

Chapter Twelve

Sabbath / Millennium Theory

*“Do not quench the Spirit; do not despise prophetic utterances.
But examine everything carefully; hold fast to that which is good.”*

I Thessalonians 5:19-20

The observations and implications seen so far clearly show God is involved in time related activities. And because He is perfect, His plans and activities must be complete and without flaw. Assuming God has a time-plan which we can know, what direct scripture speaks to the *nature* of this plan? ANSWER: Psalms 72; Isaiah 2, 11, 65; Jeremiah 23:7; Zechariah 14; II Peter 3:8 and Revelation 20.

These verses deal with the doctrine of the millennium. This doctrine suggests the Lord Jesus Christ, at His 2nd Coming, will usher in a 1,000 year period of rest and peace. Christians, as servants and brethren, will help Him to govern the nations and peoples. God's loving, and just, governing of this 1000 year period will stand in contrast to the previous 6000 years of man's inhumanity to man and God. The contrast will *prove* to everyone at judgement that God is absolutely fair and just. As you will remember, this proof fulfills one of the fundamental objectives of the creation.

The scope of this book does not include making a case for the doctrine of the Millennium. Other writers have adequately covered that subject.¹ Thus, I will assume the existence of a 1000 year literal period yet future.

Can there be any doubt that we live in a corrupt world? The prisons, pollution, wars and insane asylums suggest we do. The Doctrine of the Millennium says that it will not always be so. Therefore, how does the

world become different? Let's look at a couple of verses that say the world, the one we live in now, must be redeemed to again produce the fullness that God originally intended.

Romans 8:19-21 - “For the anxious longing of the creation waits eagerly for the revealing of the sons of God. For the creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.”

The world is corrupt now but it will be liberated to the glory of the children of God. Do these verses imply there is coming a time when the creation will be different? Won't it be different such that “the leopard will lay down with the lamb” and the “lion will eat straw like the ox”?² It would seem so.

If we accept the concept of a coming 1000 year period of peace, my question is: what is the context of the Millennium time period in God's overall time plan for man? Where does it fit? What broader plan of creation contains the Millennium phase of time? In answering these questions, we will find the nature of God's overall time plan.

The Sabbath Day - Millennium Theory

I would like to suggest that just as there

1. "The Basis of the Premillennial Faith".

2. Doctrine of the Millennium. Isaiah 11:6-9

are seven days of creation; six days where God worked and the seventh day He rested; so is there seven thousand years in all of Man's time on earth. He will have six thousand years to show his love for God and the seventh one thousand year period (Millennium), Jesus will govern as a time of peace. This is not a new idea with me. Some of the early church fathers believed in such a plan. Tim LaHaye comments:

“Some in the early church taught that since there were six literal days of creation after which God rested, so there would be six one- thousand year periods of time given to man upon the earth, after which he would rest for a thousand years of peace.

“This view was revived somewhat during the nineteenth century but has not been given wide acceptance, probably because modern science teaches that there are millions of years of human history. It would not be surprising if this ancient theory were revived as we approach the year 2,000, which will then total six thousand years of Biblical history.

“This theory may become appealing in that it would parallel the many signs of the end of the age rapidly approaching -- signs that are so obvious to the careful student of prophecy.”³

It would seem that Mr. LaHaye views this theory as a valid hypothesis. There are others. Carl Amerding and W.W. Gasque, in their book on prophecy, suggest the following:

“Those who regard millennialism as an alien import into the Christian faith have been much embarrassed by its entry and widespread acceptance in the church during its earliest history. "S.D.F. Salmond, for example, who considers millennial conceptions totally foreign to

Christ's teachings, has to admit that 'the dogma of a Millennium ... took possession of Christian thought at so early a date and with so strong a grasp that it has sometimes been reckoned an integral part of the primitive Christian faith.'³”

“Papias (ca. A.D. 60-130), who had personal contact with those taught by Christ and His apostles and who may well have been a disciple of John, asserted that 'the Lord used to teach concerning those (end) times' that 'there will be a period of a thousand years after the resurrection of the dead, and the kingdom of Christ will be set up in material form on this very earth.'⁴

“Though Papias fleshes out his reference to the millennium with details from the apocryphal writing called the Apocalypse of Baruch, his account is a weighty testimony to early christian beliefs concerning eschatology.”

“The author of the so-called Epistle of Barnabus (written no later than A.D.138) was a millennialist. The six days of creation are interpreted by him as representing a period of six thousand years, because a thousand years are as one day in the sight of God (Ps.90:4).

