

ALL THINGS IN CHRIST

In all wisdom and prudence making known to us the mystery of His will according to His good pleasure which He purposed in Him the plan for the fullness of the times

**TO HEAD UP THE ALL THINGS IN THE CHRIST,
the things in the heavens and the things upon the earth, in Him...**

(Ephesians 1:8b-10)

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Six Days and then the Seventh

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The History of the Heavens and the Earth

In the book of Genesis, the book of beginnings, it is recorded that God took this earth, which was in ruin and chaos and restored it in six days. The Spirit of God hovered over the raging waters and breathed life into something that was in ruin and darkness. God spoke light into the earth and began a work of restoration.

On the sixth day, He formed man, Adam, from the soil of the earth; He commanded man to have dominion over the earth. Man was created in the image and likeness of God to rule over God's earth under God's sovereignty (Genesis 1:26). When He finished the work of restoring this earth and creating man, God declared that it was **very good** (Genesis 1:31). God was very pleased, and He rested on the seventh day.

(1) Thus the heavens and the earth, and all the host of them, were finished. (2) And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. (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. (4) This is the history of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens. (Genesis 2:1-4 NKJ)

This is the history of the heavens and the earth. God set the principle of restoration in the very beginning when He restored the earth the first time. This established the pattern for the entire history of the earth, from the beginning to the end of its restoration. God restored a ruined earth in six days. On the seventh day, God rested. He set apart the seventh day and blessed it.

Thus, in God's original restoration of this earth, as best we know it, we discover His unchanging principle in the history of this earth, both then and now. He restores in six days and He rests on the seventh. As further proof, time is based on seven days. This is no coincidence.

This pattern is reinforced over and over again in Scripture through several types.

Man's Day

To me it is for a very little thing that by you I may be judged, or by man's day, but not even myself do I judge. (1 Corinthians 4:3 YLT)

Since the fall of Adam, we have been living in what could be called Man's Day. God gave man six days or 6,000 years to have dominion over the earth and to be fruitful. However, as mankind's history has proven, we have not done such a good job of ruling over one another or God's creation.

Man's Day is not an accident; it is in the perfect will of God who works all things after the counsel [plan] of His will (Ephesians 1:11). Before He created man, God purposed that man would fail and be given 6,000 years or six days to attempt to rule on earth under the weakness of sin.

Personally, I believe this explains why the serpent of old was allowed in the garden and why God Himself planted the tree of the knowledge of good and evil in the midst of the garden. It surely appeared to be a formula for failure. God intended for Adam to take of the fruit of the tree, so that there would be a need for a second Man, the last Adam, to bring in the seventh day. Only God's Son can bring creation into rest. Consequently...

Through one man sin entered into the world, and through sin death, and thus death passed through into all mankind, on which all sinned. (Romans 5:12 CV)

In Adam [first Adam], **all are dying, thus also, in Christ** [last Adam], **shall all be vivified** [made alive]. (1 Corinthians 15:22 CV)

Death entered into the picture, and God established one unchangeable principle: death must precede life, or life comes out of death!

When Adam sinned and lost the glory of God (Adam became naked) to rule over the earth, he could not have dominion as God had intended. He was sent forth from the garden to till the land.

A good example of this loss of power to rule is given to us through the animals. Adam named every animal that God brought before him. There was no fear on the part of the animals or of Adam. They were at peace together because they had been given to Adam to rule over. After death entered into Adam and his race, this all changed with Noah and the flood. When he came out of the ark, Noah was given every moving thing as food, but the Lord put fear of man into every moving thing (Genesis 9:2). Man was no longer at peace with his world. He could no longer command or rule because he was not in dominion. Instead, he had to till the land and hunt for his food. Consider how the animals of the wild respond to man today; except for some domesticated animals, the creatures in the wild (the bush) do not obey man, but at best, they act fearful toward man, and at worst, they would just as soon devour man.

All man can do is try to subdue according to his own strength and knowledge (of good and evil) in a world that he has been disqualified from subduing. Since the flood, all that man can do is **"be fruitful and multiply, and fill the earth"** (Genesis 9:1). Man cannot *effectively* **"rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth"** (Genesis 1:26 NASB). Man tries to rule but overall it is failure.

