

THE SECRET OF HIS PURPOSE THE PLAN FOR THE FULLNESS OF THE TIMES
TO HEAD UP ALL THINGS IN THE KING,
EVERYTHING IN THE HEAVENS AND ON THE EARTH,
IN JESUS....

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#45

Six Days, then the Seventh (6 + 1 = 7)

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This article builds the case for 6,000 years for *Man's Day*, based on six 1,000-year days, followed by a seventh 1,000-year day, that could be called the ***Kings' day***. *One day with the Lord is as a thousand years*. After this is the glorious eighth day of ***new creation***, but this is covered only briefly in this article.

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 [bold italic added])

See: *Man's Day* — <http://www.kingdomandglory.com/tuc/tuc706.pdf>

True to form, there are schools of thought, specifically amillennialism and postmillennialism, that refute the idea of a 1,000-year day. These schools see all references to a thousand as simply symbols, thus, not to be taken literally. Hopefully, what follows makes a strong case otherwise.

A study of scripture reveals, without doubt, that God has set a pattern by which we are able to discern His timing in working out His plan for creation, especially for His special creation called *man*. The pattern could be portrayed as a formula: **6 + 1 = 7** or, as the title to this article says, ***six days, then the seventh***.

Now, before proofs can be offered for a 1,000-year day (and there are a number of them), we need to establish the principle of seven days. So, this is where we begin.

History of the Heavens and the Earth—Original Creation

Thus, the heavens and the earth, and all the host of them, were finished. 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. ***Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made. 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 [bold italic added])

In the book of Genesis, the book of beginnings, it is recorded that Yahweh Elohim took this earth, which was in ruin and chaos, and created it in six days. The spirit of God hovered over the raging waters and breathed life into something that was in ruin and darkness. The word of God (who is Yeshua-Jesus) spoke light into the earth and began making the earth habitable for His creation called *man*. In this regard, the term *created*, as used in this article, is seen as an act of taking something that had already been called into existence and creating (that is, making or reshaping) it into something that had little to no resemblance to its former state—that is, it went from chaos and ruin to order.

In other words, Genesis might not be about the very beginning of the universe, as some teach, but about the beginning of a world created to be inhabited. Our earth could have been in existence for millions or even billions of years before the spirit of God hovered over the waters. It could have been without moon and sun with the galactic stars obscured from the earth's surface. This would explain the fourth day in Genesis 1. For some, this is untenable as they divide into various camps (e.g., young earth creationists, old earth creationists, or theistic evolutionists). But why should it matter how long earth sat in ruin in the midst of the universe? The good news is that God acted, all in accord with His timing, and we are alive on earth because of it. Thank God!

In past writings, I called this *restoration* but no longer see it this way, since Elohim did not restore the earth into a former state; He created something entirely different, something that was in His perfect order that He declared to be *very good*. **This was Elohim's original creation in reference to man.** Please keep in mind the distinction being made. This is not a reference to the original creation of the universe. There is a restoration, but it comes after the fall of Adam.

On the sixth day, Elohim formed man (in Hebrew *adam*) from the soil of the earth and commanded him to have dominion over the earth. Man was created to be an imager of Elohim to rule over His earth under His sovereignty (Genesis 1:26). When He finished the work of creating a habitable earth and man to occupy it, Elohim declared that it was *very good* (Genesis 1:31). He was very pleased and rested on the seventh day.

As an aside, Elohim is the creator God and both names are used interchangeably throughout this article.

As some translations put it—this is *the history of the heavens and the earth*. (Other translators call it *the generations, the origin, the genealogical record, or the account*.) God set the principle of six days of creating and then a seventh day of rest. As will be shown in this article, out from this principle came the pattern set by God for the entire history, from the beginning to the end, of His *original creation* that leads into what is called the *new creation*. Through Isaiah (46:10), we are told that the Lord has declared the end from the beginning, so surely, *six days, and then on the seventh* is a clear indication of God's plan for, not only earth, but also its inhabitants. Although beyond the scope of this article, a comparison of Genesis 1-3 to Revelation 21-22 adds to this truth.

We can't be sure—although some debate it with very firm conviction—whether the six days of creation were literal (six 24-hour days) or symbolic of longer periods of time (perhaps, six 1,000-year days, or even longer). *Halley's Bible Handbook* offers some clarity about days in scripture.

Whether they were days of 24 hours, or long successive periods, we do not know. The word "day" has variable meanings. In Genesis 1:5 it is used as a term for Light. In 1:8, 13 it seems to mean a day of 24 hours. In 1:14, 16 it seems to mean a 12-hour day. In 2:4 it seems to cover the whole period of creation. In such passages as Joel 3:18, John 16:23, Acts 2:20, "that day" seems to mean the whole Christian era. In passages as 2 Timothy 1:12 it seems

to refer to the era beyond the Lord's Second Coming. And in Psalm 90:4 and 2 Peter 3:8, "one day is with the Lord as a thousand years, and a thousand years as one day."

