

## Kris Knapczynski - The Millennium

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Will get into a really fascinating topic that we title A Plan for the Fullness of Time, and if you wonder what this plan for the fullness of time, what that expression comes from, it's from Ephesians, verse 9 and 10 of the first chapter, and here, this verse goes like this, that we give praise to the heavenly Father who has helped us and made known to us the mystery of his will according to his purpose, which he set forth in Christ as a plan for the fullness of time, to unite in him things in heaven and things on earth. When we think about what exactly that fullness of time and that plan would be, we also remember that another translation for this verse from the King James Bible is the dispensation of the fullness of time and similar meanings from. From other translations.

We are talking about the millennial age, or at least the beginning of that phase of God's plan that is starting with the millennial age. This age brings together the unity of everything and everyone being in God. As we read in. Later on, we'll read in First Corinthians 15. But thinking about that unification of everyone, we also reflect on the verse that our Lord Jesus said, and it is recorded in John when he talks about the shepherd and the different flocks.

And he says, there is this little flock here, but there's also this other flock. They are not yet with us, but in the end there will be one shepherd and one flock, and that's the time of which we will be talking right now, and you know, there is this beautiful parable of the woman who lost a coin and then she did not rest. But even though she already had 10 coins, she lit up a lamp and swept the house and carefully was searching for that coin.

And when she found it, she really rejoiced and she invited her friends and says, rejoice with me, for I have found the peace which I lost, and, you know, it seems that the teaching about the millennium is very similar to that experience that we have at the end of the Gospel age. Having been privileged with an understanding that God has this plan of combining those, those who are faithful to him now and those who have not yet found him, that in the end they will all be under this one shepherd there, there they will be that flock. So we are going to try and clip through or go at a fast clip, and I'm using some expressions from some sailors who might be familiar with what that means.

But hopefully we'll be able to cover nine questions about the millennial age. We'll ask why it is important to us as Bible students and what main scriptures and connections we find about the millennium? What is the timing of the millennium as compared to the return of our Lord Jesus? What are the key objectives and events in the millennial age? What's the thought and notion of the judgment which is spoken of in the millennium?

Who is being judged, what's being judged? And when? The binding of Satan, how is it described and what does it consist of? Perhaps we'll learn some lessons there. Who are those enemies that are going to be placed under his feet?

And finally, just some. As we step back, we want to consider what resources do we have to really learn about this topic of the millennium. I'll try to share what I have used for preparing this lesson, and finally, what challenges, differences and questions which we have and how to keep a balance about it now? Why do we even talk about, you know, balance in this approach?

I was asked to actually prepare some thoughts about the millennium by some brethren from, from Poland, and when I heard about this topic, I immediately said, oh, the millennium, there is an aspect of chronology, there's an aspect of some lines that are merged together that are overlapping

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historically. I've been somewhat, slightly anxious about that, and I thought, am I even able to articulate the beauty of this, of this teaching because of these various problems or stressful somewhat questions and decisions? And as I try to use this method of dividing and conquering, hopefully at least we have divided it enough to find some gems in all of these aspects and to really see how we can hopefully have a balanced view about the millennium and look forward to its blessing, to its precious nature.

While if we completely have not yet developed a view on certain difficult questions, to allow this view to mature in us and to allow others to also have a similar approach and opportunity. So we start, and first of all, why is this teaching of the millennium important to us? And in a very broad sense, what is the Bible millennium? Why do we as Bible students are so vitally, why are we so vitally interested in this topic? The way that I would answer this question, and I think we all would be somewhere in that direction as well, is that the millennial age is thought to be the golden age of God's plan of mankind's hope.

It's this intuitive hope of which the Apostle Paul talks in Romans 8 when he talks about the creation, that it's groaning, that it is longing for its deliverance, and that deliverance, as he says, will come through the revelation of the children of the sons of God in Revelation 21, which talks about actually chapter 20 through 22. But in 21, we read about no more sorrow. What more wonderful teaching could there be than that hope of not having sorrow, not having death? The time prophecies that are identifying the Lord's return right around the beginning of the millennium.

