

Bible Study Notes

Friday, October 6th, 2017 - Second Day - Feast of Tabernacles

The Truth of the Millennium

Mr. Kalliman read from the Encyclopedia Americana, headlines “Millennium” and “William Miller.” See bottom of notes. You can trace the history of Mr. Armstrong’s movement to the William Miller days (one of the outgrowths of William Miller’s movement became the Church of God Seventh Day.).

We then read the Introduction to Lesson 30 of the Ambassador College Bible Correspondence Course regarding the Feast of Tabernacles.

We then started to go through the first section of the lesson called “God’s Harvest - the Feast of Ingathering.” It stated, “People will be born physically, called of God and, after fulfilling their life’s purpose of growing in God’s character, born spiritually into His Family all during the 1,000 years.” On this point we read the following Scriptures:

John 3:5-7

1 Cor. 15:51-53

1 Thess. 4:15-17

People will be changed into spirit beings during the millennium, just as those who are alive at the second coming of Christ will be if they are called of God.

Jer. 30:1-2, 7-9, 11-12, 17, 20-22

Scholars have called chapters 30-33 of Jeremiah “The Book of Restoration.” These chapters point directly toward the World Tomorrow! God wants us to see the big picture. Jesus is the King, and He’s going to be the One sitting on the Throne of David (Luke 1:30-33). Christianity has lost the true gospel message (the good news of the World Tomorrow - Heb. 2:5) and the fact that there will be a millennial rule of Jesus Christ on earth (Zech. 14:9; Isa. 2:2-4; Rev. 20:1-6). God is going to restore Israel and become their God once again (Jer. 30:22; 31:10; Isa. 59:20; Rom. 11:26-27).

Jer. 31:4-5, 8-14, 24-26, 31-

Before the end of this age, God will cause the modern descendants of Abraham, Isaac and Jacob to be plunged into another time of bitter bondage (Jer. 30:7; Zech. 13:8-9; Dan. 12:1)! But, they will be restored and gathered together afterward (Hos. 1:10-11). There will be no more sorrow; happiness will abound (Isa. 35:10). People will have abundance and joy. They will be brought into the bond of the New Covenant, be forgiven of their past sins and receive the Holy Spirit, just like the Church of God today (Jer. 31:31-34; 50:20; Heb. 8:8-12).

Jer. 33:1-18

The future punishment will come from “Babylon” (the seventh resurrection of the Roman Empire - the “beast” power of Revelation 17), but there’s good news at the end. This is a recurring theme of Bible prophecy - God first punishes Israel, humbles them, and then restores them in abundant bliss and happiness (Zeph. 3:11-20). The people of this world are so rebellious that they can’t enjoy the blessings of God until they are first humbled and

brought into obedient submission to the will of God. Mr. Armstrong once said to the general public on The World Tomorrow television broadcast, "I have good news and bad news for you. The bad news is that nuclear WW III - the worst time of history that ever was or will be - is going to come. The good news is that it will be followed by the Wonderful World Tomorrow - the best, greatest and happiest time of history that the world has ever seen." The World Tomorrow will be even more prosperous than the United States is today.

Luke 1:30-33

Jesus Christ will sit on the Throne of David in the World Tomorrow - Christianity has lost sight of this part of the gospel message (Dan. 2:44; 7:14; Zech. 14:9, 16; Matt. 2:1-5; John 18:33-37)!

Jer. 33:17-26

We read yesterday in Ezekiel 40-48 that the sacrificial system will be restored in the World Tomorrow, in order to help people better understand and appreciate the sacrifice of Jesus Christ and His ongoing work as High Priest of the New Covenant. All will accept Jesus. God, Christ and the resurrected saints will govern and teach the people of the World Tomorrow (Isa. 11:9).

The people of Jeremiah's time were skeptical about the message that God would restore Israel some day (v. 24), but God encouraged them. Read Jeremiah 50:17-20 - yes, Israel and Judah will be punished again, but they will also be restored and pardoned of their sins. God, who never lies, has promised He will not cast off the seed of Abraham, Isaac and Jacob forever (Lev. 26:40-45).

Rev. 20:1-7; 5:10; 2:26-27; 1:6

This is what the Feast of Tabernacles is all about - the 1,000-year reign of Jesus Christ and the resurrected saints on earth (Zech. 14:9; Heb. 2:5)!

