

***Understanding  
Times and Seasons  
Part 2***

# **Seven Millennial Days**

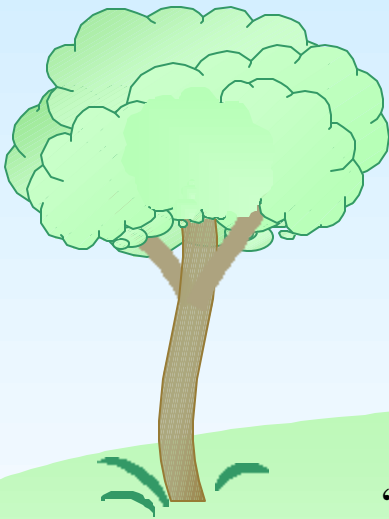
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*Edited by Sanford Beattie*

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“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).



“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).

## Preface

### **Declaring the End from the Beginning**

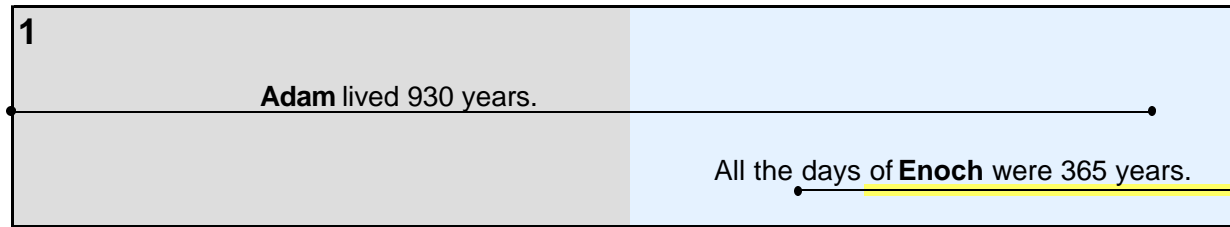
The scriptures from Genesis through Revelation are filled with figurative language – rich with metaphors and similes describing humans in terms of sheep, goats and many other types of things within the natural world. Even God Himself is described in physical terms. “For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse” (Rom. 1:20).

As noted in Part One of this series, the creation of the Sabbath as the seventh day of the week shows that God's rest (Christ's 1000-

year reign on earth) will be in the seventh millennium of mankind's existence. Likewise, the work of God during the first six days of the 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 one millennial day at a time since then. On the following pages, this parallel is explored in detail by examining scriptural analogies in conjunction with a paraphrase of Genesis One that describes the creative handiwork of God in His ongoing work.

# 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” (Prov. 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 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 that light from the darkness of the unconverted world by

<sup>1</sup> The waters of the ocean are used in scripture to symbolize the unconverted human race.

taking Enoch away from those who were apparently seeking to kill him because the light emanating from him exposed their sins<sup>2</sup>. The spiritual enlightenment that came through Enoch, God called “Day”<sup>3</sup>;

<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” (Heb. 11:5). “All the days of Enoch were 365 years” (Gen. 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” (v. 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 as plain as day. But Enoch was not the Source of the light. The God with whom he walked was. And while daylight was transmitted through Enoch, the Source of light remained hidden as behind clouds until His unveiling at the end of the fourth millennium. (Compare 2 Pet. 1:21 and John 1:1-5.)

and the darkness<sup>4</sup> that was in the world, God called “Night.”<sup>5</sup> So there was evening<sup>6</sup> (an intermingling of light with darkness from taking of the tree of the knowledge of good mixed with evil) and there was morning<sup>7</sup> (a dawning of prophetic enlightenment, wherein God’s way of life was clearly and openly taught) 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”.