With Adam's transgression, death took hold and the entire human race began its decline into ruin. Since man was created to have dominion over the earth, the earth also went into corruption. Paul describes it as *the bondage of corruption or slavery to corruption*. In fact, **creation was subjected to futility, not willingly, 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** (Romans 8:20-21 NASB). The whole creation groans in travail, waiting for the day that the sons of God are revealed and brought into glory. What a day that will be!

Thank God; He did not destroy man and start over with a new created being. Oh, there were times that God wanted to start over, particularly in the days of Noah.

(6) And the LORD was sorry that He had made man on the earth, and He was grieved in His heart.(7) And the LORD said, "I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them." (Genesis 6:6-7 NASB)

Noah found grace in the eyes of the Lord, and mankind was not completely blotted out, for eight people were saved during the time of judgment of the earth through the flood.

Eight is the number of a **new birth, a new creation, a new beginning**.

God made a promise: **Never again shall the water become a flood to destroy all flesh** (Genesis 9:15). God used the water first to judge the pre-Adamic world (disruption) and then man. The final judgment of the devil, mankind, and the earth and the heavens associated with this earth will be by fire (2 Peter 3:10-13; Revelation 20:10, 14, 15; 21:1), which, most likely, refers to the **fiery law of God** (Deuteronomy 4:24, 36; 33:2; Psalm 29:2; Jeremiah 23:29; Daniel 7:9-10).

One Day is as a Thousand Years

God's plan *cannot* and *will not* fail. Following Adam's fall, God began a new work of restoration centered on man and brought about through *the Man*, the Son of God, the last Adam. God's plan of restoration is based on His principle of six days followed by a seventh day, that is, six days of work and a seventh day of rest. However, God's day is not a 24-hour day; a day is a thousand years.

But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day. (2 Peter 3:8 NASB)

For a thousand years in Your sight are like yesterday when it passes by, or as a watch in the night. (Psalm 90:4 NASB)

In the very beginning, God left another proof of the day-principle. When Adam was commanded not to eat of the tree of the knowledge of good and evil, he was told, **for in the day you eat from it, to die shall you be dying** (Genesis 2:17 CV). When Adam ate of the tree, death took root and the process of physical death began. In addition, his spiritual communion

with God was changed, and he was no longer clothed in the glory of God. He became naked. No man since Adam except *the Man*, Jesus, has ever walked in uninterrupted glory. But a fact that we must not overlook is that Methuselah lived 969 years (Genesis 5:27); the most years that any man has ever lived on the earth. Man has never lived a full day, a full 1,000-year day. If Adam had not sinned, man would have come into uninterrupted glory in the full day. However, **all have sinned and fall short of the glory of God** (Romans 3:23).

Praise God; there is a day coming when a glorified people will live the full 1,000-year day during the millennial reign of Christ. This day is the Eon (Age) of the Kingdom and Glory—the seventh day.

The Fourth Commandment and the Jubilee

The seventh day is of such importance that when the Lord gave the Ten Commandments to Moses, the fourth one specifically calls to remembrance the history of the heavens and the earth and the sabbatical rest of the seventh day. It seems clear that the Lord wants to ensure that we do not lose sight of the purpose of the eons and, in particular, the seventh day in which righteousness and justice will begin to rule.

(9) "Remember the sabbath day, to keep it holy. Six days you shall labor and do all your work, (10) but the seventh day is a sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. (11) For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy." (Exodus 20:9-11 NASB)

Thus, the command to honor the sabbath was more than setting aside a day each week; it was a reminder of the greater sabbath to come, even a celebration of the Lord's millennial rest for man and the earth. However, there is more to the seventh day, for the Lord also instituted the *jubilee*, based on seven times seven or 49 years, which leads to the 50th year of *jubilee*.

