwelling.  
But God will redeem my soul from the power of the grave,  
For He shall receive me. Selah

Do not be afraid when one becomes rich,  
When the glory of his house is increased;  
For when he dies he shall carry nothing away;  
His glory shall not descend after him.  
Though while he lives he blesses himself  
(For *men* will praise you when you do well for yourself),  
He shall go to the generation of his fathers;  
They shall never see light.  
Man *who is* in honor, yet does not understand,  
Is like the beasts<sup>46</sup> *that* perish.

## Israel in the Last Days

“And Jacob called his sons and said, ‘Gather together, that I may tell you what shall befall you in the last days: Gather together and hear, you sons of Jacob, And listen to Israel your father.

**Reuben**, you are my firstborn, my might and the beginning of my strength, The excellency of dignity and the excellency of power. Unstable as water, you shall not excel, because you went up to your father's bed; then you defiled *it*; he went up to my couch.

**Simeon** and **Levi** are brothers; Instruments of cruelty *are in* their dwelling place. Let not my soul enter their council; Let not my honor be united to their assembly; for in their anger they slew a man [Shechem, Genesis 34], and in their self-will they hamstrung an ox [Joseph was the “ox” (Deuteronomy 33:17) who was “crippled” by being thrown into the pit from which he was sold into Egyptian bondage]. Cursed *be* their anger, for *it is* fierce; and their wrath, for it is cruel! I will divide them in Jacob and scatter them in Israel.

**Judah**, you *are he* whom your brothers shall praise; your hand *shall be* on the neck of your enemies; your father's children shall bow down before you. Judah *is a lion's whelp*; from the prey, my son, you have gone up. He bows down, he lies down as a lion; and as a lion, who shall rouse him? The scepter shall not depart from Judah, nor a lawgiver from between his feet, Until Shiloh comes; And to Him *shall be* the obedience of the people. Binding his donkey to the vine, and his donkey's colt to the choice vine, he washed his garments in wine, and his clothes in the blood of grapes. His eyes *are* darker than wine, and his teeth whiter than milk.

**Zebulun** shall dwell by the haven of the sea; He *shall become* a haven for ships, and his border shall adjoin Sidon.

**Issachar** is a strong donkey, lying down between two burdens; He saw that rest *was* good, And that the land *was* pleasant; He bowed his shoulder to bear *a burden*, and became a band of slaves.

**Dan** shall judge his people as one of the tribes of Israel. Dan shall be a serpent by the way, a viper by the path, that bites the horse's heels so that its rider shall fall backward.

I have waited for your salvation, O LORD!

**Gad**, a troop shall tramp upon him, but he shall triumph at last.

Bread from **Asher** *shall be* rich, and he shall yield royal dainties.

**Naphtali** *is a deer let loose*; He uses beautiful words.

**Joseph** *is a fruitful bough*, A fruitful bough by a well; His branches run over the wall. [This implies that in the last days Joseph's heirs would again be rooted in a bountiful land of their own.] The archers have bitterly grieved him, Shot *at him* and hated him. But his bow remained in strength, And the arms of his hands were made strong by the hands of the Mighty *God* of Jacob (From there *is* the Shepherd, the Stone of Israel), by the God of your father who will help you, and by the Almighty who will bless you *with* blessings of heaven above, blessings of the deep that lies beneath, blessings of the breasts and of the womb. The blessings of your father have excelled the blessings of my ancestors, up to the utmost bound of the everlasting hills. They shall be on the head of Joseph, and on the crown of the head of him who was separate from his brothers.

**Benjamin** *is a ravenous wolf*; in the morning he shall devour the prey, and at night he shall divide the spoil.'

All these *are* the twelve tribes of Israel, and this *is* what their father spoke to them. And he blessed them; he blessed each one according to his own blessing” (Genesis 49:1-28).

# The Seventh Millennium

“...There remains a Sabbath-rest for the people of God” (Hebrews 4:9, RSV).

“Blessed and holy *is* he who has part in the first resurrection... They shall be priests of God and of Christ, and shall reign with Him a thousand years” (Revelation 20:6).

7

second coming of Jesus Christ

Heaven on Earth

1000 years of rest from war and suffering  
(no more death, nor sorrow, nor crying)

Soon God will be finished with the business of creating the “heavens” (the world-ruling positions of “sun”, “moon” and “stars” for His kingdom) and the “earth” (the physical human citizens of that kingdom, children for Abraham)

and of all the host of them (all the different families of both rulers and civilians, Jews and Gentiles alike). And on the seventh millennial day God will finish His work which He has been doing, and He will rest during the seventh

millennium from all His work which He has been doing. Then God will bless the seventh millennium and sanctify it, because in it He will rest from all His work which God has been creating and making (paraphrasing Genesis 2:1-3).