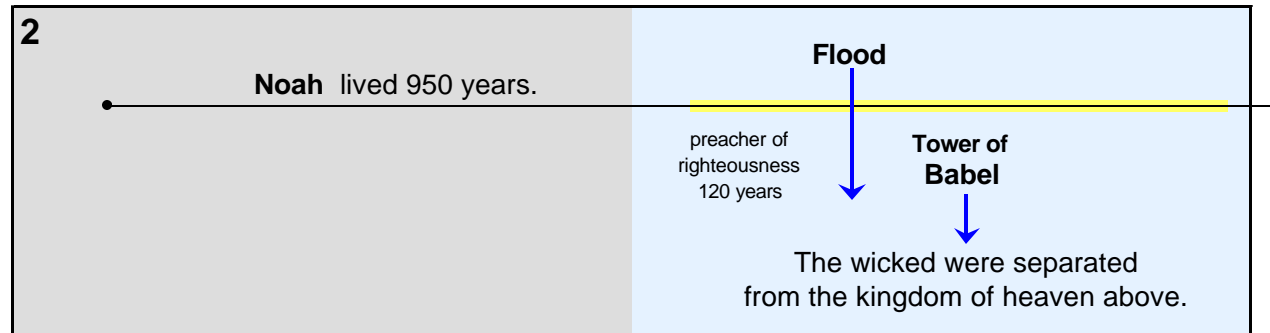
<sup>5</sup> Hebrew *layil*, meaning “a twist (away of the light)” – implying the twisting or distortion of the truth.

<sup>6</sup> Hebrew *‘erev* (from *‘arav* meaning “to braid, i.e. *intermix*”).

<sup>7</sup> Hebrew *boqer* (from *baqar*, “to plough”, or generally “to break forth”), meaning properly “dawn” (as the break of day) and used commonly for the early part of the 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” (Isa. 57:20).



Noah, in his 120 years (or more) as a preacher of righteousness before the flood (cf. Gen. 6:3; 2 Pet. 2:5), brought the light of God to the daylight portion of the second millennium. But his words were ignored<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 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” – the three races – to be preserved within the ark).” 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 lodged up above – like clouds<sup>11</sup> – in the upper air-space of the ark; and it was so. And

God called the firmament Heaven<sup>12</sup>.

After the flood, Noah’s unconverted descendants attempted to build “a city, and a tower whose top is in the heavens” (Gen. 11:4). But “the LORD scattered them abroad from there over the face of all the earth” (v.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 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 (cf. 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” (Rev. 17:15).

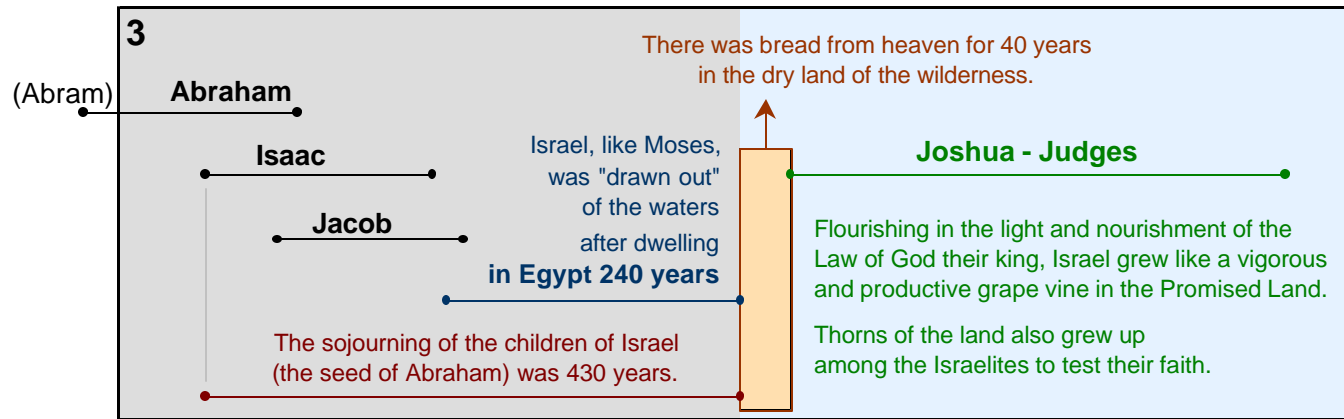
<sup>11</sup> In Biblical symbolism, the skies above picture things of God or of the spirit world. In paralleling the events of the second day of creation with those of the second millennium, the clouds picture the kingdom of heaven above and the people who were literally or figuratively part of that 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” (Psa. 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” (Psa. 80:8-11).



