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# Millennial Madness

By Elder Keith Ellis

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Matthew 24:36

Now, what about Jesus reigning for a thousand years upon the earth? Will Jesus sit upon the literal throne of David? In light of scripture I look at it like this. David says the cattle on a thousand hills belong to The Lord. But what about the rest of them? The language which David uses teaches us the all the cattle on all the hills belong to The Lord. The word '*thousand*' is a number of completeness or "*all encompassing*." I like to think Jesus has been reigning for all time, not waiting to reign at some future date. He lives and reigns in our hearts each and every day. And the person who is looking for a future reign of Jesus is robbing himself of many blessing he could be enjoying now while **JESUS IS REIGNING.**

Most people believe when Jesus returns from heaven He will set up a physical kingdom. And according to their doctrine this take places at the resurrection. But the Bible says something completely different on the matter.

When God says time shall be no more and calls the names of the saints and brings them out of their graves with their new bodies it is said we shall be caught up to meet The Lord **in the air**. It says nothing of Jesus setting foot on the earth. (1 Thessalonians 5:15-17) At the resurrection or consummation of all things we find the scripture to records a marvelous thing. Many folks think this is the time the kingdom will come down. But such will not be the case. In reference to the end of time and the resurrection Paul says;

"Then cometh the end, when he **shall have delivered up the kingdom to God**, even the father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet."

1 Corinthians 15:24-25

This particular passage is in context with the resurrection, the consummation of all things. This text says Jesus is reigning now. It also says at the end of time or the resurrection Jesus will deliver **up** the kingdom to God the Father. This means the kingdom has been here all along and at the time of the resurrection it will be delivered up to God. John, in Revelation twenty one saw the kingdom coming **down**. Remember

John's time context was about two thousand years ago. Here Paul says at the end of time, or the bodily resurrection, the kingdom will go back up. **Up and down**. Can language be any simpler? So if we are waiting Christ to reign one thousand years on the earth then we are going to be disappointed. (Offset of course by the joy of the resurrection.)

Paul goes on in the Corinthian letter to state that once Christ has put all things under His feet, (excluding God the Father) He will subject Himself to God the Father, that God may be all in all. (see 1 Corinthians 15:24-28) Here Paul says when Christ comes in the resurrection He will subject himself to God. It does not sound like Jesus is about to take up a reign to me, but rather He is laying one down.

There are other aspects of the false teaching which says Jesus will setup a kingdom on the earth at the time of the resurrection which we need to examine.

The general teaching says at the time of the resurrection Jesus will return and raise all the righteous dead and reign with them on the earth one thousand years. This is taken from Revelation chapter twenty verse four. Here John relates the vision he saw. He says he saw the '*souls*' of those who were beheaded for the witness of Jesus. These are the ones who will live and reign with Jesus during this thousand year period. It seems to me that if we were to reign with Christ on the earth after the resurrection there would be some mention of our new bodies. After all, this is one of the main purposes of Christ redeeming us in the first place. To give us new bodies. Yet nothing is said of new bodies. These new bodies which we expect to receive will be fashioned like unto the glorious body of Jesus. Those who are to reign with Christ a thousand years as mentioned in the above verse are said to be beheaded. So according to the pre millennial doctrine we are going to be resurrected, given new bodies and then beheaded and then reign with Christ a thousand years.

Yet in the Bible there is no mention of our new bodies during this reign with Christ. We will be given our new bodies in the resurrection that we may glorify Christ, yet no mention is made of our new bodies. Sounds fishy to me. This should further indicate to us something is wrong with the pre millennial reign teaching. In fact he goes on in the next verse in Revelation to qualify the resurrection under consideration.

He speaks of the first resurrection in verses five and six. He mentions the second death in verse six. This tells us if there is a first resurrection there must be a second. If not, then why refer to it as the "*FIRST*" resurrection? And when he mentions the second death, naturally we conclude there must have been a first death. Let me see if I can help to make sense of all this and remain consistent with the whole of God's word.

The text in Revelation (which if you remember, Revelation is written in sign language, see chapter 1 verse 1 again) is not to be interpreted literally. It is highly figurative. Keeping this in mind, we can begin to see what John is saying.