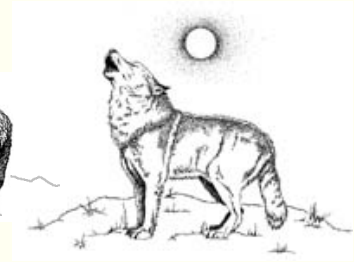
After God has completed His work by creating a bride for Christ, there will be one long thousand-year period of spiritual daylight, a time of peace and tranquility such as this world has never known. “For behold, I create new heavens [a new world-ruling government under Jesus Christ] and a new earth [a new civilization with new hearts in the children of men]; and the former shall not be remembered or come to mind. But be glad and rejoice forever in what I create [in the end product of God’s handiwork]; for behold, I create Jerusalem *as* a rejoicing, and her people a joy. I will rejoice in Jerusalem, and joy in My people; the voice of weeping

shall no longer be heard in her, nor the voice of crying” (Isaiah 65:17-19).

“The wolf also shall dwell with the lamb, the leopard shall lie down with the young goat, the calf and the young lion and the fatling together; and a little child shall lead them. The cow and the bear shall graze; their young ones shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play by the cobra’s hole, and the weaned child shall put his hand in the viper’s den. They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the LORD as the waters

cover the sea. And in that day there shall be a Root of Jesse [Jesus Christ], Who shall stand as a banner to the people; for the Gentiles shall seek Him. And His resting place shall be glorious” (Isaiah 11:6-10).

This wonderful time of peace on earth was foreshadowed by the rest from war that the Middle East enjoyed at the beginning of the fourth millennial day during the reign of Solomon, whose name means “peace”. But Solomon’s reign was only a small foretaste of what will come when the throne of the earth is given to another son of David, to Jesus Christ, the Prince of Peace — when God’s peace will fill the whole world.



**“The word that Isaiah the son of Amoz  
saw concerning Judah and Jerusalem:**

Now it shall come to pass in the latter days  
That the mountain of the Lord's house  
Shall be established on the top of the mountains,  
And shall be exalted above the hills;  
And all nations shall flow to it.

Many people shall come and say,  
'Come, and let us go up to the  
mountain of the LORD,  
To the house of the God of Jacob;  
He will teach us His ways,  
And we shall walk in His paths.'

For out of Zion shall go forth the law,  
And the word of the LORD from Jerusalem.  
He shall judge between the nations,  
And rebuke many people;

They shall beat their swords into plowshares,  
And their spears into pruning hooks;  
Nation shall not lift up sword against nation,  
Neither shall they learn war anymore.”

— Isaiah 2:1-4



**Psalm 47**

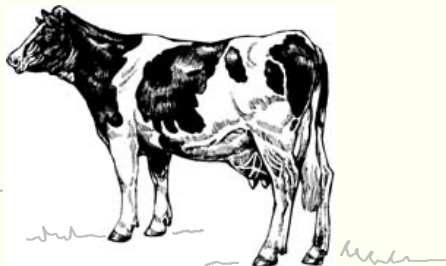
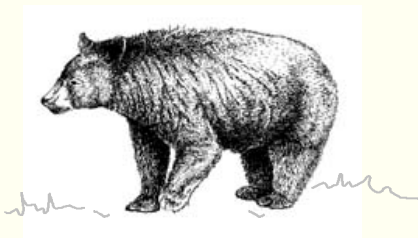
O clap your hands, all you peoples!  
Shout to God with the voice of triumph!  
For the LORD Most High *is* awesome;  
*He is* a great King over all the earth.

He will subdue the peoples under us,  
And the nations under our feet.  
He will choose our inheritance for us,  
The excellence of Jacob whom He loves.

Selah  
God has gone up with a shout,  
The LORD with the sound of a trumpet.  
Sing praises to God, sing praises!  
Sing praises to our King, sing praises!

For God *is* the King of all the earth;  
Sing praises with understanding.  
God reigns over the nations;  
God sits on His holy throne.

The princes of the people have gathered together,  
The people of the God of Abraham.  
For the shields of the earth *belong* to God;  
He is greatly exalted!



# One Long Creative Week

## God's Seven-Millennium Plan

*For Working out His Purpose in the Creation of the Human Race*

Dividing light from darkness...

Waters above from waters below...

And land from seas.



Planting the family of Abraham.

Establishing spiritual guides.

Multiplying people in the "waters" of Babel below,  
and in migrations apart from the Babylon of Rome.

Multiplying people in a new world  
being given to Abraham's heirs.

God rests a thousand years  
with a new Adam and Eve.

"Beloved, do not forget this one thing, that with the Lord one day is  
as a thousand years, and a thousand years as one day" (2 Peter 3:8).

"For a thousand years in thy sight *are but* as yesterday when it is past..." (Psalm 90:4, KJV).

***“He who testifies to these things says,  
‘Surely I am coming soon.’  
Amen. Come, Lord Jesus!” (Revelation 22:20)***

Additional details about how the Genesis 1 creation account foreshadowed the events in the history of mankind may be found at [cgsf.org](http://cgsf.org) in the next installment of this series — *Understanding Times and Seasons, Part 3: The Bible Timeline*.