“In six 'days' (six thousand years), everything will be completed, after which the present evil age will be destroyed and the Son of God will come again and judge the ungodly and change the sun, moon, and stars, and will truly rest on the seventh day. "This will lead to the dawning of the sabbath of the millennial kingdom.”⁴

Apparently, the millennial idea is consistent with some knowledgeable people's opinion. I have brought it up again because it is consistent with

3. "Revelation", p.287

4. "Dreams, Visions and Oracles", p.177

my perception of the scriptures.

Every scholar I know of, who accepts the idea of a literal 1,000 year reign of Jesus Christ, also agrees that it is characterized by peace and rest. Now let's take a look at what other periods of rest are scriptural, and how they might relate to the millennial idea. Consider the sabbath day.

God created the heavens and the earth in six days, and on the seventh day He rested from all His work.

Genesis 1:31-2:3 - "Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made."

Exodus 31:13,17 - "But as for you, speak to the sons of Israel, saying, 'You shall surely observe My sabbaths; for this is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifies you. 'It is a sign between Me and the sons of Israel forever, for in six days the Lord made heaven and earth, but on the seventh day He ceased from labor, and was refreshed.'"

Leviticus 23:3 - "For six days work may be done; but on the seventh day there is a sabbath of complete rest, a holy convocation."

Leviticus 25:3 - "Six years you shall sow your field, and six years you shall prune your vineyard and gather in its crop, but during the seventh year the land shall have a sabbath rest, a sabbath to the Lord; you shall not sow your field nor prune your vineyard."

We can make two observations from these scriptures: When considering a time period of seven equal parts; one out of seven, the last of the series, is a rest period. And God has said that these rest periods are important to Him. The following verse suggests how important.

Colossians 2:16-17 - "Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a sabbath day-- things

which are a mere shadow of what is to come; but the substance belongs to Christ."

I see in these verses the idea that the law concerning food, drink, festivals and sabbath days are "types" of events related to Christ. This concept is confirmed in Hebrews 9:8-10. In what way could the sabbath day be related to future events? Could the sabbath day of rest relate to the millennium rest?

Now let's look at a scripture that connects the idea of a day of time to 1,000 years of time.

II Peter 3:1-9 (outline)

Vs 1 Peter's response: a reminder (ref. II Peter 1:15-16).

Vs 2 Remember the prophecy and commands of Jesus.

Vs 3-4 Mockers will say: Where is the promise of His coming? Nothing has changed since creation.

Vs 5-7 Mockers don't realize God has a plan; first creation, then judgments by water and fire.

Vs 8 Discern the Lord's hint about time: "one day is as a thousand years and a thousand years as a day".

Vs 9 God is not slow but patient. He wishes everyone to come to Him.

I view the creation as part of the context of II Peter 3:1-9. If there is a connection, in God's view, between a day and a thousand years, then it is probable that the 1,000 year Millennium rest period relates to the rest day of creation. Could God make the connection between a day and a thousand years; *and*, suggest that the last period of time in a series of seven is a rest period; *and*, say that a 1,000 year period of rest is coming after some 6,000 years of Biblical history; *and*, Him have a perfect plan where everything has design and significance, and then God *not* make the context of the Millennium a prior six-thousand year period? No. If there were no such connection, then it could be shown that God is imperfect. Why? Because it should fit. Every other "rest" period in the Bible has a context of six other periods. Keeping the Sabbath is the fourth of the ten commandments; that makes it important to God.⁵ It would be inconsistent for

God to specify a rest period without it being a sabbath. Remember, in God's car, there are no extra or missing parts. There is no other probable context for the Millennium. But since we know God *is* perfect and His plans *are* perfect; therefore, 1,000 years of rest must be preceded by 6,000 years of man's history. *And that is the way biblical history has happened.* Reality bears witness to the truth.

Creation Days Parallel Millennial Years

In this next section, I would like to point out another new observation which confirms that "a day is as a thousand years and a thousand years as a day"⁶.

The highlights of each creation day of Genesis Chapter One relates to the highlights of each one thousand year period of Bible history.

Each creation day is described in literal language. When you read the words they tell of God's creative activities. However, if you read the same words and observe that they also have figurative meaning, the same words provide additional prophetic information.

The creation day descriptions, taken figuratively, relate to the highlights of the corresponding 1000 year period of Biblical history. The most obvious match is the Millennium rest period and the creation rest day, which we just talked about. (See Creation Day Seven.)

Why is this important? It would seem to suggest the creation days are a type of the 7,000 years of man. This kind of intricate, complex weaving of history sets the Bible apart as the perfect Word of God. A match would offer meaning to II Peter 3:8, "One day is as a thousand years and a thousand years is as a day" theory. The correlation would demonstrate design and significance in God's plans for man. With the other evidence presented, it certainly would imply God has a specific timeplan. I offer this series of observations for your consideration. Please follow along on the tables as I explain.