The first death would have to be the "*death in trespasses and sins*" from which Jesus saved those for whom He died.(see Ephesians 2:1 & John 5:25) Every single person who has ever lived (excepting Jesus) has been born into this world to a death in trespasses and sins. This condition was passed on from the first Adam. This is why Jesus says, a man must be born again. The second death is banishment from the presence of God in the lake of fire. (Revelation 20:6 & 14)

The first resurrection is from a death in trespasses and sins to a life in Christ Jesus. This resurrection all are partakers when born again. This is when we reign with Jesus in Spirit. As we know we must worship God in Spirit and in truth (John 4:24) We know this resurrection takes place at the command of God. John chapter five verse twenty five spells it out very clearly.

"Verily, verily, I say unto you, the hour is coming, **AND NOW IS**, when the dead shall hear the voice of the Son of God: and they hear shall live."

John 5:25

In verses twenty eight and twenty nine He distinguishes this resurrection from the bodily resurrection which will take place at the consummation of all things. Pre-millennialist believe there will be a thousand year period between the raising of the righteous and the wicked. However John, when speaking of the bodily resurrection says absolutely nothing about a thousand year period between the raising of the righteous and the raising of the wicked. He states they will both be raised at the same time. (see John 5:28-29) When Paul speaks of the dead in Christ rising first he is speaking to Christians. He speaks of the order in which we are alive and remain will be caught up. Paul is not teaching there will be a break of time between the raising of the righteous and the raising of the wicked.

We see the first resurrection is when we are born again. This is the resurrection from the first death, a death in trespasses and sins. This in essence is what fits us for heaven. It is eternal life, the indwelling of the Holy Spirit, which God has promised to abide for ever. In this condition the second death will hold no power over us. We have been bought with a price; the price of the blood of Jesus has purchased for us eternal life.

Now when we become born again, and we truly take up the cross of Jesus and walk in His ways with all our hearts, we crucify or cut off the flesh or the old man from its former deeds. In this condition we are privileged to approach to God's throne of grace to worship Him in Spirit and in truth. In a sense when we die to self and the things of the world we are beheaded. We no longer exalt self, but we look to our Living Head, Jesus Christ. In such condition we refuse the beast, his image and his mark (the world) and we truly 'live' and reign with Christ. This has reference to "*the souls of them that were beheaded for the testimony of Jesus.*" Paul in his second letter to Timothy states;

"If we suffer, we shall also reign with him: if we deny him, he also will deny us:..."

2 Timothy 2:12

The word 'if' in the above text makes the promise conditional. We are reminded that eternal salvation is not conditioned on man's part at all. Therefore the context cannot mean that our sufferings have anything to do with gaining eternity. Most pre-millennialist I know believe the supposed physical 1,000 year reign on the earth is the beginning of eternity with Christ. This is borne out by their belief that this reign takes place after the bodily resurrection and they will have their glorified bodies. The 'reign' which Paul mentions in the above text is conditioned by the word 'if' and therefore has to be in reference to timely blessings in the kingdom, walking and reigning with Christ daily as we live here in this world.

Paul speaks of being able to approach unto the throne of grace now, as we sojourn here in this life. Would this not also indicate someone sitting on this throne of grace if we are told to approach it and ask for help in time of need? Or does Paul tell us to approach a throne which he knows will not be occupied until after the resurrection and pre-millennial reign. Who is it that would sit upon a throne? Would not a King sit on a throne? Why would a King sit upon a throne? Would it be because He is ruling and reigning in His kingdom? And who would be the subjects of this kingdom? Could it not be you and I, those of God's children who recognize the reign of Jesus Christ?

The apostle John, after mentioning the redemption which Christ has wrought for us mentions how we have been made kings and priest unto God. He goes on to say, "...and we shall reign upon the earth." (see Revelation 5:10) The priesthood of believers is taking place now, upon the earth. This doctrine of the priesthood of believers is most always mentioned in connection with being made "*kings and priest unto God.*" Now Paul in one of his letters to the church at Corinth states;

"Now are ye full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you."

1 Corinthians 4:8

Paul says, "**now** are ye full, **now** ye are rich, **ye have** reigned as kings..." Sounds like Paul was not referring to some event after the resurrection. The word 'now' does not mean after the resurrection. He told them, "*ye have reigned.*" This is past tense. He confirms for us our kingship and reign with Christ is not future, but is **NOW**. Paul tells them in the preceding verse, If you received these truths from God, why do you act like you did not? Humans are strange creatures sometimes, are they not?

