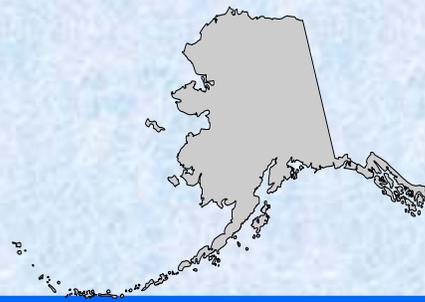


Hidden Hills *Missionary* Baptist Herald

“Preaching Jesus Christ crucified, buried, and risen to a condemned world”



Volume 8

Winter, 2008

Number 1

The Thousand Years Reign of Christ on this earth — Part II

Why I believe and preach that Christ shall reign on this earth for 1000 years

By Leon King

In the Autumn, 2007, edition of this paper, we discussed the first four scripture proofs concerning the thousand years reign of Christ on earth. You will recall that we introduced the **5th Proof**, that Israel will be in the land promised to Abraham, Isaac, and Jacob as one nation during the reign of David, the Prince.

There are marked differences in the perspective of those who believe that the physical seed of Abraham will inherit the land promised to him and those who believe that Abraham's descendants are spoken of only as the spiritual seed. The latter believe the promised seed of Abraham are those in Christ, the promised seed. The question is: “Does the Bible teach that Israel, as a nation, will once again be brought to the land which was promised to Abraham, Isaac, and Jacob?” If the Bible doesn't teach this to be a fact, then we should not be looking for the restoration of National Israel now or ever. If it is true that the real Israel is only the spiritual seed of Abraham, then the people who are now present in the land of Is-

rael at this writing are imposters. If they are imposters, then we, as God's people should not support them in any way, nor should the leaders of our land.

On the other hand, if Israel as a nation is to be brought back to the land promised to the fathers in unbelief, as many believe (this writer being one of them), then we would do well to remember the blessing and curse pronounced on Abraham by the Heavenly Father.

*Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 **And I will bless them that bless thee, and curse him that curseth thee:** and in thee shall all families of the earth be blessed. – Genesis 12:1-3.*

This writer believes this blessing and curse still remains on the physical descendants of Abraham through Isaac. If that is not true, then he has missed the mark and we should not consider either the recent restoration of national Israel in their land, or what is currently going on in the land of Israel.

Some non-millennialists claim that the prom-

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ise of Israel's return to the land was voided because of their disobedience. As proof of their position, they point to the blessings and curses associated with the land in the book of Deuteronomy. The 28th chapter of Deuteronomy catalogues both the blessings and curses on Israel and the conditions for both. In connection with that claim, we read these words from Deuteronomy 28:62-67:

"And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God. And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and

The *Hidden Hills Missionary Baptist Herald* is an authorized publication of the Hidden Hills *Sovereign Grace Baptist Church*. The Herald is published as an informational and evangelistic paper for the church. Costs incurred in the production and distribution of the paper are borne by the Hidden Hills *Sovereign Grace Baptist Church*. Contributions are neither solicited nor accepted.

Comments from readers are welcome and may be mailed or E-mailed to the Editor.

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shalt have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see."

Let us now notice these words from Deuteronomy 30:1-6:

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live."

After the nation had come into the land promised to Abraham, Isaac, and Jacob, the sinned against the Lord as predicted of the Lord in the book of Deuteronomy.

"And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us?"

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And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods. Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel. For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant. And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear.” — Deuteronomy 31:16-21.

The kingdom was divided during the days of Rehoboam, son of Solomon. The tribes were divided ten tribes to the northern kingdom and two tribes (Judah and Benjamin) in the southern kingdom. Samaria was capital of the north and Jerusalem of the south. Seven hundred and eleven years after Israel entered into the promised land, the King of Assyria besieged and captured Samaria. He took the people of the northern ten tribes captive, led them away to Assyria, and re-populated the cities of Samaria with men from Babylon, Cuthah, Ava, Hamath, and from Sepharvaim. (2nd Kings 17:24).

The southern kingdom of Judah remained in the land until about 590 B. C., when Jerusalem was besieged and captured. Judah was taken to Babylon to fulfill the seventy years of captivity prophesied by Jeremiah the Prophet.

And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. — Jeremiah 25:11-12.

Thus, we see that Israel was removed from the land—both the northern and southern kingdom because of their disobedience.

We do well to note the first mention of the land promised to Abraham:

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. 4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. 5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. 6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. 7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. — Genesis 12:1-7.

Three things concerning the first mention of the land should be noticed.