And we see that the chronology that we've been able to derive from the scriptures very much puts this time right in our time. Whether there are some differences about that, we don't need to go into that. But we see that we are at the end of time and that this millennial age is really upon us and that the millennium is this necessary transition between the period of the present evil age, as we know in the chart of the ages, and the new age, and that transition time is going to take a while because it is going to involve all these different elements. So we are quite interested in how this transition is going to take place.

Interestingly, too, I appreciated Brother Tim's presentations yesterday and today, but in his depiction of the volumes of the scripture or the studies in the scripture, he used this, the COVID of the millennial dawn, and how true it is that we as Bible students have this association and connection to this notion that we are very interested in the millennium, and Brother Russell, though he changed the title later to Studies in the Scripture, because people said, wait a second, is this some sort of a novel? Is it like a series, you know, with a sequel and so on? He wanted to kind of eliminate that misunderstanding.

But in, in a way, this was the focus and this was the thought that connected all of the studies and the Scriptures. We see the connection in all the books and, and hymn books and magazines that we have. It's the herald of the morning, it's the hymns of dawn, and in many languages where Bible students have their, their books or hymns, that notion of the millennium is used. So now let's look at some scriptures and connections that we can quickly try to quickly do that and, and grasp from the Scriptures where the word millennium is and what's what verses, you know, talk about it.

We quickly will find it in the English language. The word millennium actually does not occur in the Bible. However, if anyone knows how the word millennium is really derived, you will know that it comes from the word milli, which, which is really a thousand, and in many other languages, that word millennium is very well combined with the word a thousand. So this is going to be our question, and we will try to look at it from a standpoint of some connections in the Scriptures.

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You know, there was one brother that I really Respected in Poland, who in some kind of interesting prophetic discussions mentioned this thought that really appealed to me that when you read the Scriptures, it's like a chain of different testimonies that you. It's almost like when you have a chain laying on the ground, a metal chain. Just imagine that, and you want to pick it up. You probably pick it up by one chain, but you can't really do that without lifting up other chains. This is what we think about the phrase of chain of prophetic.

Prophetic testimonies, and here is the approximation of what we see in this, in these prophetic testimonies about the millennium. That this term 1000 years, even though it's not extremely well defined, doesn't tell you when it starts, but yet it occurs in the Scripture in connection with some lessons that we can gain about what that millennium is, is really bringing. So if we were to overlay the Scriptures around this chain and connections here that we see, we would definitely see that this term 1000 years is prominently mentioned in Revelation, chapter 20, verses 2 and 3. It talks about the beginning of the millennium, about the thousand years.

But also in perhaps earlier in the Scriptures, there is the Psalm 90, verse 3, which we will all read. There's also a connection to the church's reign because they reign with Christ a thousand years. There's Satan's binding for a thousand years, and then an indication that this judgment, there is a day of judgment, that that day of judgment will also be a thousand years long. We have a connection to the resurrection during the judgment, to an appointed day that is going to be this day of judgment, that during that day of judgments, the citizens of the of earth learn righteousness, and that there is a personal responsibility for the performance during this day of judgment. So let's go into these Scriptures.

This may take us just a little more time, but the other sections hopefully will be quicker. First of all, Psalm 93:5. Thou turnest man to destruction and sayest, return ye children of men for a thousand years, and thy sight are but as yesterday when it is past, and as a watch in the night, thou carries them away as with a flood they are as sleep in the morning, they are like grass which groweth up.

What do we gain from this is a connection between a thousand years and yesterday, or basically a day as though, and then a connection to some activity that creates life that brings back grass in the morning again. So we have some, some good, you know, suggestions, some of these things as we, I think as we study the Scriptures, we see that these chains of prophecies are, may appear somewhat subjective to us, and, and I think that's probably always the case with our life of faith that, that we want to understand what the spirit of the message is, and oftentimes that may not be exactly what the words or what this message says to somebody else.

So therefore it is to that extent, I think oftentimes our conviction and our appreciation for the guidance we have, but also with our faith. Another set of scriptures about this one day being like a thousand years is this, you could call a flagship scripture. Flagship scripture from 2nd Peter chapter 3, verses 7 through 11. There he talks about the heavens and the earth that are passing away, that they are, however, kept reserved unto fire against the day of judgment, or fire that is going to be close or leading into the day of judgment, and that in the day of judgment the ungodly men will be.