(10) "You shall sow your land for six years and gather in its yield, (11) but on the seventh year you shall let it rest and lie fallow, so that the needy of your people may eat; and whatever they leave the beast of the field may eat. You are to do the same with your vineyard and your olive grove." (Exodus 23:10-11 NASB)

(2) "Speak to the sons of Israel and say to them, 'When you come into the land which I shall give you, then the land shall have a sabbath to the LORD. (3) Six years you shall sow your field, and six years you shall prune your vineyard and gather in its crop, (4) but during the seventh year the land shall have a sabbath rest, a sabbath to the LORD; ... (8) You are also to count off seven sabbaths of years for yourself, seven times seven years, so that you have the time of the seven sabbaths of years, namely, forty-nine years. ... (10) You shall thus consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and each of you shall return to his own property, and each of you shall return to his family. (11) You shall have the fiftieth year as a jubilee; you shall not sow,

nor reap its aftergrowth, nor gather in from its untrimmed vines. (12) For it is a jubilee; it shall be holy to you." (Leviticus 25:2-13 NASB)

The jubilee points to the consummation of the eons [ages] and the fulfillment of God's purpose. In fact, a grand jubilee will come that will consummate **God's Day** (2 Peter 3:12; **day of God**). However, what we need to see at this point is the significance of the number *seven* in reference to the seventh day that is nearly upon us.

The Seventh Day—the Reign of Christ

A seventh day is coming, the millennial Kingdom Age, when Christ will take the scepter of the Kingdom of the Heavens and sit upon the throne of this earth. About 2,000 years ago or 4,000 years from the time of Adam, God sent His Son to this earth; He took on the form of man and died for the sin of the world to redeem and reconcile man back to God. **Through Him, God reconciled all to Himself, having made peace through the blood of His cross; through Him, whether things on earth or things in heaven** (Colossians 1:20 NASB).

At Calvary, God's Son conquered all powers and principalities, including death, and He is inheritor of the nations and possessor of the earth. He is God's King.

(6) "But as for me, I have installed My King upon Zion, My holy mountain. (7) I will surely tell of the decree of the LORD: He said to me, 'Thou art My Son, today I have begotten Thee. (8) Ask of me, and I will surely give the nations as Thine inheritance, and the {very} ends of the earth as Thy possession.'" (Psalm 2:6-8 NASB)

The seventh day or the last 1,000 years of world history for our present earth will occur with the resurrection and transfiguration of the conquering sons of God who will be conformed to the image of the Son of God and will reign with Him and rule over the nations for a thousand years. This glorious event is the millennial reign of Christ, the **Lord's Day** (2 Peter 3:10; **day of the Lord**).

The writer of Hebrews reminds us that He has spoken in a certain place of the seventh day in this way: **"And God rested on the seventh day from all His works"** (Hebrews 4:4 NASB). There is a seventh day coming, for there remains a rest for the people of God (Hebrews 4:9). God's word is true, and it shall come to pass whether man knows it or not, even if some of His people believe it or not.

Again, God has given us His unchangeable principles through Scripture, as seen through the establishment of the sabbath and the Ten Commandments given through Moses to the sons of Israel. It was given as **a sign**; a sign of a future glorious age.

"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.'" (Exodus 31:13 NASB)

"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." (Exodus 31:17 NASB)

The sabbath that was set as a sign between God and the sons of Israel is a type of what is to come for all the earth and its nations. God has set a continual reminder that a day of rest is coming. God was refreshed on the seventh day, and He will be refreshed again when His Son ushers in the seventh day.

It is interesting that the Lord Jesus said, **"Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill"** (Matthew 5:17). He is the fulfillment of all the Law, including the Commandments. When He is glorified in His immortal saints, He will end the sixth day and bring in the seventh day. He will fulfill all the days determined by the Father.

The Cloud Covered it Six Days, and on the Seventh Day

In Scripture, we discover that the type of the coming seventh day was revealed when Moses went up on the mountain, which refers to a kingdom, to meet the Lord and after six days God's glory appeared. The antitype is found in the account of the Lord Jesus going up on a mountain and being transfigured in the presence of Moses, Elijah, and three disciples. The antitype reveals that after six days the Lord of glory Himself will appear in His Kingdom and Glory.

Moses was commanded to go up to the mountain and the Lord called out to him on the seventh day.