- (1). God promised to take Abram “unto a land that I will shew thee.”
- (2). They went forth from Haran and came into the land of Canaan.
- (3) The Lord appeared unto Abram, and said, Unto thy seed will I give this land.

We gather from these statements that God promised to show Abram a land. God brought him into the land of Canaan – the same land, generally speaking, which is occupied by the nation of Israel today. God promised to give the land to Abram's seed. Abram's seed speaks of his descendants. If we say this promise is to

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Christ as the “seed,” not seeds, then we are left with the prospect that the Lord’s churches are the descendants of Abram. Therefore, if this be true, the church should inherit the land promised to Abraham. God defined the boundaries of this land in Genesis 15:

In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19 The Kenites, and the Kenizzites, and the Kadmonites, 20 And the Hittites, and the Perizzites, and the Rephaims, 21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites. — Genesis 15:18-21.

It is important to note that God gave the land to Abraham and his descendants forever—for an everlasting possession.

And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. 8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. — Genesis 17:7-8.

Israel has not yet occupied the land to the full extent of God’s promised boundaries, but they shall do so when they shall have been brought back from the nations where they are now scattered. Having promised this land to Abraham, God confirmed the promise to Isaac (Genesis 16:1-5) and to Jacob (Genesis 28:1-4). After their departure from Egypt and their wanderings in the wilderness, the nation occupied the same land promised to Abraham, Isaac, and Jacob.

We call attention to these promises and passages because Ezekiel will prophesy of Israel’s return to that same land. Ezekiel was one of the people taken to Babylon. It was there that

his prophecy—the book of Ezekiel was written. Ezekiel prophesied of the ultimate return of the nation to the land promised to Abraham, Isaac, and Jacob—the land in which the fathers of the Israelites dwelt. Let us notice some of his prophecies concerning Israel and the land. We shall examine these prophecies by sketching the promises from chapter 36 to the end of the book:

Chapter 36: God prophesies through Ezekiel to the mountains of Israel, promising that they shall again be inhabited. God promises to gather them, give them a new heart, and cause them whom he has cleansed to dwell in the land of their fathers. The land would become like the garden of Eden. That did not occur when the remnant returned to the land from Babylon, nor has it yet occurred. It is yet future.

Chapter 37: Israel shall be re-born as a nation from the “valley of dry bones.” They, both Israel and Judah, shall become one nation again and David shall be king over them forever. God shall bring them to “dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt;” God promised to put his sanctuary in their midst forevermore. That did not happen after the Babylonian captivity nor has it happened to this day. It remains to be done.

Chapter 38: God says he shall bring the nations of the north against Israel—Gog, the land of Magog (the writer believes this to be the Russian confederation) with Persia (modern Iran), Ethiopia, Libya, Gomer, the house of Togarmah and many others. This should be contrasted with Zechariah’s prophecy when God shall bring all nations to battle against Jerusalem (Zechariah 12:9). This northern confederation of nations shall come against Israel to

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take a prey. When this invasion occurs, God shall destroy the invaders with the sword, with pestilence and blood, with rain, great hailstones, fire, and brimstone so that all nations know that is the LORD. Did this occur at or after the return from Babylon? We all know that it did not.

Chapter 39: Ezekiel prophesies that God shall destroy the invading horde and send a fire on both Magog and on the coasts. The people of Israel shall go forth and gather the weapons of war and burn them instead of firewood for seven years. Israel shall employ men of continuous employment to bury Gog and his confederates in the valley of the passengers east of the Mediterranean sea. They shall continue to bury the dead for seven full months. God promises to have mercy on the whole house of Israel again and to gather them to their own land and shall never hide his face from them again, for he shall pour out his spirit upon the house of Israel.

Chapters 40-48: These chapters contain a description of the new temple, the priesthood, the prince, the services, the offerings, the city, and the new division of the land according to the twelve tribes. One cannot help but note that the measurement of the land shows that it shall have been changed from its present condition. Many want to deny that Ezekiel's prophecy shall occur. We believe it shall be even as it was told us.

6th Proof: Re-building of the temple, the city, division of the land, sacrifices, and the Feast of Tabernacles.

a. Building of the temple, the city, and institution of the sacrifices.

In Ezekiel, chapters 40-48, Ezekiel prophesies

of the building a temple, the throne of God, the law of the offerings, the division of the renovated land and the building of a city in the midst of Israel. For the sake of space, I cannot quote these nine chapters in this brief article, but I quickly summarize the events described therein:

- This temple is yet to be built.
- The land is yet to be renovated and divided.
- The sacrifices are yet to be instituted.
- The throne of God is yet to be placed in this temple.

b. The Feast of Tabernacles again observed at Jerusalem.