Will perish. But we are not supposed to be ignorant of this thing, that this one day, day of judgment with the Lord is as a thousand years, and a thousand years is one day. Sure, we could probably say that this day that the Lord's sense of time and his management of time is much different than ours. But here we continue to see this very specific, very concrete reference to a thousand years as that day, and if we look at the current heavens and earth and we look at the chart of the ages would be this highlighted area that's also called the present evil world.

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And the reference in the same scripture from 2nd Peter 3 is made to the first world which perished in the flood. We know that what happened is that water destroyed the system, the life, the arrangement that people had had at that time, but that really the earth itself did not perish, which is an important lesson to us. We continue in second Peter chapter three, verses seven through 11, and what we want to highlight there is that this day of the Lord is to come as a thief in the night, and what do we actually mean by that?

What does he mean by that? Is that a thief in the night is not really expected, not suspected, and that that it will be difficult for someone or for everyone to see when this will actually take place, and that someone may be even the person that owns this property, that owns this house. You know, we all have seen and some of us have these various theft deterrent systems. We are kind of concerned at times that whatever or whoever it might be, they don't like sneak up on us.

Well, as we remember, the Lord Jesus used this analogy and talked about his return as being that of a thief. In the night, and who did he want to not make aware of his return? The strong man, as he called this, the owner of the house, or the one to whom the house was at that time belonging, and that would be Satan, the prince of this world.

So the day of, the day of the Lord would come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth and the works that are therein shall be burnt up. Okay, now what more do we need to hear if we would want to align with the understanding of this being a literal passing away of the heavens above us and the earth below, or on which we dwell? And that's what many Christians have concluded, that they're awaiting this new recreation of God's order in the sense of destroying the physical environment. But it's very interesting that this expression burnt up, as it was pointed out to me recently in some translations, actually already says not burnt up, but the earth, and the works that they're in shall be discovered, seen as what they are exposed, laid bare, or disclosed.

You can open any of these new translations and will actually say that. Well, that's kind of a bit of a hopeful solution, possibly, or hopeful direction for us to really unscramble these scriptures and understand that this heavens and earth, and we as Bible students really cherish, I think, and appreciate this thought, which is so much more, in my opinion, mature and, and, and really respecting God's economy. Because if God is going to somehow bring a new order to this, to this world, and it will be this, the same people that will be resurrected, those that will come back and live here, as some views say, why is he not able to retain the wonderful environment that he prepared? Anyway, we read in volume two on page 167, that kind of helps us identify these different the heavens and the earth, and he says here they forget those who would think about it this way, the great change which occurred in the days of Noah.

And then under the symbol of fire, he describes the overwhelming flood of trouble which shall shortly overtake the whole world, overthrowing all civil and ecclesiastical rule, melting the entire social fabric, the earth. The first was the heavens, producing anarchy and social chaos. Until the new heavens, the ruling powers, the kingdom of God, shall be fully established, as well as a new earth society organized on a new and a better basis of love, equality and righteousness, and that time of that changeover, that establishing of these new heavens and new earth is not a brief time. It's the time of a whole thousand years.

So when we read this reminder of Peter seeing that all these things shall be dissolved, we are encouraged to have a certain attitude which is highlighted here, that we are looking for and hastening this coming of the day of God, that we are so excited and so looking forward to the solution to these

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blessings, that we are loving it. We are looking for and hastening it because we look for in this new heavens and earth in which dwells righteousness. We also go to the chapters of Revelation and actually The Revelation chapter 20 through 22 have a lot of details about the millennium in one of the reprint articles and you can't get it in like the online versions of the reprints. So. So you might want to avail yourself of, of actual books with the reprints because there is this diagram on page 333 that describes a nice outline of these chapters of Revelation 20 and through 22.