By the end of the second millennium, the world as a whole had departed from the ways of the God of Heaven and bore the nature of the troubled sea.

Then God said, “Let the waters under the heavens<sup>13</sup> (in this case, the people of

<sup>13</sup> The initial focus of the Bible’s story is on what is called the “cradle of civilization”. In the early part of the third millennium the “waters” which were significant to the story were those wicked nations who 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” (Deu. 11:11-12). The people of the Middle East were “waters *under*” Heaven’s particularly close scrutiny.

the Middle East) be gathered together into one place (into the marketplace of Egypt during a famine)<sup>14</sup>, and let the dry land (the people and eventually the territory of Abraham)<sup>15</sup> appear”; and it was so. And

<sup>14</sup> “So all countries came to Joseph in Egypt to buy *grain*, because the famine was severe in all lands” (Gen. 41:57).

<sup>15</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

God called the dry land Earth<sup>16</sup> (Israel being founded on the Rock, Psa. 78:35; Eph. 2:20), and the gathering together of the waters (of the other nations that came into Egypt) He called Seas<sup>17</sup>. And God saw that it was good.

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

<sup>16</sup> Hebrew *‘erets*, from a root probably meaning “to be firm”.

<sup>17</sup> Hebrew *yam*, from a root meaning, “to roar”, as the nations and seas do roar (Isa. 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 (Gen. 47:1-12,27; Exo. 1:7).

But these things merely foreshadowed the primary events of the third millenium. 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, Exo. 14:27-28; 15:8-10), and the Israelites (who had walked through the sea on dry land, Exo. 14:29) appeared like grains of sand on the seashore<sup>18</sup>. Forty years later, God commanded that the people of Canaan whose iniquity had come to the full (Gen. 15:16) should also be gathered into death<sup>19</sup>.

<sup>18</sup> Abraham's descendants were to be as numerous "as the sand which *is* on the seashore" (Gen. 22:17).

<sup>19</sup> In 2 Sam. 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..." (Psa. 58:7 NIV).

As the "seas" of wicked nations were driven out, in accord with God's decree<sup>20</sup>,

#### 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!" (Isa. 17:12). Throughout the Bible, the saline seas when used symbolically refer to nations who serve false gods (as seen in Rev. 17:15). Destructive floods that swell up from the sea or from overflowing rivers usually symbolize either the armies of idolatrous nations or smaller groups of wicked, bloodthirsty men (Jer. 46:8; Isa. 8:7; 2 Sam. 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 (Jer. 2:13). With God there is water from the rock (Exo. 17:6; Num. 20:8; 1Cor. 10:4) and from the wells of salvation (Isa. 12:3), the waters of Shiloah that flow softly (Isa. 8:6), righteous leadership equated with "rivers of water in a dry place" (Isa. 32:2), and finally "no more sea" (Rev. 21:1) but rather, a "pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb" (Rev. 22:1). See also footnote 19.

<sup>20</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 (Deu. 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" (Gen. 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" (Num. 35:33).

the "dry land" of Abraham appeared. Then God said, "Let the earth (the family of Abraham and the Promised Land) bring forth grass<sup>21</sup>, the herb that yields seed<sup>22</sup>, and the fruit tree<sup>23</sup> that yields fruit according to its kind (each 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>24</sup>, the herb that yields seed according to its kind, and the tree (including the

<sup>21</sup> "...All flesh *is* grass, and all its loveliness *is* like the flower of the field.... Surely the people *are* grass" (Isa. 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" (Deu. 32:2).

<sup>22</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..." (Mat. 13:31-32 KJV). Likewise, the seed of Abraham went into Egypt as "the least of all peoples" (Deu. 7:7), "and there he became a nation, great, mighty, and populous" (Deu. 26:5) – the great tree-like vine of Israel.