(15) Then Moses went up into the mountain, and a cloud covered the mountain. (16) Now the glory of the LORD rested on Mount Sinai, and the cloud covered it six days. And on the seventh day He called to Moses out of the midst of the cloud. (17) The sight of the glory of the LORD was like a consuming fire on the top of the mountain in the eyes of the children of Israel. (Exodus 24:15-17 NKJ)

After six days, *on the seventh day*, the glory of the Lord appeared to Moses, and he received instruction for Israel to be a kingdom of priests unto God. The blood of the lamb had been applied; they were delivered from Egypt and were on the brink of becoming God's chosen nation on earth to lead all the other nations (Deuteronomy 28:1, 13).

In other words, ***the Kingdom of the Heavens*** was to be manifested on earth through Israel. However, as with Adam, the ancient nation of Israel failed in their calling, never reaching the full heights that God commanded through Moses. In some respects, Solomon's kingdom reached great heights, but it only last forty years and then fell and was split apart, never to be reunited.

Moses is a type of Christ, the Deliverer. Moses brought Israel out of bondage in Egypt (world, death). As the antitype, Christ will deliver mankind out of bondage to the world system and death.

After Six Days

Matthew's gospel reveals the antitype of the Kingdom and Glory when it comes in the seventh day. When He walked this earth, the Lord Jesus took three of His disciples up on a high mountain and appeared to them as the Son of Man coming in glory and in His Kingdom.

(6:28) "Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom." (7:1) Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; (2) and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light." (Matthew 16:28; 17:1-2 NKJ)

After six days, *on the seventh day*, what did the disciples see?

Since, in type, glory appeared on the seventh day, in antitype, we can assume that Christ was transfigured on the mountain on the seventh day as well, even though the account does not specifically reference it as such. It follows that after the sixth day was the seventh day.

They saw the King standing, transfigured in glory. They saw the Son of Man coming in glory on the seventh day. God's voice boomed out: **"This is My Son!"** God's Son is coming to take the scepter of His Kingdom of Glory. When He comes, Christ will be like a consuming fire, just like when the glory of the Lord appeared as a consuming fire on the mountain with Moses. Christ will judge His people and the nations. All that is not of His life, which has not borne fruit for His Kingdom, will be consumed in the judgment of God's fiery law (but not a judgment of torture!).

Luke records the days differently from Matthew, which could lead one to discount the seventh day, but Scripture never contradicts itself. Instead, it presents a fuller picture of the truth. Luke records that **"some eight days after these sayings"** (Luke 9:28).

The key to understanding the difference in the six days verses the eight days is the time period to which each writer referred. Luke counted his days from the time of "these sayings," which started in Luke 9:18. Matthew counted his days starting at the end of these sayings. In other words, Jesus taught His disciples over a two-day period (Matthew 16:13-28; Luke 9:18-27). Matthew simply counted his days following these sayings, and Luke counted his days at the beginning of these sayings.

Three is a very important number; in the prophetic Scriptures, relative to the coming of the Lord, the third day and the seventh day are one and the same. Thus, if we take Luke's account of two days for the sayings and consider what these sayings actually reveal, we will see that they all referred to Christ going to the cross, building His ecclesia, and finally coming as the Son of Man in the glory of His Father, ushering in the Renascence or the seventh day.

Prophetically speaking, God has set aside two days or 2,000 years from the *cross* to *glory*. Using Luke's account of the days, we arrive at the same conclusion as Matthew—after two days, on the third day, the Kingdom comes.

This is the history of the heavens and the earth. Seven thousand years will complete the history of the second heavens and the second earth. Following these days, a new, glorious eighth day begins. It is **God's day** when all is made new.

2,000 Cubits, perhaps 2,000 Years

Consider the dimensions of Moses' tabernacle. The Holy Place was 2,000 cubits, and the Most Holy Place was 1,000 cubits. Perhaps cubits refer to years. The 2,000 cubits refer to the 2,000 years since Pentecost during which the Body of Christ has been called out of the world and drawn near to the presence of the Lord with an earnest (pledge, promise, guarantee) of the Spirit (2 Corinthians 5:5; Ephesians 1:14). The 1,000 cubits refer to the 1,000-year reign of Christ, when the same ones see Jesus (the **Most Holy Place**), and receive glorified bodies and the full anointing of the spirit, as typified in the **Feast of the Tabernacles** (John 7:37-39).

Another indication of 2,000 years is given through the account of Joshua taking the sons of Israel into the land of promise after their long wilderness journey.