We go on to remind ourselves that the mention of the thousand years is here about the binding of Satan and that he would be loosened until when the thousand years is fulfilled, and also that those who gave their life for the Lord, who were beheaded for the witness of Jesus that they lived and that they reigned with Christ a thousand years. This is a symbolic expression that means that those who consecrated their lives and made, like we heard yesterday, their God's will, their will, they were brought to as a condition of a resurrected life in which they were able to reign and be part of this thousand year transition time from the past to the future to the ages to come. We also cross out a reference to the also to a thousand years, but that's not found in the, in the manuscripts. We continue with that promise that they will reign with him a thousand years and, and that Satan will be loosened out of his prison when the thousand years has expired.

We also recall the beautiful scripture from Acts 17:30. This was that reference to a day because he has appointed a day in which he will judge the world in righteousness. So these are some more directly and less directly connected scriptures to the notion of the thousand years, and, and we go on to the timing of the thousand years of the millennium versus the Lord's return. I think if we were to ask this question how it is connected to the millennium, Time wise.

Sorry to the Lord's return. Time wise and manner wise would also quickly understand that some Christians believe that the millennium may have already happened, that they are already past the millennium, and it's a beautiful very long time, you would say. But there is these different millennial views in which they are either amillennial and in this case they just simply believe that the entire present age is the millennium, and it doesn't.

The millennium does not have to be an exactly defined duration or that they are post millennium, and that's exactly when the Lord. That the Lord comes and that he comes after the millennium, and perhaps we are the most aligned with the pre millennial premillennialist view, and that is that the present age precedes the millennium and that Jesus returns before the millennium in order to establish his government.

And that is what we find in the Scriptures, and we believe that that is the. The testimony of the scripture. We read for example, Revelation 21, that this angel comes from heaven, and we feel that this strong angel with the chain which is about to bind Satan is Jesus in his second presence, second advent.

He comes when everyone complains. So in other words, by that time things are not yet solved, and that again he comes in a way that is invisible, and that would be also an indication of something that is not exactly lined up here for lined up yet for those who are to benefit from it to see him if it was already past the millennium. So this would be our thoughts and kind of a summary of that kind of connection between the millennium and.

And Christ's return that he comes before or at the very beginning of the millennium. Now, what are the objectives and events that are expected in the millennium millennial age? We certainly see that they are those grand objectives that we already suggested that in like in Acts 3:21, the times of

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refreshing and restitution of all things, a plan for the fullness of time, of uniting everything under God and the objective of subduing enemies, and what events do we expect during that time? Many events that are glorious in their nature.

One of them is the resurrection of the dead, the the removal of the present heavens and present earth. In fact we do have a little chart that we. That we once produced with some of the sequences of events. We actually have two days on it. One of them is 1874, which is the time of the 6,000 years expiring of from the creation of man.

And the time when many of us believe that Christ returned invisibly, and another date is 2023, which is one day that we are semi sure about. That's this year. This is where we are. This is the sign on the map.

You are here. But what we see in the progression of these events is that as when Christ returns, the church is raised, then then there is an increase of knowledge that really we are witnessing more and more an explosive increase of knowledge that there is this then as a result, this gradual and very much acute trouble in the social, political, economic and religious order, and that that leads to a time of trouble which is known as the Armageddon, and coincidentally, the nation of Israel is involved in its deliverance and the crisis. That Satan is bound right around that time and that the new covenant is inaugurated, that mankind, as a result, is raised from the grave.

And then there is time of learning the righteousness and learning the freedom of the sons of God. Then there is the little season, and after that, the ages to come.

So as we think about the objectives and functions of the millennial age, we see this kind of complete picture in which there is a kingdom that's being established with the reign of Christ and the church, that the ancient worthies and Israel have a leading role based on their already prior experiences with God and their learning of obedience. That there is a wonderful, fantastic protection, leadership, education, counseling in enabling, encouraging people to make progress so that through. Through the various aspects of, like, we are supposed to love God with all of our heart, soul, mind and strength. This can be true for every single person, and all these have their dimensions.

How do you love God? With all your heart, with all your soul, with all aspects, Whether it's about how you're going to live your life, how you're going to guide your even physical health, how to exercise your discipline in your mind, and all these things we believe will be enabled by this great government that will be. That's also described as the new Jerusalem in Revelation 21 and 22. I wanted to point out among the various resources that we have to consider what those events and objectives are.