Mainstream Christianity lost the understanding of these things long ago. Its leaders actually took the Book of Revelation off of the accepted reading list for a while because it supported the clear understanding of what the Feast of Tabernacles pictures - Christ and the saints ruling over the world for 1,000 years and forever after (Dan. 2:44; 7:14, 27; Luke 1:33; Rev. 11:15; 20:4-6; 22:5; I Cor. 6:2).

There is a tremendous amount of peer pressure for God's people to go off-track like the rest of the world today. The people of the world are going "the broad way that leads to destruction" (Matt. 7:13-14) while God's Church is characterized by the conditions described in Revelation 2-3. There won't be any of this negative peer pressure in the World Tomorrow! Satan won't be around to affect humanity or the Church of God (Rev. 20:1-6).

MILLENNIUM (Lat. *mille*, 1,000, and *annus*, a year), a period of 1,000 years. Hence it is a term applied to the period during which, according to some, Jesus Christ will return to reign on earth before the end of the world. This premillennial appearance of Christ will be signalized by a first or particular resurrection of the just, who are to reign with Him on earth, and by the destruction of Antichrist. Those who hold such views are called millenarians or chiliasts, and their tenet chiliasm (Gr. *χίλιος*, 1,000). It is admitted on all sides that these views were, if not general, at least very common in the ancient church. The belief was generally founded on Psalms xc, 4, according to which 1,000 years are before the Lord as one day, compared with the account of the creation as given by Moses. The six days of creation are taken as designating 6,000 years of toil, and the subsequent sabbath as designating 1,000 years of rest and happiness. The millennium was to be the sabbath rest of the new creation of mankind in Christ. Besides these passages, Rev. xxi, 1-6, is especially quoted by chiliasts in support of their views. Chiliasm prevailed chiefly among the Jewish Christians, who retained after their conversion the hope that they would rule over all other nations under a royal Messiah (q.v.). The Ebionites, the Nazarenes and Cerinthians all advocated it and Montanus, and the sect which was called after him, regarded it as a fundamental doctrine of the Christian religion. Some early fathers of the Church also declared themselves generally in favor of the doctrine; Papias, Irenæus and Tertullian were chiliasts; and Papias appealed in support of his view to apostolic traditions. On the other hand, however, the epistles of Clement of Rome and Ignatius of Antioch are silent about it. Justin Martyr who wrote in the 2d century was a believer in the millennium. "I and all Christians whose belief is in every respect correct," he says, "know that there will be both a resurrection of the flesh and a thou-

sand years in Jerusalem, which will then be rebuilt, adorned and enlarged, as the prophets Ezekiel, Isaiah and others declare.⁹ This view was opposed by the whole Alexandrian school, especially by Origen, who believed in a spiritual supramundane interpretation of Revelations. Still it continued to find advocates during the 3d century, among whom Tertullian, Nepos, bishop of Arsinoe, and Methodius, bishop of Tyre, were prominent. In the 4th century, Jerome, who did not believe in it himself, did not dare to condemn it, in consideration of the many pious and learned advocates it had found in former centuries. Soon after it began to die out; it was temporarily revived toward the close of the 10th century, by the popular belief in the approaching end of the world, but it never regained great strength. The reformation of the 16th century gave a new impulse to chiliasm. Fanatical opinion identified the Pope with Antichrist, and regarded the anticipated downfall of the Roman Catholic Church as foreshadowing the approach of the millennium. But when the Anabaptists undertook in 1534 to erect the new Zion, both the Lutheran and Reformed churches declared themselves against this reversion of the old doctrine. Yet it was preached by many sectarians and theologians of the 16th and 17th centuries, among whom were Weigel and the Moravian bishop Comenius in Germany, Jurieu in France, the Labadists in the Netherlands and Joseph Mede and Jane Lead (d. 1704) in England. A third period in the history of chiliasm may be commenced with the writings of the esteemed exegete and New Testament commentator, Johann Albrecht Bengel. He practically reintroduced it into Protestant theology, where it has ever since been advocated by a number of prominent theologians. The ingenious prelate Oetinger (d. 1782) brought it into connection with his favorite theosophic views. Hahn (the founder of a pietistic sect in Württemberg), Stilling, Lavater and Hass gave it a wide circulation among the lower classes of the people in Germany and Switzerland. In opposition to the "spiritualism" of modern exegesis, it was advocated, with exegetical arguments, by Hoffmann, Delitzsch, Kurtz, Hebart and others; while Thiersch, Nitzsch, P. Lange and Ebrard supported it from a dogmatical as well as an exegetical standpoint. Swedenborg taught that the last judgment took place in 1757, and that the New Church or church of the New Jerusalem had actually been formed both in heaven and on earth. After Germany, England and America have been the chief fields of modern chiliasm. The "Catholic Apostolic Church," organized by Edward Irving, laid great stress on the belief that the kingdom of glory was very near. Chiliasm lies at the foundation of Mormonism, whose adherents call themselves "Latter Day Saints" in reference to the near approach of the last day. In the United States great excitement was caused by the preaching of William Miller (q.v.) who sought to prove from the Scriptures that the second advent of Christ would take place about 1843. He not only met with numerous chiliasts in most denominations, but he also founded the sect of Adventists (q.v.). Chiliasm has been seriously taken in declarations of doctrine formulated by several churches. The Augsburg Confession implicitly repudiates it, speaking of "the last