Day One will be the easiest to see the creation-description / period-highlight connec-

tion. Immediately, we can see in Genesis 1:1 how the first statement about creation relates to the first action of the period; the act of creating. We easily see this connection because the language is literal. But from here on, the description language relates only figuratively. So we have to translate from literal to figurative language, *then* relate description to highlight.

The "earth is formless and void". Something which has no form has no definition. So what next act of God relates to no definition? After creation, God tells of Adam and Eve. They have no definition of what good and evil mean! Why? Because before the fall, no evil existed. No contrast, no perspective. In this case, there was no definition of evil as opposed to good until sin (Adam and Eve's action independent of God). Therefore, in a sense, man's perspective of good and evil had not been formed yet. Thus we have a connection, a formless good / evil frame of reference. I have already talked about this frame of reference in Chapter Two.

Darkness "prevails over the face of the deep". Does this make figurative sense? I think so. Darkness, figuratively, means the deceptiveness of sin.⁷ With that in mind, and considering how Satan deceived man into eating, the result separated man from God. So, Satan won. Darkness, represented by the Devil, prevailed, or successfully separated man from God. Thus darkness prevailed as the description suggests.

God creates light. In a similar way, light represents knowledge of truth. No man until Enmesh sought God and His truth⁸. Thus God creating light relates to men seeking truth (light) in this period of history.

As throughout history, God's next creative act is to separate light and darkness. How does that description appear in Bible history? An incident made to order. Enoch was taken to Heaven.

Enoch was a Godly man; a person of light so to speak. When he was taken, he was separated from the people of darkness (ungodly ones). Do you see the connection?

Creation Day Two. God making an expanse (In Hebrew: "raqia") relates to a cloud

5. Exodus 20:8-11

6. II Peter 3:8

7. Proverbs 4:19

8. Genesis 4:26

Creation Day One

Creation to the rapture of Enoch (Year 1 to 1000)

CREATION DESCRIPTION	PERIOD HIGHLIGHTS
<p>God creates the heavens and Earth Genesis 1:1</p>	<p>Creation.</p>
<p>Earth is formless and void. Genesis 1:2 (no boundaries which offer definition to the Earth).</p>	<p>Adam and Eve have no good / evil frame of reference; they know good but not evil. Genesis 2:17; 3:5</p>
<p>Darkness prevails over the face of the deep. Genesis 1:2 (darkness = deceptiveness of sin - Proverbs 4:19)</p>	<p>Fall of Man - Satan causes man to separate himself from God; the deception prevails (<i>succeeds</i>). Genesis 3:8</p>
<p>God creates light. Genesis 1:3 (light = knowledge of truth - II Corinthians 4:4)</p>	<p>At Enosh, year 235, men seek God (<i>His person and truth</i>). Genesis 4:26</p>
<p>Separates light from darkness. Genesis 1:4</p>	<p>Enoch (<i>person of light</i>) carried to Heaven. Evil generation left behind. Genesis 5:24</p>

cover over the Earth. We know their were clouds because later it rained for forty days and nights. And, of course, we need clouds to get rain. As I explain in the Creation Day Two table, God making an expanse relates to “thinning out”. Vapor, of which clouds are made, is a “thin” form of water.

“Raqia” also implies great expanses of space. Where there were great masses of clouds before the flood, there were great expanses of blue sky after the flood. And, this matches what we see now.

God “separates the waters from the waters”. “Waters” or “seas” is a figurative name for the nations of the world other than Israel. The Hebrew word “yam” used in Genesis 1:10 denotes the same word as used in Daniel 7:2,3 which figuratively means nations. See also Isaiah 57:20; Amos 8:12; Ezekiel 26:16 (per Unger’s Bible Dictio-

nary). Conveniently enough, right here in Bible history lies the story of the tower of Babel. You will remember that here God confused the languages and scattered the people. So I see separating waters from waters similar to scattering nations from nations. The difference is figurative language.

On Creation Day Three, God separated the waters from the earth. Remember, “waters” relate to nations other than Israel, and “earth” relates to Israel. With that in mind, we would expect Israel to be separated from other nations ... if the figurative story holds true. The next historical act is God circumcising Abram who is the father of the Jewish nation. The connections are becoming predictable.