A wonderful talk by Brother Carl, and you will find it on Christian resources. This Talk is called 5 Views of the Millennium. It is kind of similar to this table that we showed already, the outline of chapters 20 through 22 of Revelation. Brother Carl proposes five views, and it deals with various aspects of what these chapters are covering. The overview of the millennial organization, the Judgment and its standard, the operation of the millennial kingdom, the government itself, and the educational system.

So we definitely would like to refer you to that now. The Judgment. Who is being judged or what is being judged? And when and how? What we find is that this judgment is divided into judging groups, systems, organizations, and judging individuals and judging those who are ruling this.

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And of course, it's. It's the judgment of. Of Satan. So we had a study in the Chicago class. We kind of went over this question this is what we noted.

We said that the present systems, the heaven and earth that we've mentioned, that their judgment, in their being discovered, they're being melted away because they fall apart in the light of. Of truth and they are being exposed. That that's the first part of the judgment, that perhaps part of that too is the binding and limiting of their influence because they are under the control of Satan. But that the individual judgment is all throughout the millennium. It's these opportunities for learning, practicing, testing and confirming their loyalty.

We also thought that Satan, in the words of our Lord, has already been judged and that this is not an opportunity for a reversal, but rather perhaps some obligation that exists in his title of the Prince of this world, which has to demonstrate in full disclosure, as beautiful programs and Christian questions remind us, full disclosure of what the wickedness and sinfulness of sin is under his guidance and to allow for that to be fully demonstrated. So the binding of Satan, how is it described in the scriptures and when in general does it take place versus the millennium? Well, we know that he was bound, or he would be bound for a thousand years by this strong angel that came with a key to the bottomless pit and had a great chain in his hand. You know, it's like the chain that we just mentioned, the chain of. Of prophecies.

Perhaps there is something to it in this, in this description of the chain. But what we do like about this is that this is such a detailed description. Look at a couple things that just seem to be so, so interesting that he lays the hold of the dragon, the old serpent, the devil and Satan, and then what does he do with him? He casts him into the bottomless pit, he shuts him up, sets the seal upon him, and till the thousand years would be fulfilled. So we see both the multiple titles, multiple activities, which tell us that there is some meaning in it.

And we want to get into that meaning. But perhaps while we listen and research the various resources that we have, because we do not have a lot of time available. However, again we would refer you to this lesson of five millennium visions, in which brother Carl and many other brethren too, describe to us the characteristics of these titles, what they mean and what they connect with about intimidation, deception, false accusations, or in Brother Peter Caravas's discourse, binding Satan for a thousand years, in which he says that God's attributes and Satan's attributes, of course, are quite opposite to each other. But he also finds these connections between dragon, serpent, evil, devil, and, excuse me, devil and Satan, that this would connect to power, deception, false accusations and adversarial activity and then contrasts that one to one with God's attributes of power, wisdom, justice and love. We would definitely refer you to that.

So in, in summary of this section, again we have like this chain of various testimonies in which the. The binding of Satan for a thousand years tells us that this angel is Jesus and the saints, and we have that.

We have that something that we infer through the scriptural symbology that the key could be the knowledge that he had in his hand, and the chain could be multiple truths, whether they are biblical or just objective truths that discover, unveil, and demonstrate the wickedness of the current arrangement under the leadership of Satan, and who is being bound? Satan, personal Satan. But if you listen to the discourse by brother David Duran binding the other Satan, there he talks about the various systems that are under Satan's rulership and that they also need to be limited and bound.

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And we read about some prophetic expressions like that saints participate in the binding of the kings and the rulers, and we also remember James chapter 5A, an accusation about the rich men which have taken advantage of those who are working hard and did not get their pay. Those are some things that would be done away with. They would be disclosed. So Enemies under his Feet is our next section.

And we are quickly coming to the end of our period. But what kinds of enemies and challenges will need to be overcome in the millennium? And we read about this in 1st Corinthians 15, 24 and 26. For he must train till he has put all enemies under his feet, and we again consider what these various enemies are.