<sup>23</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" (Psa. 1:3).

<sup>24</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" (Mat. 13: 24-25,38).

grapevine of Israel<sup>25</sup> and the Canaanite thorns<sup>26</sup>, but especially the olive tree of David<sup>27</sup> that yields fruit (offspring), whose seed (Christ)<sup>28</sup> is in itself according to its kind (within the royal line of Judah)<sup>29</sup>. And God saw that it was good. So there was evening (commencing the dark period of oppression during Israelite sojourning) and there was morning (a dawning of freedom to serve God) during the third millennial day (paraphrasing Genesis 1:9-13).

<sup>25</sup> In Psalm 80:8-11 Israel is likened to a grapevine transplanted out of Egypt. (The grapevine is referred to as a “vine tree” in Ezekiel 15:2.)

<sup>26</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...” (Num. 33:55). (The bramble (thornbush, NIV) and the grapevine are both grouped with the trees in Judges 9.)

<sup>27</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” (Psa. 52:8).

<sup>28</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” (Gal. 3:16).

<sup>29</sup> “The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes...” (Gen. 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 fruit of the olive tree] more than Your companions” (Psa. 45:6-7).

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

*“Remember His marvelous works...O seed of Abraham His servant...!” (Psa. 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” (Deu. 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 put 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...” (Isa. 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...” (Hos. 9:10).

“The LORD called your name [Judah and Jerusalem’s name] green Olive Tree, Lovely *and* of Good Fruit...” (Jer. 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” (Num. 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” (Psa. 92:12-15).

“Blessed *is* the man who trusts in the LORD [as did King David (Psa. 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” (Jer. 17:7-8).

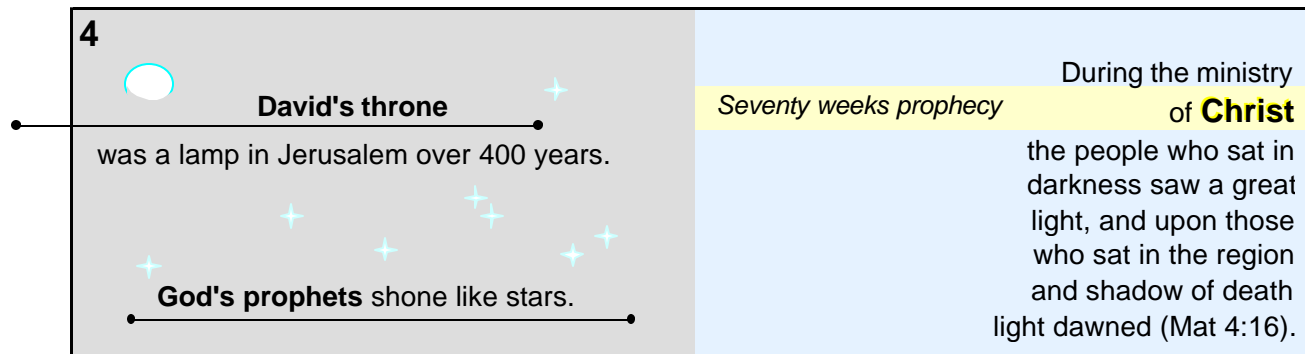
In Judges 9 the men of Shechem were depicted as cedars of Lebanon who “went forth to anoint a king over them...” and “said to the bramble, ‘You come *and* reign over us!’ ” (Jud. 9:8,14).

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

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

“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*” (Isa. 8:20).



Then God said, “Let there be lights (spiritual guides) in the firmament of the heavens (in the realm of God’s family)<sup>30</sup> to divide the day from the night (to differentiate between what is spiritually “Hot”<sup>3</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>31</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>15</sup>);” and it was so. And God made

two great lights: the greater light (Christ)<sup>32</sup>, to rule the day (to guide the children of the day<sup>33</sup> and to rule in the seventh millennium and beyond, when there is no night<sup>34</sup>), and

the lesser light (the lamp of Jerusalem’s leadership under the Davidic kings and governors<sup>35</sup>, to be followed in subsequent millenniums by the candlesticks of the

<sup>32</sup> In reference to Himself, Christ said, “The queen of the South... came from the ends of the earth to hear the wisdom of Solomon; and indeed a **greater than Solomon is here**” (Luke 11:31). Jesus 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).