I want to mention a few more points about why there will not be a physical reign on the earth after the resurrection before I move on.

Jesus says Heaven is God's throne and the earth is His footstool. If heaven is God's throne, and the earth is His footstool, will He set up a throne on His footstool? (see Matthew 5:34-35)

Jesus, when speaking to those that did not understand the scriptures, the power of God, or the nature of the resurrection said that in the resurrection "*they are as the angels of God in heaven.*" (Matthew 22:30 and Mark 12:25) So in the resurrection we will be like the angels of God in heaven. Jesus does not say we will be like the angels of God upon the earth. But we will be like the angels of God *IN HEAVEN*.

In Colossians chapter three the apostle Paul says;

"If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Colossians 3:1-4

If we did not have any other evidence, this text alone should suffice to show us there will be no physical earthly reign. Here he says to set our affection on things above, **NOT ON THINGS ON THE EARTH**. So why do so many people set their affections on a 1,000 year physical earthly reign of Christ? It is because they have been misled, that is why! He goes on to tell us when Christ shall appear we shall appear with Him **IN GLORY**. He does not say we shall appear with Him on the earth.

In the Thessalonian letter, in Paul's teaching about the return of Jesus he states we will be "**CAUGHT UP**" to meet The Lord in the "**AIR**" and "**SO SHALL WE EVER BE WITH THE LORD**." (1 Thessalonians 4:14-17) It is interesting to note here he says nothing about being left on the earth for a thousand year reign, but says we will be caught up to meet The Lord in the air, and so shall we ever be with The Lord. A good reason for Jesus not setting foot upon the earth again could be when He comes again He plans to destroy the earth. (see 2 Thessalonians 1:7-10)

I realize this is another subject and it would be fitting to have its own section. Yet I thought it necessary to address the false teaching of pre-millennialism here at this point. This is another area where many of God's children are duped by the false teachers. Remember this false teaching amounts to nothing more than a diversion. It is intended to turn your attention away from the fact that **Christ is reigning now**, and that **He desires to bless you now**.

I have scarcely made mention of the book of Revelation as it pertains to this great subject. Not only Revelation, but many places in the old testament prophesy of the destruction of Jerusalem. There never before was, nor shall there ever be a time like that which transpired when Jesus fulfilled the law and carried out the days of Gods vengeance on the unbelieving Jews.

Yes we know that the literal heavens and earth shall pass away when God is finished with them. We do not know when the time shall be. So until that day we shall attempt to occupy our place here in God's kingdom. In the mean time we know and understand the language of Matthew twenty-four concerns the law, the church, and this passing of the heavens and the earth are not literal, but are figures.

Though time may end in a similar fashion as God judged Jerusalem, the time context of verse thirty five forces us to consider something other than a literal interpretation of verse thirty five. In that the literal heaven and earth has not passed away and Jesus says all these things would come to pass upon '*this*' generation. It has already been well established who "*this generation*" is speaking about. Though this verse may be a reminder that time will certainly end one day, more specifically Jesus points to the destruction of Jerusalem. It holds the truth of both the spiritual reformation upon the Jews, and pre-figures the natural end of things as we know them. Here Christ speaks of the judgment and destruction of Jerusalem, we see and understand there is much more within His statement. The world will see its end just as Jerusalem would see its end. The destruction of Jerusalem **pre-figures** the end of time in that the judgment of God will come to pass upon a world of disobedient people in a like manner. It will come swiftly and surely. The words of Christ concerning the destruction of Jerusalem did not pass away. They came to pass just as He said they would. In the same fashion when Christ speaks of the world coming to an end, His words shall not return unto Him void, but shall accomplish the purpose for which He sends them. However the warnings, signs, and evidences given by Jesus to the disciples concerning the destruction of Jerusalem are not intended for future generations. Again, **Verse thirty four of Matthew twenty-four sets the time context of our title text.** The destruction of Jerusalem. Concerning this He says;