days foreshown in Holy Scripture, in which the world is to become ever more and more degenerate and mankind more sinful and weak.⁹ The Council of Trent declares that "the Scriptures also inform us that the General Judgment shall be preceded by the preaching of the Gospel throughout the world, a defection from the faith and the coming of Antichrist." There is a sort of **millennium** also looked forward to by those who disbelieve in religion as the renovator of the world. According to these teachers there is a material **millennium** quite within the range of future possibilities. They teach that the race must look to its renewal and improvement by the non-propagation of disease and impotency of every nature, and to the persistent and joyous multiplication of the best elements of our race, in a continual progress toward the Hierarchy of Life. The **millennium**, according to this newly invented philosophy, will come by natural and not supernatural means. See **ESCHATOLOGY**; **RESURRECTION**; **Jews AND JUDAISM — ZIONISM**.

Bibliography.—Beet, J. A., 'Last Things' (London 1897); Briggs, C. A., 'The Messiah of the Apostles' (New York 1895); Bonar, H., 'Prophetical Landmarks' (London 1886); Charles, R. H., 'Critical History of the Doctrine of the Future Life' (London 1899); Davidson, S., 'Doctrine of Last Things' (London 1900); Drummond, J., 'Jewish Messiah' (London 1877); Elliott, E. B., 'Howe Apocalypse' (London 1862); MacCulloch, 'Early Christian Visions of the Other World' (Edinburgh 1912); Newton, I., 'Dissertations on the Prophecies' (London 1755); Salmond, S. D. F., 'Christian Doctrine of Immortality,' 3d ed. (Edinburgh 1897); Seis, J. A., 'The Last Times' (2d ed., Philadelphia 1878); Stanton, V. H., 'The Jewish and Christian Messiah' (Edinburgh 1886); Terry, M. S., 'Biblical Apocalypics' (New York 1898).

MILLER, William, American religious leader: b. Pittsfield, Mass., 5 Feb. 1782; d. Low Hampton, Washington County, N. Y., 20 Dec. 1849. Most of his education he obtained through books procured by wood-chopping. He became a farmer at Poultney, Vt., in 1803, and in 1816 removed to Low Hampton, N. Y. In the War of 1812 he was captain of a company organized to protect the northern frontier. He was at first a student of Hume, Voltaire, Thomas Paine and Ethan Allen, and an avowed deist; but afterward became a member of the Baptist church at Low Hampton. After a prolonged study of the Bible, enlightened by no help excepting that of a concordance, he began in 1831 to preach the second advent of Christ. He was licensed as a preacher by

the church at Low Hampton, but was never ordained. For a time all pulpits except the Roman Catholic and Episcopalian welcomed him. He first set the time of the second coming as somewhere between 21 March 1843 and 21 March 1844, and on 14 March 1844 proclaimed it as near at hand. Months intervened and then in October the faithful gathered in their assemblies. At the end of November they dispersed. Many of the Second Adventists, or Millerites, as they were sometimes called, affiliated with other sects, but about 50,000 remained under the direction of Miller, who, on 25 April 1845, called a convention by which a declaration of faith was adopted, and the name of "Adventist" selected for the sect, which increased in numbers, and is to-day divided among six branches. Miller assisted in establishing in 1840 *The Signs of the Times and Exposition of Prophecy*, later called the *Advent Herald*. He published 'Evidence from Scripture and History of the Second Coming of Christ; about the year 1843 . . . in a Course of Lectures' (1842); a widely-circulated 'Dream of the Last Day' and other writings. Consult the biographies by Bliss (1853) and White (1875). See ADVENTISTS; MILLENNIUM.