(2) At the end of three days the officers went through the midst of the camp; (3) and they commanded the people, saying, "When you see the ark of the covenant of the LORD your God with the Levitical priests carrying it, then you shall set out from your place and go after it.(4) However, there shall be between you and it a distance of about 2,000 cubits by measure. Do not come near it, that you may know the way by which you shall go, for you have not passed this way before." (Joshua 3:2-4 NASB)

In other words, there is a distance of 2 days (1,000-year days) or 2,000 years before the Lord's people will enter into the celestial land, which refers to receiving the inheritance of glorified, immortal bodies in the likeness of the Savior, the Lord Jesus Christ (Philippians 3:20-21). This is the time during which God is taking from among the nations a people for His name (Acts 15:14 NASB). It truly has been a long journey through the wilderness for God's people. May it come to an end soon for those who have the faith to receive new bodies; all to the glory of God!

Seventh Month, Seventh Day

We are given another glimpse of the seventh day as revealed through the Lord's appointed times given through Moses to the sons of Israel (Leviticus 23:1-2). It is noteworthy that, before the times were given, the sons of Israel were reminded of the six days followed by a sabbath rest or the seventh day.

(3) 'For six days work may be done, but on the seventh day there is a sabbath of complete rest, a holy convocation. You shall not do any work; it is a sabbath to the LORD in all your dwellings. (4) These are the appointed times of the LORD, holy convocations which you shall proclaim at the times appointed for them.' (Leviticus 23:3-4 NASB)

Spiritually speaking, the Lord reminds all His people that true rest can be found *only* in Him. The seventh day truly represents that Christ is our rest. **"Come to Me, all who are weary and heavy-laden, and I will give you rest"** (Matthew 11:28 NASB). Today, we are often wearied by

wandering in the wilderness as we wait for the promise of glorified and immortal bodies in the image of the Son of God. But the good news is that the seventh day is coming; it is the day of rest in the Lord.

For He has said somewhere concerning the seventh day: "AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS" ... (Hebrews 4:4 NASB)

It seems clear that the Lord stresses over and over again that He has set six days or 6,000 years for man and a seventh day, a 1,000-year day, for the Lord and for His creation. We are given glimpses of the Lord's heart through the words spoken through Moses to the sons of Israel.

They were given seven appointed times, holy convocations which they were to proclaim at the times appointed for them. The appointed times were **the Lord's Passover, the Feast of Unleavened Bread, the Wave of the Sheaf Offering, the New Grain Offering** (Leavened Bread, Pentecost), **the Blowing of Trumpets, the Day of Atonement** and **the Feast of the Booths or Tabernacles**. Also, Israel was called to celebrate three feasts to the Lord that correspond to the seven holy convocations: **the Feast of Unleavened Bread, the Feast of the Harvest of the Firstfruits, and the Feast of the Ingathering** (Exodus 23:14-17).

Now, the fifth appointed time by the Lord was the blowing of trumpets.

(23) Again the LORD spoke to Moses, saying, (24) "Speak to the sons of Israel, saying, 'In the seventh month on the first of the month you shall have a rest, a reminder by blowing of trumpets, a holy convocation. (25) You shall not do any laborious work, but you shall present an offering by fire to the LORD.'" (Leviticus 23:23-25 NASB)

On the first of the seventh month, which according to the Jewish calendar is the month of Tishri (September-October on our calendar), the Israelites were to blow trumpets, not only to announce the beginning of a new month but to prepare the people for the Day of Atonement, which occurred ten days later. However, the blowing of trumpets also signified the beginning of the last of the Lord's dealings with His people for the year that ended with the Feast of the Tabernacles, which commenced on the fifteenth day of the month of Tishri.

Notice that this was to be done in the seventh month, which given the meaning of the number *seven*, indicates the timing of God's dealings with His people. Perhaps seven months prophetically speaks of seven days of 1,000-year days. This would indicate that the blowing of trumpets commences the seventh day, that is, the millennial Kingdom of Christ.

