

THE FUTURE

By

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God created with a definite purpose, which He revealed at the outset, and He works toward the accomplishment of that purpose. History is not a mere tracing of happenstance, nor will man simply drift on forever.

Ultimately the purpose of God will be reached and all the affairs of history will end. The preaching and teaching of the Gospel is focused on this “eternal purpose” of the Creator to have man in His own image, in a new creation “wherein dwells righteousness” (II Peter 3:13).

Christ’s death and resurrection, our faith, repentance and baptism, the transformation of lives toward godliness and all the teaching of Jesus and His apostles is geared to the fulfillment of this magnificent purpose.

But in the 21st Century this purpose has been sidetracked by the predominance of prophetic speculations and futurology traps which have little or nothing to do with the ultimate goal and eternal purpose of God. Instead of looking forward to the day of Christ’s appearing and the finalizing of this wonderful purpose, Christians are being told to look for an earthly millennium, a period of one thousand years of revived Judaism (Zionism) in connection with which are the speculations about Armageddon, antichrist and a special tribulation. Scripture has become a Pandora’s box of horrors, with thousands of preachers and teachers searching it to find some new clue to current events.

We hear the “millennium” mentioned so often, many times by some radio or TV commentator or entertainer who is abysmally ignorant of the Bible, that many people assume that it is a solid Bible doctrine like baptism or the judgment to come. But not so. There is only one brief passage of scripture that refers to a “thousand year” reign and it is in the highly symbolic writing of John in Revelation 20:1–7. When it is interpreted as a natural physical event it fails to fit into the overall revealed purpose of God. However it does fit into the purpose of the international Zionists and all others who advocate a “one-world” government. This is not to say that most people who believe in the material millennium are either Zionists or “one-worlder’s,” but that the doctrine is being used for these political purposes, regardless of who advocates it.

There are a number of sound reasons for rejecting the teaching that Jesus will rule on the earth for one thousand years. I have space to list just a few.

(1). Millennial teaching is conspicuously absent in the teaching of Jesus. Whenever the Jews, who had dreams of such an earthly kingdom, brought up the subject, Jesus replied that the kingdom would not come with show, as an earthly kingdom, but was already in their midst (Luke 17:20). He plainly told them, “My kingdom is not of this world” (John 18:36). In fact, at one time the Jews sought to make Him king, and He immediately departed from them (John 6:15).

Much of the teaching of Jesus was in parables and indicated a complete end to any political kingdom representative of God and His people. In the parable of Matthew 21 Jesus tells of the householder (God) punishing the wicked husbandmen (Israel) and

giving out the vineyard (kingdom) to others (Gentiles). He clearly applies this in verse 43: “The kingdom of God will be taken from you, and given to a nation bringing forth its fruits.”

How can one explain that Jesus, the One who came to reveal truth, who had His words carefully recorded in four books, would tell about his death, resurrection, persecution of the church, His second coming, with judgment and the reward of immortality, and yet never utter a word about this coming thousand-year earthly kingdom?

(2). Peter, who had the “keys of the Kingdom” and Paul, the apostle to the Gentiles, who always preached “to the Jew first” apparently knew nothing of a millennium.

To the Jews Peter said, “The things which God foreshowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled.” He then showed that God had fulfilled the Covenant with Abraham through Christ, and that the central issue was that all must obey Him or be destroyed (Acts 3:22–26). Peter wrote that the “prophets had inquired and searched diligently, who prophesied of the grace that should come unto you...” (I Peter 1:3, 10–12). It was the grace through Christ of which they prophesied, not an earthly kingdom.

When Paul said that “for the hope of Israel I am bound with this chain...” (Acts 28:20), he was talking about the hope of resurrection. Never did he suggest an earthly kingdom in the future (Acts 26:6–9, 22–23, 24:14–15).

(3). The New Covenant is final and eternal. The Old Covenant was the sole basis of the nation of Israel and her relationship to God. It was made with a nation on racial grounds. But with Christ’s death a new Covenant was established and the Old vanished away never to be restored (Mt. 26:28, Heb. 8:13). The New Covenant is based not upon **race** but upon **grace**; it is not national but universal, with people of all nations who believe in Christ. All who are in this Covenant have already been “translated into the kingdom of the Son of His love” (Col. 1:13).