<sup>33</sup> The children of the day are the true followers of Christ, those who keep His commandments and live the way of brotherly love. (See 1 Th. 5:4-8 and 1 John 2:8-11; John 13:34-35; 15:8-14.)

<sup>34</sup> Compare Zech. 14:7-9; Rev. 11:15; 21:25; 22:5.

<sup>35</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 Sam. 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 Ki. 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 Ki 11:36). (Interestingly, there were ten golden candlesticks in the temple Solomon built – and ten Davidic kings who did what was right in God’s sight.)

<sup>30</sup> The firmament of the heavens, including the “expanse” of outer space spread out with stars above us, symbolizes the heavenly spirit realm.

<sup>31</sup> For a discussion of signs and seasons see the box on the next page.

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 influence on earth)<sup>36</sup>. He also made the stars (individual human messengers of God)<sup>37</sup>. God set them in the firmament

<sup>36</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" (Mat. 5:14-16). And John was told, "The mystery of...the seven golden **lampstands**: The... seven **lampstands** which you saw are the seven churches" (Rev. 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 (when unified under righteous leaders and meeting as one body) 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 through worshipping in harmony with Him and with each other (John 17:20-23; Acts 2:1).

<sup>37</sup> "The mystery of the seven **stars** which you saw in My right hand... The seven **stars** are the angels of the seven churches..." (Rev. 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" (Dan 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'" (Gen. 15:5). "And if you *are* Christ's [whether Jew or Gentile], then you are Abraham's seed, and heirs according to the

of the heavens (within His family) to give spiritual light on the heritage of Abraham, and to be spiritual leaders over the day (over the Israel of God, Rom. 2:28-29; Gal. 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 (spiritual darkening, as Solomon mingled idolatry in with the worship of the true God, and the northern kingdom turned away to serve idols) and there was morning (the dawning of fulfillment of the Messianic seventy weeks prophecy beginning with the Decree of Artaxerxes in 457BC<sup>38</sup>) during the fourth millennial day (paraphrasing Genesis 1:14-19 with Psalm 89:35-37<sup>39</sup> and other verses).

promise" (Gal. 3:29). Individual prophets, like stars, shine most brightly when the moon is down (when there is no strong central church leadership able to bring members together to set a unified example for the world). But, however glorious is a star-filled sky on a dark cloudless night, the light of a multitude of individual stars can never rival the amount of light provided by a full, unclouded moon. This is why unity in the Church of God under truly righteous leadership is of such great value.

<sup>38</sup> Dan. 9:24-27; Ezra 7:11-26.

<sup>39</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" (Psa. 89:35-37). As the moon faithfully reflects the light of the sun, so the government that was established under David in Jerusalem (1 Chr. 22-29) gave witness to the things of God.

### For Signs and for Seasons

**Signs:** For men at sea the sun, moon and stars serve like road signs 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" (Isa 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" (Ezek. 24:24). See also: Isa. 20:3; Jer. 13:1-11; Ezek. 12:6,11; Hos. 1:2; Mat. 12:39-40; Zech. 11:4-14; Ezek. 14:7-8; etc. God's prophets (His messengers) are called "stars" (see Rev. 1:20 where "angel" (Greek *aggelos*) means messenger as in Luke 7:26-28).