God names the dry land earth. Not long after Abraham comes Isaac. Isaac fathers

Creation Day Two

Rapture of Enoch to Death of Peleg (Year 1001 to 2000)

CREATION DESCRIPTION	PERIOD HIGHLIGHTS
<p>God makes an expanse. Genesis 1:6</p> <p>Hebrew: "raqia" (1) Implies expansion by beating flat; thinning it out. Exodus 39:3</p> <p>(2) Implies great expanses of space. Genesis 1:20</p> <p>God separates the waters from the waters. Genesis 1:6</p> <p>"waters", in figurative language, = nations of the world.</p>	<p>Clouds cover the Earth.</p> <p>Vapor is a thin form of water. Psalms 18:11</p> <p>Rains 40 days and nights; cloud cover gone. Psalms 104:2-7</p> <p>God confuses languages and scatters peo- ple over the whole Earth. Genesis 11:1-9</p>

Creation Day Three

Death of Peleg to Death of Saul (Year 2001 - 3000)

CREATION DESCRIPTION	PERIOD HIGHLIGHTS
<p>God separates the waters from the earth. Genesis 1:9</p> <p>God names dry land Earth. Genesis 1:10</p> <p>"earth" = figurative name for Israel.</p> <p>The earth is a place to walk</p> <p>God names the gathering of waters seas. Genesis 1:10</p> <p>God makes vegetation, plants and trees. Genesis 1:11-12</p>	<p>Circumcision of Abram; God's chosen people. Genesis 17:11 Romans 4:11</p> <p>Nation of Israel is born from Abraham. Genesis 12:1-3 Genesis 17:1-11</p> <p>The Mosaic Law - a Godly standard by which all the world could "walk".</p> <p>Gentile nations develop their own names and heritage.</p> <p>The nations naturally develop throughout the world.</p>

Creation Day Four

Death of Saul to Resurrection of Jesus (Year 3001 to 4000)

CREATION DESCRIPTION	PERIOD HIGHLIGHTS
<p>God creates the greater light. Genesis 1:16</p> <p>Sun = Jesus. See John 1:4-9 John 3:19-21 Malachi 4:2</p> <p>Greater light governs the day. (darkness goes away whenever confronted by light)</p> <p>God creates a lesser light; the moon.</p> <p>The lesser light governs the night.</p> <p>God creates the stars. (reflected lights)</p> <p>To separate light and darkness</p>	<p>"... a child will be born to us, a son will be given" Isaiah 9:6</p> <p>People who walk in darkness will see a great light. Isaiah 9:2</p> <p>Jesus brings truth to His people which dispels deception.</p> <p>David is a great king but a lesser king than Jesus. Isaiah 9:7</p> <p>King David governs the Jews. He is their greatest king.</p> <p>Prophets are the "reflection" of their God.</p> <p>God separates people into those saved and those lost in darkness.</p>

Jacob, whom God renames Israel. The nation of Israel is born. Thus naming dry land earth is like naming Jacob, Israel.

The comparisons could get boring if it weren't so perfect. This is God at His best! No man could make the story of creation match historical highlights. What genius!

God names the gathering of the waters, seas. This is the period where nations are born all over the world; including ones which harass Israel to this day. Naming waters (gentile nations) seas, relates to gentile nations forming with their own name and heritage.

Next, God makes the vegetation, plants and trees after their own kind. So the world develops. This is straight-forward figurative translation. But Creation Day Four translates harder.

The figurative translation requires a broader interpretation. This is the period from the death of King Saul to the resurrection of Jesus. The entire *creation day description* relates to Jesus in one way or another. And the *historical period* relates to

Jesus in one way or another. The historical period starts with King David, a type of Christ, and ends with the first coming of Jesus, who is called Christ (Messiah).

On Creation Day Four, God creates a greater light; the Sun. Figuratively speaking, Jesus is the sun. John 1:6-9 and 3:19-21 suggest that Jesus is the light of the world. The light, spoken of here, is the truth which causes men to know God. In the figurative, Jesus is the source of "light" (truth) just like the Sun is the source of light which takes away darkness. Therefore, in the sense of sources of light, the Sun relates to Jesus.

During this historical period, many messianic prophecies were given to Israel. Most speak of messiah as king, and a few speak of Messiah as a suffering servant. Ever since, Israel looks for a King like David. Our savior was a suffering servant but has risen as ruler. We see King David as a "type" of Christ's kingship. When God says He created a greater light it refers to King David as a representation of Christ's ruling role. During this 1000 years the concept of mes-

Creation Day Five

Resurrection of Jesus to Otto I of the Holy Roman Empire (Year 4001 to 5000)

CREATION DESCRIPTION	PERIOD HIGHLIGHTS
<p>God creates birds to fly. Genesis 1:20</p> <p style="text-align: center;">(Flying = Holy Spirits leading.)</p> <p>God creates sea monsters. (sea = nations)</p> <p>God fills the seas with creatures.</p>	<p>Apostolic churches established in the first century A.D.</p> <p style="text-align: center;">Holy Spirit came upon Jesus like a dove. John 1:32-34</p> <p>Great Satanic religions develop.</p> <p style="text-align: center;">Catholic Church begins circa 312 a.d.</p> <p style="text-align: center;">Mohammad starts Islam circa 600 a.d.</p> <p>Civilization has its greatest expansion with every kind of religion and philosophy.</p>

siah developed. It started with David and ended with Jesus, who is called Christ.