(4). Christ has already been crowned King with all authority. He said, “All authority has been given to me in heaven and in earth. Therefore, go and make disciples...” (Mt. 28:18–19). At Pentecost Peter clearly announced that Jesus had been seated on David’s throne, to which the outpouring of the Holy Spirit attested (Acts 2:30, 33, 36). Jesus already is King, possessing all authority, and there is no mention anywhere of a future inauguration of Jesus as King.

(5). New Testament predictions all point to the present as the **last age** of the world. “These days” are called the last (Heb. 1:1–2). According to Paul we “live in the end of the ages” (I Cor. 10–11). Jude 18 and I John 2:18 state that this gospel age is the **last time**. Peter wrote that the Lord Jesus, “was manifested in these last time for you” (I Peter 1:20). This agrees with Hebrews 9:26, “But now, once in the end of the age has he appeared to put away sin by the sacrifice of himself.” There can be no other age after the **last age**.

Jesus taught that “wars and rumors of wars” shall continue right on to the very end. The parable of the tares has one major point: that the redeemed and unredeemed will

live side-by-side with the wicked flourishing right up until the day of judgment (Mt. 13:24–30). This negates the idea of a thousand years of peace under the personal rule of Jesus before judgment.

(6). The next event in fulfilling God's purpose is the consummation. When Christ comes again it will be with the sound of the "last trump" (I Cor. 15:52). The redeemed and the unredeemed shall be raised at the same time (John 5:28–29, Acts 24:15). Judgment shall ensue (II Thess. 1:4–10). Peter graphically describes the end of this age as a total destruction of the heavens and earth and all the ungodly (II Peter 3:7–12). His admonition is not then to expect another age of 1,000 thousand years of Zionist rule, but rather the creation of a new heaven and a new earth wherein dwells righteousness, which will be the accomplishment of God's purpose (II Peter 3:13).

The last commission of our Lord offers salvation to the Jew on the same terms that it does to the Gentile, therefore, there is no special future for the Jews as a nation outside of the gospel of Christ.

The constant spate of books, articles, sermons, TV messages which try to link some current political event with some aspect of the millennium actually draws attention away from the purpose of God and the work to which He has called Christians. It instills fear rather than faith. It focuses on the atheistic state of Israel rather than upon the true Kingdom of God. It creates division rather than the unity of the spirit God desires. It encourages materialism and covetousness, as the Zionist goal is strictly to acquire possessions and power.

It presents the material and physical events of the world as the center of our concern rather than the development of a spiritual and holy relationship with God. Our Lord Jesus Christ did not tell us to speculate about the future and look for another age or another kingdom, but to purify ourselves, to live as lights in the darkened world, and to look for His appearing when we shall become like Him (I John 3:3, Phil. 2:15, II Tim. 4:8).

In the New Covenant we have the forgiveness of our sins (Heb. 10:17–18). This was the purpose of God in sending Christ into the world, as mentioned at the very beginning of history (Gen. 3:15). The work of God until the consummation of all things is to gather all together into one that all things may be summed up in Christ (Eph. 1:10). This is being done through the gospel. Speculative prophecy with regard to world events is a detriment to the work.

The next great world-event will be the shaking of all things in the Judgment at the coming of Christ, so that all things that are made will pass away and the things which "cannot be shaken" will remain (Heb. 12:26–27). The unshakable are those with solid faith in the Lord, who are fully committed to Him and are "hid with Christ in God" (Col. 3:3).

The envious pride and concept of favoritism held by the Zionist leaders 19 centuries ago nailed Jesus to the Cross (See Mark 15:120 and Matthew 27:42). It continues to oppose the basis of Christian faith: **CHRIST IS KING OF KINGS AND THE LORD OF LORDS** (I Tim. 6:15, Rev. 17:14).

"The testimony of Jesus is the spirit of prophecy" (Rev. 19:10). God's purpose in prophecy is accomplished in the testimony concerning Jesus, His life, death, resurrection,

teaching and coming in judgment. Let everyone bow in submission to this King and Savior who is coming to judge the world in righteousness.

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