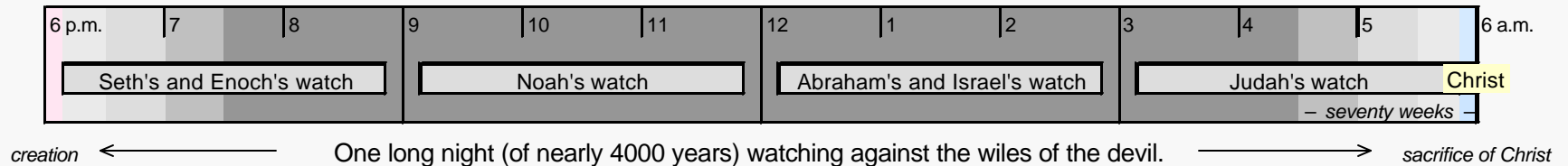
**Jesus Christ:** "Then Simeon blessed them, and said to Mary His mother, 'Behold, this *Child* is destined for the fall and rising of many in Israel, and for a sign which will be spoken against' " (Luke 2:34; cf. 11:30). Christ's face shines like the sun (Mat. 17:2; Rev. 1:16), and He is called the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

**King David:** "I have been as a portent [a sign] to many..." (Psa. 71:7 RSV).

**Seasons:** God "appointed the moon for seasons [Hebrew, *mow'ed*]" (Psa. 104:19). "These *are* the feasts [Hebrew, *mow'ed*] of the LORD, holy convocations which you shall proclaim at their appointed times [at their *mow'ed*]" (Lev. 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 (Psa. 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” (Psa 90:4).



The question has arisen: Why did Christ, as the ‘**Sun** of righteousness’ (Mal.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 put in its place 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). At the beginning of Christ’s public ministry “the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light... sprung up” (Mat. 4:16 KJV). 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; Mat. 12:42; Luke 2:40, 47 Mat. 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 (Mat. 27:51; Mark 15:38; 2 Cor. 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 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

period of Gentile domination over Jerusalem (Rev. 17:12), the 2000 years since the founding of the New Testament church have also been an “hour” in which Satan

with power and great glory will bring the full splendor of spiritual daylight to the whole human race. At that time, the “light of the sun” – the instruction in righteousness that



to earth are referred to as “the last hour”. The apostle John was inspired to write: “Little children, it is the last hour; 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 time

has fought against the preaching of the true gospel of Christ by replacing it with a counterfeit gospel and a counterfeit Jesus 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

Christ gives – will be seven times greater than before, and “the light of the moon [the teaching that comes from Christ’s bride – the new, spiritual Jerusalem (Heb. 12:22; Rev. 3:12; 21:2)] will be as the light of the sun” (Isa. 30:26). For “those who are wise shall [collectively] shine like the brightness of the firmament” (Dan. 12:3); “the righteous will shine forth as the sun” (Mat. 13:43).

## Celestial Family Parallels

Joseph “dreamed still another dream and... said, ‘Look, I have dreamed another dream. And this time, the sun, the moon, and the eleven stars bowed down to me.’ So he told *it* to his father and his brothers; and his father rebuked him and 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?’ ” (Gen 37:9-10).

In Joseph’s dream, the sun, moon and stars represented the father, mother and children of Israel. This symbolism carries over into the typologies of the fourth day of creation. Christ was the “sun” who was revealed in the flesh during the fourth millennium. He was also married to the earthly city of Jerusalem (Eze. 23:4; 16:8), which bore Him physical Israelite children (v. 20). Jerusalem was given power as the

“moon” light of the fourth millennium and was supposed to teach her children to serve their Father. The Israelites were in turn likened to stars at that time (1 Chr. 27:23), and they became prophetic signs when they departed from their Father and bore their punishment (Eze. 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”

power, the new Jerusalem, the city whose builder and maker is God (Heb. 11:10) and whose children are Jews inwardly, not after the flesh, but in the spirit (Rom. 2:29). The spirit-born children of “Jerusalem above” (the mother of us all, Gal. 4:26) will be children of the promise given to Abraham (Gen. 15:5; Heb.11:11-12; Gal. 4:28) and will shine individually like the stars forever (Dan. 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 [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 church members 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 Thes. 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" (Isa 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.

***To be continued...***

***with additional information about God's creative handiwork.***