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Utopia Unveiled

by Floyd R. Cox (11/03/2017)

(Translation: Copy & paste into: <https://www.freetranslation.com/>)

I Googled for "Utopia and Prophetic Literature" and received 440,000 hits! This surely means there is much interest. Some sources available on the topic are found [HERE](#):

Former Things and New Things: <http://www.lucsala.nl/utopia.htm>. Story of Utopias: [HERE](#).

New Creation in the Old Testament: [HERE](#) Eschatology in Galatians: [HERE](#)

Jewish Utopia: Israel and the Nations: [HERE](#)

Other related search words are: dystopia, eschatology, prophecy, ideology, quest for perfection, new world, new things, new covenant, perfect world, reformation, the consummation, the end of days, time of the end, kingdom of God, Higher Realm, the most High, King of heaven, an holy one, Son of God, revealer of secrets, revealer of the elements of a Utopia, the fruits of the Spirit, the True Vine, the Tree of Life.

Symbolic "Trees of Life" and "River of Life"

Our quest to find a Utopia begins with first profiling what it is.

An ancient view describes it as a world filled with tame animals, birds, reptiles, herbs without thistles, vegetables, fruit trees, and other trees without thorns. A river split into four streams to water the garden.

These are repeated in Revelation 22 where the leaves of the tree of life are for the healing of the nations; water of life comes from the Higher Realm and its servants. Moreover, in context with this: ...these "things must shortly happen... the time is at hand... I come quickly". The Bible story begins and ends with Utopia in a Garden of Eden.

Are these literal trees and water? Some sources claim these may represent something entirely different. The Messiah was the "tree of life" (Jn 15:1-5). He spoke of his words being "manna from heaven", the words being spirit, like "water from a Rock" (I Cor 10:4), another "serpent on a stake" that takes away the "sting of death", and another baptism in the Red Sea (I Cor 10:1).

The 1,000-Year Reign

Chronology of the church age is often associated with the 1,000 years mentioned in Revelation 20, when the saints would reign under the leadership and inspiration of their Messiah. When would it begin? Surely it would have started when the Messiah was resurrected in 31 AD and ascended to the Higher Realm (Jn 16:7-10), where Stephen saw him in vision in 34 AD, in a jubilee year.

Or perhaps it began with the Christian era, in 1 AD, and would end in 1,000th year, in 1000 AD.

Just as the apostles did not agree on how the Gentile converts could commune with the Jews in their synagogues, they did not seem to agree on one particular view on the end of the world.

Apostle Paul believed the Christian era would become a "world without end" (Eph 3:21).

Apostle Barnabus believed the world would last 6,000 years, followed by a 1,000-year sabbath (Barnabus 13:3-6). In his view, the end would be determined by when the world allegedly began. Some say Barnabus must have gotten his view from Revelation 20, before his death in Cyprus in 61 AD, but others say Revelation 20 was not written until long after Barnabus died.

Apostle Peter believed one day was like 1,000 years (II Pet 3:8) and that the world would end in a firey blaze and would melt when the Messiah arrives (II Pet 3:10). Again, Revelation was allegedly after Peter died.

Others may believe the 1,000 years is symbolic for the unknown amount of time it would take for the nations to become "on earth as it is in heaven" by obeying the Higher Realm and its Messiah until they become a world-wide Utopia.

This would explain why "Utopia" has become known as "an ideology", an abstract eutopia (good place) or outoptopia (no place), something wonderful found only in prophetic Utopian literature. The present world is a mixture of good and evil, and the evil must be cast out (Jn 12:31).

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There are very few other clues in Revelation, in the first century, the time of the seven churches, the time of Nero Caesar, whose name counted to 666 (Rev 13:18).

Another 1,000 Years

Where does the 1000-years in Utopian literature? King David ruled 33 years in Jerusalem having a temporary tabernacle, until 971 BC. 1000 years later, Christ dwelt in a temporary tabernacle until he was 33, until he returned to the Higher Realm to begin dwelling in the church. I lack the ability to find the 1,000 years elsewhere other than in Revelation 20.

Symbolic “The River of Life”

Abraham, after capturing his nephew from the Assyrians, returned to Melchizedek, the king and priest of Salem (Jerusalem) and gave him a tenth of his captured bounty. Melchizedek responded with a portion of bread and wine. Salem was built over the Gihon Spring, which proceeded from Melchizedek’s throne. This realm was captured and rebuilt by king David, and he anointed Solomon King of Israel and Judah at the Gihon spring. This became the Golden Age or Utopia of all Israelites.

Ezekiel saw a vision of water issuing forth from under the threshold of the temple down into a valley below (Ezek 47:1). Zechariah had a vision of living waters going forth from Jerusalem (Zech 14:8).

Elements of a Utopia Revealed

The Messiah manifested the elements of a Utopia when he told a blind man to go wash the mud from his eyes in the Gihon Spring. Three years later, the Messiah appeared in heaven in the fall of 34 AD fulfilling the meaning of the jubilee (Lk 4:18-21)(Acts 7:56).

However, the Messiah spoke of another kind of “living waters” flowing from the temples of his followers after the church would be founded in 31 AD (John 7:37-39). This water is not physical.

Some believe a Utopia is the results from receiving a new heart, from following the Golden Rule, by treating others as they would like to be treated in return, or by using the fruits of the Spirit received from the Higher Realm to create a Utopia in the lower realm, “on earth as it is in heaven”. This view would be based upon acceptance and proliferation of the elements found in a Utopia, not based on prophetic time charts and time patterns.