In ancient times, trumpets were blown to assemble the people to worship, to order the people to break camp to move out and to give alarm in preparation for battle. The best example of trumpets used in warfare is the history of Joshua and the sons of Israel as they marched once around Jericho on each of six days as trumpets were blown, and then on the seventh day, they marched around seven times, again with the trumpets blowing. At the end of the seventh march, they all shouted and the walls of Jericho fell, and they seized the city (Joshua 6). Prophetically, this speaks of the day when Babylon falls, and the kingdom of the world becomes

the Kingdom of Christ, for this occurs with the blowing of seven trumpets as well (Revelation 8:1-11.18).

Prophetically speaking, the blowing of trumpets announces not only the beginning of *the day of the Lord*, the seventh day of 1,000 years, but it also announces the first resurrection (Revelation 20:4-6; also see Matthew 22:29-32; Mark 9:10; Luke 20:34-38; Philippians 3:11; Hebrews 11:35) of the blessed and holy saints of God, the conquerors in Christ.

Paul tells us that the resurrection of the saints will occur with the trumpet of God (1 Thessalonians 4:16-17), even the last trumpet (1 Corinthians 15:51-57). The dead in Christ will be the first to rise from among the dead. This event will not only be a shock to the world but also to the ecclesia of God that are alive and remain on earth. This will lead to a time of repentance ten days later, which is the **Day of Atonement**. The entire ecclesia will repent for having been so spiritually weak and for so much failure and error. Then, fifteen days into the seventh day will come the **Tabernacles**, which is when all the conquering saints will be glorified as Christ is glorified. They will be snatched away to meet the Lord in air (not in heaven) and begin their ministry to the nations and among the celestials. Thus, we have six days for man's labor followed by the seventh day of rest.

Testimony of Others

Now, it is helpful to know that others have seen and held to this matter of six days followed by the seventh day of rest. It is instructive that Barnabas, who traveled with Paul, wrote an epistle in which he explained the 1,000-year day. Thus, we have an indication that the early Pentecostal ecclesia held to this view. Consider the following which has been extracted from several sources.

1. *Barnabas*, the companion of Paul in his travels. In the 13th chapter of the epistle ascribed to him, we find the following passage: "God made in six days the works of His hands and He finished them the seventh day; and He rested the seventh day and hallowed it. The meaning of it is this: that in six thousand years the Lord will bring all things to an end, for with Him one day is as a thousand years, as Himself testifieth; therefore in six days—that is in six thousand years shall all things be accomplished. And what is this He saith—He rested the seventh day? He meaneth this, that when His Son shall come and abolish the season of the wicked one, and shall judge the ungodly, and change sun, moon, and stars, then He shall gloriously rest on that seventh day."

Now, to what does this witness testify? a) That at the end of six thousand years from the creation of the world, the glorious or Millennial rest will begin. b) That to inaugurate this period, Christ will come. c) That the wicked will be in the ascendant, possessing the dominion till Christ does come. d) That at His coming He will judge the ungodly, dethrone evil, and give the dominion to the saints. e) That the seven thousandth year of the world will be the beginning of the Millennium of rest.

2. *Papias*, another witness, was a disciple of John, and the companion of Polycarp. His works have perished, but an extract from them, given by Eusebius, contains the following: "There will

be a certain thousand years after the resurrection of the dead when Christ will reign corporally [personally] upon the earth"; and he says, "that what he relates are the very words of the elders Andrew, Peter, Philip, Thomas, James, John, Matthew, Aristio, and John the Presbyter, as related by them to those of whom he constantly made the enquiry"; and he pledges himself to the "truth and fidelity of what he reports."

3. *Justin Martyr*, born ten years before the death of the apostle John, says, in a dialogue with Tyrpho, "I, and all that are orthodox Christians, are acquainted with the resurrection of the body, and the thousand years in Jerusalem—rebuilt, adorned, and enlarged, as the prophets Ezekiel, Isaiah, and others do declare. Moreover, John, one of the apostles of Christ, did prophesy that the faithful believers in Christ shall live a thousand years in Jerusalem, and after that, the general and everlasting resurrection and last judgment of all together."

4. *Irenaeus* was the disciple of Polycarp, the pupil of John. He wrote, among other things, five books upon the heresies of his time. Moshem says that his writings are "the most precious monuments of ancient erudition." He says: "In whatever number of days the world was created, in the same number of thousands of years it will come to its consummation. God on the sixth day finished His work and rested on the seventh. **This is a history of the past—and a prophecy of the future**—for the day of the Lord is as a thousand years. Irenaeus sealed his testimony with his blood, being beheaded under Severus, 202 AD.