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Matthew 24:36

First lets consider what has gone before. In all of Matthew chapter twenty-four Jesus tells the disciples of events that lead up to a day and an hour. But He does **not** tell them a day and an hour. For instance; "*on Nissan the 15th at the 3rd hour of the day all these things will be completed.*" Concerning these events Jesus gives details which lead up to the grand finale. They serve as a warning to the disciples. He told them earlier that when the fig tree brought forth its leaves they could know the time was close at hand. It is as though God were withholding the day and hour like any good commander of forces would do. This manner of language used by Christ is not uncommon in scripture. "*The Lord of that servant will come in a day when he looketh not for him, and at an hour he is not aware...*" (see Luke 12:46)

However the fact that Jesus says man will not know the day or hour seems to be a minor point. When Mark tells the same story he adds that even the Son will not know the day or the hour. This makes the text most peculiar. If this were so, that Jesus

would not know the day or hour when heaven and earth were to pass away, (law to grace) or the end of the world for that matter, there arises a problem from a doctrinal standpoint. The general answer most scholars give is that this has to be speaking of the humanity of Christ. An example of the humanity of Jesus would be; "... *O my Father if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt.*" (see Matthew 26:39) Even in this state Jesus knew where He was headed and what was before Him. Is the deity of Christ become void? We know that in Christ dwells all the fullness of the Godhead bodily. (see Colossians 2:9) If the fullness of the Godhead dwells in Christ then He would be equal with God. If equal with God, then nothing would be hidden from His knowledge. It is said, the Spirit of God was given unto Christ without measure. I am not satisfied with the answer, "*the humanity of Christ.*" There must be another answer!

The Greek word for "*son*" as used in Mark thirteen verse thirty two is "*huios*" and is very general in its use. It simply means "*a son*" and sometimes refers to animals, such as the foal of an ass. It is also figurative of kinship. In many places in scripture the same Greek word is used in referring to you and I as adopted '*sons.*' The same word is also used when referring to "*The Son of God.*" I do not see how the word implies deity at all. If this is what is implied by the translators by capitalizing the word they have done a great injustice to the context. Some writers believe the text found in Mark is spurious and does not appear in some Greek manuscripts. Due to the fact the King James translators capitalized the word '*Son*' in Mark thirteen causes major doctrinal problems if we receive it at face value without any investigation. Why would Jesus say He did not know something when in other places He clearly states He is '**ONE**' with the Father? (see John 17:21) When He states He has all power, should we question it? (see Matthew 28:18) When He states The Father has shown all things unto Him, should we begin to doubt what He has said? God forbid! (see John 5:20)

In respect to the salvation of God's children Jesus says that "*He will loose nothing.*" (see John 6:39) All which The Father gave Him will be embraced by Christ and will be raised on the last day. If Christ is not privy to know when the last day shall be, and He is charged with raising the elect from the graves, here arises another major problem. Another example; If Jesus did not know the day or hour in which time would end, it would place God's elect in jeopardy. Christ has to know the time frame in which He must work to regenerate God's elect. Just because the King James translators capitalized the word '*son*' in Mark thirteen should not lock us into thinking Jesus is referring to Himself. Why would Jesus make a statement which contradicts everything else He has taught us? There will never be another day like unto the true reformation of the church of God before AD 70. In comparison to the end of time, the final conflagration of all things, the destruction of Jerusalem is a lesser event without question. And if Christ did not have full knowledge of this lesser event it makes light of many of His own sayings.

Be reminded, though I make comparisons, the subject context is Jerusalem and its demise. Jesus says of that day and hour knoweth no man, not the angels, neither the "*huios.*" We find Daniel prophesied of Jerusalem's destruction five hundred years

before and he gave the precise year of the event. He speaks of the “*time of the end.*” Remember there is a difference between the “*time of the end*” and “*the end of time.*” He gave details concerning the end of the daily sacrifices, the accomplishment of scattering the power of holy people, the increase of knowledge, etc. All these things, and more, Daniel had knowledge of. So to say Jesus Christ, the Son of God, God in the flesh does not have knowledge of the day and hour when heaven and earth will pass away defies sound bible reasoning.