The Lord shall require *"every one that is left of all the nations which came against Jerusalem"* to go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. In the 14th chapter of Zechariah, we are told of the Lord's coming and the destruction of the armies which He has gathered against Jerusalem. Those who are left are those of the nations which were not destroyed in the battle of Armageddon. If these refuse to come, they shall have no rain. A drought devastates any people! The Lord will lay righteousness to the line in that day.

Zechariah 14:16-21 *And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. 17 And it shall be, that whoso will not come up of **all the families of the earth unto Jerusalem to worship** the King, the LORD of hosts, even upon them shall be no rain. 18 And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. 19 This shall be the punishment of Egypt, and the*

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punishment of all nations that come not up to keep the feast of tabernacles. 20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar. 21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

The other two great yearly feasts, Passover and Pentecost, are not specified, because, their antitypes having come, the types are done away with. But the Feast of Tabernacles will be commemorative of the Jews' sojourn, not merely forty years in the wilderness, but for almost two thousand years of their dispersion.

- So it was kept on their return from the Babylonian dispersion (Nehemiah 8:14-17).
- It was the feast on which Jesus made His triumphal entry into Jerusalem (Matthew 21:8); a pledge of His return to His capital to reign

And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. — Matthew 21:8.9.

- It was (and shall be) a feast of peculiar, restored joy to Israel (Ho 12:9).

Hosea 12:9 And I that am the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast.

- To the Gentiles, too, it will be significant of perfected salvation after past wan-

derings in a moral wilderness, as it originally commemorated the ingathering of the harvest.

7th Proof: Restructuring of the Land and Sea.

We are told in Zechariah 14:9-10 that all the land south of Jerusalem, from Geba to Rimmon shall be turned as a plain and shall be lifted up.

*And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and **it shall be lifted up**, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. — Zechariah 14:9-10.*

This too is connected with the Lord's second coming and Armageddon. The exact manner in which God accomplishes this is not revealed. Perhaps the great earthquake that takes place at the very end of the time of trouble which flattens every mountain and moves every island out of their places will also alter the land in Israel as we are told here.

This city is to be built in the middle of a parcel of land dedicated for the city, the prince, and the Levites. An extreme modification of the land must take place before it is again divided to the twelve tribes of Israel. This land division is explained in Ezekiel 48. We note the position of the tribes from North to South:

1. Dan
2. Asher
3. Naphtali
4. Manasseh
5. Ephraim
6. Reuben

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7. Judah
8. The Lord's Portion as explained in chapter 45.
9. Benjamin
10. Simeon
11. Issachar
12. Zebulun
13. Gad

*Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length shall be the **length of five and twenty thousand reeds, and the breadth shall be ten thousand.** This shall be holy in all the borders thereof round about. — Ezekiel 45:1.*

Twenty five thousand reeds by ten thousand reeds. The measuring reed was six cubits long. Land is also designated for the Priests and the Levites so that the total oblation is 25,000 reeds square.

*And behold a wall on the outside of the house round about, and **in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth:** so he measured the breadth of the building, one reed; and the height, one reed. — Ezekiel 40:5.*

This means the Lord's portion in the land is 150,000 cubits square. A cubit is about 18 inches. This is 2,700,000 inches or 225,000 feet square. The size of the Lord's portion in our mileage terms is 42.613 miles square. The present land of Israel is about 30 miles wide (east to west) in the northern section; and about 85 miles at its widest point south of Jerusalem.

The city will be built as described in Ezekiel 48:30-35.

And these are the goings out of the city on the north side, four thousand and five hundred measures. And the gates of the city

shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. It was round about eighteen thousand measures: and the name of the city from that day shall be, The LORD is there.

The city is 4,500 reeds square. That is about 7.67 miles square. This, of course, cannot be the New Jerusalem which is nearly 1500 miles square.

Some modification of the land would have to be done in order for the waters to flow south to the Dead Sea and clean out the chemicals so fish could live in it. This involves a change of the contour of the earth for the Dead Sea is presently the lowest spot on earth in terms of elevation.