5. *Cyprian* says, "In the divine arrangement of the world, seven days were first employed, and in them seven thousand years are included."

6. *Clement of Alexandria*, who wrote between 193 and 218 AD, says that both Greeks and Hebrews accounted the seventh day sacred because it pointed to the renovation of all things.

7. *Lactantius*, 310 AD, the "Christian Cicero," and reckoned one of the most learned of the fathers, says: "He [God] shall restore the just that have been from the beginning unto life, and He shall converse among men a thousand years, and rule them with a most righteous government."

8. *Gibbon*, the infidel historian, speaking of this doctrine of the Millennium says: "The ancient and popular doctrine of the Millennium was intimately connected with the second coming of Christ. As the works of the creation had been finished in six days, their duration in their present state, according to tradition, which was attributed to the prophet Elijah, was fixed to six thousand years. By the same analogy it was inferred that this long period of labor and contention would be succeeded by a joyful Sabbath of a thousand years, and that Christ, with the triumphant band of His saints and the elect who had escaped death or who had been miraculously revived, would reign upon the earth."

9. The celebrated *Chillingworth* says, "This doctrine was by the Church of the next age after the Apostles held to be true, and by none of that age opposed or condemned." And now let the reader note well, when and under what circumstances this Apostolic and primitive mode of receiving and interpreting Scripture began. During these centuries of persecution, this doctrine of the pre-millennial Advent of the Lord Jesus Christ had been the church's fondest hope. This

had lit up the darkness of the dungeon, fired the zeal of the martyrs, and blunted the edge of the persecutor's sword. The heathen persecutors recognized this at last, and said, "It is no use persecuting these men and putting them to death, for they say they shall rise again from the dead and live and reign with Him they call Christ, a thousand years upon the earth."

10. *Luther*. He believed that "The great purposes of God's mercy would reach their consummation at the end of six thousand years from the creation," and that the day of judgment was not much more than three hundred years removed from his time."

11. *Malanethon* affirmed that the "Mohametan Empire and the Papacy would be destroyed about the same time, not long before the first resurrection; that the world would endure six thousands in its present state, and then enter upon a Sabbatic Millennium of rest."

12. *Latimer* says, "The world was ordained to last six thousand years."

13. *The Rabbi Ketina*, as cited in Gemara, or gloss of their Talmud, says, "The world endures six thousand years, and one thousand it shall be laid waste (that is the enemies of God shall be destroyed), whereof it is said, 'the Lord alone shall be exalted in that day.'"

14. *The Jewish Cabbalists* taught the same. The first letter of the Hebrew Alphabet (Aleph) occurs six times in the first verse of the first chapter of Genesis; and as a *numeral* in Jewish arithmetic it stands for 1,000, which being six times repeated in the same verse, they regard as prophetic, or typical of the six thousand years of secular history as well as the six days of creation.

One might not totally agree with all their conclusions, but one cannot help but be impressed with the fact that some living nearest the Lord and His apostles believed that history is divided into six days (6,000 years) followed by a seventh day (1,000 years).

May it come soon! May He come soon!

Personal Testimony

To conclude, I want to share a personal testimony that explains why this subject means so much to me. What follows appears in other writings, so please forgive me if I seem redundant, but this is key to understanding the message that the Lord has put in my heart.

In the middle of the night of December 6, 1998, I had a vivid dream and a song on my heart, based on 1 John 3:1, which, contextually, speaks of sonship.

My wife and I were driving around a town, trying to get out of it. It seemed that every way we turned, there were roadblocks. As we worked our way out of town, we took a meal to an elderly sister whom we knew. Her name was Helen and she was 103 years of age. We eventually worked our way out of the town and inquired which way to go. Someone pointed to the left and told us we needed to get on a certain highway. I

looked down the road and there was a blue and red interstate sign with the number 61 on it. We headed for the sign, as if we were heading out of town, and the dream ended.

First, a little background is needed. On December 4, we made plane reservations for our fourth trip to Ghana; however, on the night of December 5, my wife and I both became unsettled about the trip, which led us to wonder if, perhaps, we had missed the Lord's will.