The greater light shall govern the day. Jesus brings the truth of God (light) to His people. This truth will govern His people. That means His people will live by God's Word. Israel did then, most of the time, and we (God's people) do now.

God creates a lesser light. In the beginning of this historical period, King David is on the scene. This was Israel's heyday. Israel ruled much of the world during David and Solomon's time. David is a light to Israel but certainly a lesser king, from God's view, than Jesus. And we can say that David as a "lesser light" was a ruler of Israel. Thus a lesser light governing the night could be David governing the Jewish nation (ones of darkened understanding) who never accepted Jesus as messiah.

God creates the stars. The stars, like the moon (lesser light), are reflected lights. The prophets could be thought of as small reflections of God. Their writings are small glimpses of God which offers truth (light). And this truth separates people of light from people of darkness. People of darkness

believe something other than truth. Let's sum up the fourth day action.

The period introduces Jesus as Messiah who is to come, and it ends with His first coming. Most Old Testament scripture is written during this period.

Creation Day Five descriptions relate easier to corresponding highlights. Here God creates birds to fly. flying, as opposed to walking or crawling, appears as a higher form. A bird who walks is awkward not living up to his potential. So it seems in the scripture. In the period following the resurrection, we see the Holy Spirits' greatest work in world evangelism. You will remember the dove, (a flying bird) a symbol of the Holy Spirit, touched Jesus at His baptism.⁹ Creating birds to fly suggests action by the Holy Spirit. And the apostolic period was the greatest action by the Holy Spirit. So the connection fits.

God creates sea monsters. Again, seas denote gentile peoples. How would God see a "monster" figuratively related to gentile peoples? How about organized religions?

9. Matt.3:15; Mark 1:9-10; Luke 3:21-22

Creation Day Seven

Second Coming of Jesus to Millennium end (Year 6001 to 7000)

CREATION DESCRIPTION	PERIOD HIGHLIGHTS
<p>God rested from all His labor. Genesis 2:1-3</p>	<p>Jesus reigns and proves God's way is "good, acceptable and perfect". Romans 12:2</p> <p>The whole creation rests and is at peace. Romans 8: 19-23</p> <p>The wolf will dwell with the lamb; the child lays down by the hole of the cobra; the calf and lion lay down together. Isaiah 11:6-9</p>

God creates man; and woman; His crowning achievement. This is good, very good. Man is the figurative symbol for men and women with God's nature and Spirit. This relates to the historical period of the Reformation. At this point in history, men again turn to God with personal relationship. They again worship in spirit and truth.

God's last act of creation is to give man charge to rule over the animal kingdom. But who should come along and usurp that right? You guessed it.; Satan. But only for a limited time. You have heard it said that Jesus is coming again, and you have heard right. He will come back to reclaim His rightful place. That is the main theme of this book. We are seeing how and why that will occur.

How Creation Day Seven relates to history is obvious. God rested from all His labor and the Millennium period of 1000 years is also a rest period.

Conclusion

One can see that God has an overall time-plan for man because His perfection dictates that everything He does have design and significance. That means if He has anything whatever to do with time, His dealing with it

will be without flaw and complete.

The observations and implications of scripture clearly show that God has involved Himself to a large extent in time related activities. And we conclude He must do so perfectly.

We looked at some direct scripture for a timeplan which confirms this concept. We have examined a context for the comparison between the creation days and the corresponding 1,000 year period. We saw in Chapter Three how Bible history is set in three different 2000 year periods plus a 1000 year Millennial rest. Between all of these it appears we have a timeplan which is consistent with all previous related accepted fundamental doctrines.

Now, if we assume this is God's time plan, it is relatively easy to observe our approximate place in time. Look over on Creation Day Six.

Nearly 2,000 years have gone by since Jesus was here; therefore we must be getting close to the Second coming. We see other writers and scholars who believe the end is near. This theory is consistent with all scripture and many opinions regarding time left before the Lords return. Thus, with confidence, we can believe the end is near.

In the next chapter, I will offer additional observations which estimate our place

in time a little closer.