Now it would be to **mans** benefit not to know the day or hour. The chaos which would result from such knowledge would be too great. Whether the great flood, the demise of Jerusalem, when the first atomic bomb was dropped, the end of time, it is the mercy of God which withholds the day and hour of such events. Whether individually and personally or as a nation, God preserves the order He has established by withholding certain knowledge from man. Now as it concerns Jerusalem, all classes of men would be excluded from the knowledge of the day and the hour. When Jesus says man knows not the day or hour I believe He speaks of man in general, the Jews or Gentiles, the world. When He says the angels do not know, He is speaking concerning those men who bear the message of the gospel, those who, among men are the closest to God. When He says the ‘huios’ or ‘son’ does not know I believe He refers to the “*sons of God,*” you and I. “*For as many as are led by the Spirit of God, they are the sons of God.*” (see Romans 8:14) We are sons by adoption. (see Galatians 4:5) Jesus is the only begotten Son. (see John 3:16) The word as used in Mark chapter thirteen was translated in the singular, or ‘son.’ However the same word in other places in the scriptures is translated plural, or ‘sons.’ The same word is translated in both the singular and the plural. The answer may lie in the translation of the word. I propose the Greek word ‘huios’ should have been translated in the plural and not capitalized to simply read ‘sons’. If this is not the answer and it is not true, we have a doctrinal dilemma. Yet I believe Jesus did know the day and the hour in which heaven and earth would pass away. If we remain consistent with the whole of scripture, that we deny not the deity of Jesus Christ we must confess He is God in the flesh and is in possession of all knowledge including prescience. I offer this as food for thought.

But as the days of No'-e were, so shall the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and given in marriage, until the day that No'-e entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.”

Matthew 24:36-39

Here we see Jesus state again that man will not know the day or the hour. Things will go on with as much normalcy as possible. Jesus refers to the coming of the Son of man in the above text. The title “*Son of man*” was used by The Lord to refer to Himself and His works upon the earth. The title carries with it a sense of Christ’s humility as man. When The Lord comes the second time (physically) to resurrect His saints we read of no such title being applied to Him. On the contrary, the second coming of our Lord will not be like the first. He will not come as the meek and lowly



lamb as at His incarnation. But He will come as the King of kings and Lord of lords. When considering the events which transpire after His resurrection, the term or title “*Son of man*” is not applied to Christ anymore. As we have already discussed the ‘coming’ which is under consideration speaks of judgment against the Jews.

Noah’s ark, which Jesus references here is a type of the church. There were eight souls who found refuge in the ark. No doubt Noah preached to the multitude the righteousness of God. Can you imagine when Noah was building the ark on dry land how he was scorned and laughed at? Jesus was treated the same way when He said, “Destroy this temple and I will build it again in three days.” Until the time Noah and his family entered into the ark, it had never rained on the earth. The people must have thought Noah to be some kind of lunatic. The people continued with their daily activities scoffing at what Noah was doing. Yet Noah moved in obedience to God to prepare the ark. In like manner Jesus was obedient to The heavenly Father. The generation Jesus preached to was just as wicked and adulterous as the generation Noah preached to. Of course Noah was not such a great lunatic once it began to flood. Their attitude changed once the fountains of the deep were opened up and the heavens began to flood the earth. At this time it was too late! The same was true concerning the flood of wrath which would come once the Son of man appeared to carry out Gods command. Again it was too late. Noah probably did not know the day and hour when the flood would come. But when he saw God bring the animals into the ark, he knew the time was close at hand. Likewise Jesus told the disciples “*And when ye shall see Jerusalem compassed with armies, know the desolation thereof is nigh.*” (see Luke 21:20) Daniel prophesies that the end of the city shall be with a flood. (see Daniel 9:26) Not just a shower, or downpour, but a flood. Jesus mentions the example of Noah for a reason.

When the Apostles preached the truth of Jesus to the unbelieving Jews, warning them concerning the impending doom of Jerusalem, no doubt many ignored their warnings just as they ignored Christ. They were thought to be false teachers. They were persecuted in all manners. They went about business as usual as long as they could. It was not until the city was surrounded by the Roman armies that the people realized the Apostles were speaking the truth. But it was too late. The things which Christ prophesied concerning them now began to flood in upon them. They could not know beforehand that day and the hour of their destruction, the exact time when their established religion would vanish. Though they could tell, just like in the parable of the fig tree , the time was close at hand.

I am thankful to God that many things are withheld from us. God’s ways and thoughts are higher than our ways and our thoughts. I do not want to know the timing of events which will effect my future. I will commit the knowledge of those things to God. I often think it is mercy on God’s part to withhold such knowledge from us. It would utterly distract us if we knew the day we would die, or if we knew how. We would become ineffective as Christians.