Immediately upon waking from the dream, I got out of bed and inquired of the Lord for its meaning. He specifically directed me to get a calendar and count out 61 workdays, excluding weekends and holidays. I counted them the first time and could not believe my eyes. I counted two more times to make sure that I had done it correctly. There it was as clear as could be—March 4, 1999, the date that we had already booked to fly to Ghana.

As great as this confirmation was, this was only part of the message of the dream.

Our assembly was divided into groups, and each group was responsible for caring for the needs of the brothers and sisters in the group, which included taking the Lord's Supper to those who were unable to leave their homes due to illness. As it turned out, in January 1999, it was our turn to serve Helen. This is an important point; we did not do this to fulfill the dream. It was simply our turn, and we were fulfilling our responsibility out of love. At the time, we did not even recall the dream. We took her "a meal," as I had dreamed. On February 16, 1999, she fell asleep in the loving arms of her Jesus. According to the dream, after the meal, we would be heading out of town and toward Highway 61, signifying our departure to Ghana.

But there is more, for before March 4th, I had to inform my boss that I was going on the trip and, afterward, I was resigning from my job. After inquiring of the Lord for ten years, I knew that it was time to come out of secular work. In many respects, I felt the Lord telling me that my job with this particular company was over. However, I still did not know what date to select for my official resignation. So, I met with my manager and explained the entire matter and even shared my personal testimony. He agreed to allow me to take a month off and told me to enjoy the trip and to see him when I returned; if I still wanted to resign, then we would discuss it.

When we returned from Ghana, I went to work, still not knowing the date of my resignation. I met with my boss and informed him that I was leaving, but I still did not have a date of departure. I offered to train a replacement for my position and not leave until this had been accomplished. I was at peace that waiting a while longer was in the Lord's will.

A dear sister in the Lord worked in my group, and we were very close in spirit. We were part of the same assembly, so we had much in common, and the Lord often used her to encourage me. I went to her one day and said: "I don't know what date to set for my resignation. I feel that it should be by the end of May, but what date should I select?" She answered, "June 1." So I typed up my resignation for June 1, 1999.

After I left, sometime in the latter part of June, we were sitting in worship service, and the Spirit of God revealed to me that the date of my resignation was also in the dream. Call me dull if you

wish, but it never occurred to me that June 1 was actually 6-1 or together the number 61. This was the Lord's doing.

Again, there is more to the significance of the dream.

The same night that I received the dream and I inquired of its meaning, the Lord revealed to me that the number 61 was a combination of the numbers 6 and 1. The number 6 is the number of man and speaks of the completion of man's work. The number 7 is one of the numbers of perfection and speaks of the completion of that which is in view. It is also God's number of rest and spiritual perfection. God restored this ruined earth in six days and rested on the seventh.

Thus, according to the dream, I had only 61 more days of work, which is why the weekends and holidays were excluded. The Lord was telling us that when we stepped on that plane, my job (work) was completed. It was very true, for when March 4th came, the job had become so easy and was running so smoothly that there was little left for me to do. I was bored! I had been blessed to manage an exceptional group of people that were some of the best in their profession.

Finally, in the days that followed, the Lord began to reveal to me that the number 61 signified something even much greater. It spoke of God's plan for the restoration of the present earth and heaven that will come in the 7th day, the Kingdom Age of 1,000 years (Revelation 20:5-7).

God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day. (Genesis 1:31 NASB)

(1) Thus the heavens and the earth were completed, and all their hosts. (2) By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done. (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. (4) This is the account of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven. (Genesis 2:1-4 NASB)

The glory of the LORD rested on Mount Sinai, and the cloud covered it for six days; and on the seventh day He called to Moses from the midst of the cloud. (Exodus 24:16 NASB)

These verses are both historical and prophetic, for God has set 6,000 years (6 days) for Man's Day followed by 1,000 years (1 day or the 7th day) for the Lord's Day, a day in which **the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea** (Habakkuk 2:14 NASB).

Thus, the dream moved from simply a personal prophecy to a prophetic revelation of God's plan for man and the earth upon which we live.

Six days and then the seventh day!