According to Apostle Peter, the fruits of a Utopia are faith, knowledge, temperance, patience, godliness, brotherly kindness, and charity (II Pet 1:5-8). According to Apostle Paul, feeding the poor, being a martyr, prophesying, having knowledge, seeking to self esteem, etc. will not produce a Utopia (I Cor 13:1-5).

A Utopia is based upon love, that is, based upon outgoing concern for others by treating others as you would want to be treated in return, by loving others even more than yourself.

When and where these attributes abound, an ideal society is allegedly formed regardless of time and place, but the down side is that all are, more or less, led by a mixture of good and evil if they have not been grafted onto the Tree of Life (Jn 15:4-8). The present is a Dystopia, needing intervention and reforming into a Utopia. Jerusalem, the city of peace, somehow needs to be transformed by a King of peace.

Six jubilees (294 years) after 31 AD, the Nicene Council met to establish a new era based upon the spring equinox on March 21, 325 AD. The wealthy St. Nicholas was there along with Constantine the Great, the Emperor of all Europe, to plot the new world.

A Spiritual Utopia in a Physical World?

Are these literal trees and water? Some sources claim these may represent something entirely different. Christ spoke of words being “another manna from heaven”, words that are spirit, another “water from a Rock”, another “serpent on a stake” that takes away the “sting of death”, and another baptism in the Red Sea (I Cor 10:1-4).

Again, this view depends upon the acceptance and proliferation of the elements found in a Utopia, not based on prophetic time charts and time patterns.

“The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law” (Gal 5:22-23). A Utopia would require these behaviors seven days per week, 365 days per year, not just on Sabbaths and holy days.

The New Jerusalem, Mt. Zion above, which is spiritual, shines down on the physical nations below to inspire and heal them (Rev 21 & 22). On the other hand, light from the Higher Realm (like the sun) could

descend to the nations without the City itself actually leaving the Higher Realm. This likely explains how the Eternal City could be 1,500 miles high, that is, 1,400 miles higher than our astronauts ascend to weightlessly rendezvous in outer space. The Higher Realm has always existed in the Higher Realm. It is eternal (I Kings 8:27).

The saying, "Rise, shine, for your light has risen", refers to receiving enlightenment from above.

Another source says that, in a restored Utopia, animals will be tame, and the lion will dwell with the lamb. This describes a world that is physical.

Reform leading toward a perfect world would likely result from an intervention, a hand from the Higher Realm reaching down from non-physical dimension, where only spirit beings reside in utter bliss, in a Utopia in the Higher Realm.

The Jubilee-Utopia Connection

(See details at <http://code251.com/index.html>)

More needs to be covered to explain the Utopias in the physical realm.

The Jews of 31 AD believed king Josiah found the book of the Law in Jerusalem in 457 BC and began a reform pledging to keep every word in the book including the Sabbaths, sabbaticals and jubilees. This is what the rabbinical Hebrew chronology says (457 BC + 490 = 34 AD).

Therefore, in this view, a jubilee began in the fall of 34 AD, 3½ years after the Crucifixion in 31 AD. This is verified by the Jewish belief that another jubilee was in 132 AD, 98 years (2 jubilees) after the jubilee in 34 AD.

This would mean that the jubilee promised in the Synagogue in 28 AD (Lk 4:17-21), was actually fulfilled seven years later, in 34 AD, at which time Stephen saw a vision of Christ standing next to the throne in heaven. The Jews had expected their Messiah to oust the Roman occupiers and cause the tribes of Israel to return to their land Joshua had given their ancestors. The Son of David would become their king.

Instead, the Romans captured Judea and burned the temple in 70 AD, 14 years before a jubilee in 83 AD. The next jubilee in 132 AD inspired Jewish rebels to try to oust the Romans and restore Jerusalem, the temple, the Levite priests, Sabbaths, holy days and sacrificial offerings. It failed. The Romans exiled the Jews from Judea into Italy, Portugal, Spain (Sephardim), France and Germany (Ashkenaz, Gen 10:3) and prevented them from rebuilding Jerusalem after 135 AD. Again the Romans plowed the field where Jerusalem had stood as they did in 71 AD fulfilling what Jewish women were told in 31 AD, "Weep not for me, but for yourselves, and for your children [and grandchildren]."

In 34 AD, the same Jews that rejected Stephen's vision of the Messiah reigning from the Higher Realm were likely the grandfathers of those who claimed that Simeon bar Koshiba was their messiah in 132 AD, in a jubilee year.

This revolt was allegedly to create a Jewish Utopia designed to restore Solomon's Golden Age in which all nations would bring 170 talents of gold during their high days (Zech 14:16-21) (II Kings 8:13-18; 9:9) as in the days of Solomon, Hiram of Tyre and the Queen of Sheba. Since then, I have found 12 other dates over the last 2,000 years, which the Jews have set for the arrival of their Messiah during a jubilee year (code251.com).

OTHER TOPICS

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H. W. Armstrong & the Feast Days	H. W. Armstrong 50-year Jubilees	Myths About Three Temples	Accurate Lunar Solar Calendar	Summary of Code 490
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CODE 666	Summary of Code 251		The Next World	Age of the Universe
Sundials	Books	Hebrew Roots Myopia	Duality	Letters
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