Ezekiel 47:1-12 tells us that waters issue out from under the threshold of the newly build house (temple) and go eastward for four thousand cubits from whence they turn down into the desert and go into the sea whereupon the waters shall be healed. The only sea which is "down" from the turning point is the Dead Sea. It's waters would have to be changed to allow life to exist in it. Today, the Dead Sea is 30% water and has absolutely no living thing in it - not even microscopic life. Lest any doubt this is the Dead Sea, let us consider that the fishermen shall stand upon it from "*Engedi even unto Eneglaim.*" The writer cannot be absolutely certain where Eneglaim is located, but he has been to Engedi, which is on the western shore of the Dead Sea at about the

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mid-point. How could this be an explanation of something on the new earth, for there is "no more sea." (Revelation 21:1). Let us read Ezekiel's account.

*Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. 2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. 3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. 4 Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. 5 Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. 6 And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. 7 Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. 8 Then said he unto me, **These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.** 9 And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: **and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.** 10 And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. 11 But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt. 12 And by the river*

upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine. — Ezekiel 47:1-12.

In summary, the writer has presented seven proofs from the Scriptures that there shall be a reign of Christ on **this** earth in which Israel will be a single nation in their **own** land – the land that was promised to Abraham, Isaac, and Jacob. The central part of that land is essentially the area now inhabited by the modern nation of Israel which was established in May, 1948, not having been a nation since 70 AD.

- We have read the plain statements from Revelation 20, that there shall be a thousand years reign on this earth. This is the only place in scripture where the term "thousand years" is used in connection with those who reign with Christ on the earth. The other conditions we have presented are conditions that have not yet existed on this earth. These reflect the whole character of the visible kingdom of Christ.
- We have seen that Jerusalem is the place from which the Lord will reign and from whence the law goes forth – and we have seen that the Apostles will sit on twelve thrones judging the twelve tribes of Israel. (Are we going to say that Israel is the church?)
- We have shown from the Holy Scriptures that the Lord will be king over all the earth during which time Israel will sacrifice and all nations will be required to come up to the Feast of Tabernacles.
- We have seen that the word of God

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teaches there will be a time when the curse shall be lifted – a time when no person will die having lived less than one-hundred years. At this same time, the animals and creatures that are today at odds with one another – killing and eating one another, will be at peace with one another.

- We have read where the temple will be built in Israel, the sacrifices re-instituted, the land renovated and divided, and a city built in the midst of the country.
- We have seen that fishermen will spread their nets in the area of the river and the Dead Sea because of the multitude of fish that will be there, whereas today there is absolutely no life in the Dead Sea. Indeed, it is the lowest spot on earth in terms of elevation. The surface of the Dead Sea is at 1,340 ft. below sea level as of 1996, and is the lowest water surface on the face of the earth. So we can see that today, without renovation of the earth's surface as described in Zechariah, it is impossible for a river to run through and wash out the Dead Sea.

So, this why the author believes and preaches the Millennial Reign of Jesus Christ - a reign of one-thousand years on this earth, while the Son of God is king over all the earth. Here is one closing thought which is not given as a proof, but as food for thought. The thought comes from this passage:

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. — 2 Peter 3:8.

According to a chronology which the author prepared exclusively from the Bible text, he has concluded that the earth was created about six

thousand years ago. He knows that doesn't fit in well with most people on earth, but he believes it is true. The Lord created everything in six literal days and rested on the seventh - sanctifying it. Considering this passage from 2 Peter 3:8, he believes it means more than the fact that "time doesn't mean anything to God." The creation was a picture of all that God does in time. Six days of work and one day of rest - just as there are six thousand years of work and a thousand years of rest. The 1000-years reign is the earth's great Sabbath! It is the seventh day! The seventh day is the day before the new beginning!

"This implieth that the Lord will finish all things in six thousand years, for a day is with Him a thousand years. And He Himself testifieth, saying, "Behold, to-day will be as a thousand years." Therefore, my children, in six days, that is, in six thousand years, all things will be finished. "And He rested on the seventh day." This meaneth: when His Son, coming [again], shall destroy the time of the wicked man, and judge the ungodly, and change the sun, and the moon, and the stars, then shall He truly rest on the seventh day." (From Chapter 15 of the *Epistle of Barnabas* of the Ante-Nicene Church Fathers, page 270).

"For in as many days as this world was made, in so many thousand years shall it be concluded. And for this reason the Scripture says: "Thus the heaven and the earth were finished, and all their adornment. And God brought to a conclusion upon the sixth day the works that He had made; and God rested upon the seventh day from all His works." This is an account of the things formerly created, as also it is a prophecy of what is to come. For the day of the Lord is as a thousand years; and in six days created things were completed: it is evident, therefore, that they will come to an end at the sixth thousand years." (From Book 5, chapter 28, *Irenaeus*, of the Ante-Nicene Church Fathers, page 1113).

Amen!!

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