Whether it's the weakness and disease, whether it's all opposing rules. These are some notes that we've taken in our Chicago study. Whether it's Satan himself who will be totally subdued, or whether it's death or Sheol, as we know the Bible expression. All these are described as being terminated and subdued, but also pride, selfishness and human character. The lie of the first sin which will be extinguished in the millennium.

The fear, the sickness, pain, death and suffering and ignorance and superstition.

All these enemies, and some of them will be actually those who will willingly and intelligently oppose Jesus. Now there's possibly another way to overcome and subdue your enemies. You don't necessarily have to eliminate them. You can work with them, you can convince them, you can negotiate in a way or show them that the only true direction is the one that God has prepared and that it is really for the best of all.

Again, we want to reference fantastic discourse by Brother Carl actually is a two part discourse called the eight Parables of the Kingdom and as you see here, the titles or subtitles of these parables that he basis on scriptural descriptions of prophetic descriptions of the Kingdom are somewhat less positive. It's the Kingdom of the Earth is like a famine, like a wilderness, like a battle, like purgatory, fires like a dictatorship, lawsuit, unatoned sin and a recreation beautifully harmonizing the expectations that even though we are looking forward to great blessings that they have to come with the collaboration and a certain sense of need that only God can fill in the period of the millennium. So as we consider the various go to resources and materials I just wanted to mention we will have a document available. Brother Rafa will have a PDF file with the links to these various resources that were helpful to me and among them are the discourses by Brother Carl. There's one by Brother Gene Burns and a couple by Brother David Duran.

We have a video on the Bible students website called God's Millennium and Brother Tom Ruggierello presents very cohesive message, very inspiring as well. Also Brother David Rice's the Millennium Talk which consists of two parts and does an excellent job in analyzing the various testimonies about the placement of the millennium and he proposes a future view Brother Peter as we mentioned the binding of Satan for a thousand years, Brother David's binding the other Satan, and reference to Brother Russell's writings like reprints 335, 21, the Divine Plan of the Ages, the object and manner of the Lord's return, and really in depth opportunities for us to study this in the expanded comments, going through the verses we've covered and many others. So as we come to the final point about the different challenges, questions and how to find balance about this, I hope that though we do have questions, challenges and differences that we face about the doctrine of the millennium, we still appreciate its precious character. We see the amount of work and intention that the Lord has put in preparing this time in the phase of mankind's history and there are just hardly any words that we could use to really appreciate, as was said yesterday, the knowledge and

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the wisdom of God in this preparation, how he has trained a group of faithful unto death followers who will be with Jesus, helping and arranging this new order, convincing those who are not convinced, helping them realize and rationalize what all this will be. But some questions that still remain with us is has the millennium started as we know, some feel that the 7,000 years is not yet upon us because chronologically there are in their mind some such witnesses that will not confirm that perhaps they still agree that the Lord has returned, but that the millennium has not yet started.

And also, if the millennium has started, will the church, who we hope to be part of, get our share or get get the whole 1000 years to reign with Christ? Does the millennium synchronize with Christ's return? That's probably another question that of course would be quite logical. Or is Satan's binding the thousand years the same as the millennium? So as we consider these questions which we will not answer here, we realize that they are kind of here upon us and sometimes they put us a bit at odds and the different views are.

But we just want to encourage that we study these fundamentals, that we really dive more into the object and manner of this millennial age that is promised and upon us, that we focus on the personal implications for us if we want to be a part of this. We are to be faithful unto death. We are to be, as Peter second Peter said, looking for and hasting and rejoice in the prospects that we want to try and prepare a line for this work that we hope to be a part of that. We also want to understand that these differences that we can really express the view of someone we don't necessarily agree with yet, or we don't think we will ever agree, but at least so that we know that we understand them better and know what the merits and challenges are with that view, and a wonderful verse that we really appreciate is in Philippians 3, 15, 21 and if anything, ye be otherwise minded, God will reveal even this to you.

That's the hope for us, that we can gain an understanding by seeking God's guidance and building on what we have already built. May the Lord bless these considerations to us as we continue to study and continue to be inspired by this grand work of this plan for the fullness of time.