Right from the beginning, Elohim declared the pattern He would follow in the course of the history of what is called the *EMS* (Earth-Moon-Sun) and His creation called forth to bear His image on earth—that is, man or *adam*. As stated at the outset, the pattern is best described in formulaic fashion as **6 + 1 = 7**.

Cloud Covered the Mountain—Six Days, and on the Seventh Day

Moving forward in time; one of the first indications of six days followed by a seventh is discovered with Moses ascending a mountain to meet with Yahweh. Moses was commanded to go up to the mountain and the Lord called out to him on the seventh day.

Then Moses went up into the mountain, and a cloud covered the mountain. 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. 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 [bold italic added])

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, meaning the seventh day is about the arrival of the kingdom of God on earth. 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 lasted forty years and then fell and was split apart, never to be reunited to its former glory.

Regardless of their ultimate failure, the account of Moses, the deliverer of Israel, on the mountain on the seventh day is a type of the coming of the Lord Jesus, the deliverer of humanity, to openly manifest His kingdom of glory to all the nations in the seventh day. Moses brought Israel out of bondage in Egypt (world, death), and Yeshua-Jesus will bring humanity out of bondage to the world system and death. We see this more clearly in Jesus' transfiguration on a mountain where He met both Moses and Elijah.

After Six Days

Matthew's gospel reveals the antitype (reality) 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.

(16:28) "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." (17:1) Now ***after six days*** Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; and He was

transfigured [transformed] before them. His face shone like the sun, and His clothes became as white as the light. (Matthew 16:28; 17:1-2 NKJ [CLV] [bold italic added])

After six days implies there was a seventh day. Since, in type, glory appeared to Moses on the seventh day, in antitype, we can be sure that Jesus was transfigured/transformed on the mountain on the seventh day, as well. Both speak of the kingdom of God as Jesus was and is the full embodiment of the kingdom.

On this seventh day, what did the disciples see? They saw the king standing, manifesting His glory—the Son of God coming in glory on the seventh day. God's voice boomed out: *This is My Son!* This pointed to a seventh day when God's Son will come to openly manifest His kingdom of glory to all the nations and to place many sons in His kingdom. When He comes, King Jesus will be like a consuming fire as He establishes righteousness and justice among the nations, in like fashion to when the glory of the Lord appeared to the sons of Israel as a consuming fire on the mountain with the intent of making them a kingdom of righteousness and justice.

Take special note that Moses (and Elijah) appeared (a vision?) on the mountain with Jesus. This draws our attention back to Moses on the mountain with Yahweh (Yeshua-Jesus). In like fashion to declaring Jesus as the beloved Son, Yahweh declared: *Israel is My son, My firstborn* (Exodus 4:22).

Luke records *some eight days after these sayings* (Luke 9:28), which could seem like a contradiction and lead one to discount the seventh day, but it isn't. Actually, it presents a fuller picture of the truth. 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.

The sayings are the key, for they referred to Jesus going to the cross, building His ecclesia, and finally coming in the glory of His Father as earth's king, ushering in the renaissance or the seventh day. Using Luke's account of the days, we arrive at the same conclusion as Matthew by using a different accounting method—after two days, on the third day, the kingdom comes. As we will see, prophetically speaking, God has set aside two days from the *cross* to *glory*. The kingdom comes in the third day, which is actually six days from Adam, making **the third day and the seventh day synonymous**.

This is the history of the heavens and the earth. The earth is destined for a seventh day of rest when heaven comes to earth and rules over the nations in righteousness, justice, impartiality, peace, and, most of all, love. Following this day, a new, glorious eighth day begins, for the first day after the seventh is the eighth. Jesus rose from the dead on the first day of the week, which is the same as the eighth day; a new-beginning day.

See *Eighth Day—New Creation* — <http://www.kingdomandglory.com/art/art41.pdf>

Call to Remembrance

Returning to Moses, we see that the seventh day is of such importance that when the Lord gave ten commandments (literally, *ten words*) to him, 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 ages and, in particular, the seventh day in which righteousness and justice will begin to rule.

"Remember the sabbath day, to keep it holy. Six days you shall labor and do all your work, 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. ***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 20:8-11 NASB [bold italic added])

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 seventh-day 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*.

"You shall sow your land for ***six years*** and gather in its yield, 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 [bold italic added])

"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. ***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 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***. ... 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. You shall have the fiftieth year as a jubilee; you shall not sow, nor reap its aftergrowth, nor gather in from its untrimmed vines. For it is a jubilee; it shall be holy to you." (Leviticus 25:2-12a NASB [bold italic added])

The jubilee prophetically points to the consummation of the eons [ages] and the fulfillment of God's purpose. A grand jubilee will consummate all the ages when all debts will be cancelled forever, at which time, God will truly be all in all, which is His ultimate purpose.

These few examples from scripture are enough evidence to make the point of six days and then a seventh day. To recap: Elohim created in six days and rested on the seventh, and this set the pattern for a future work of God in relation to His creation. The pattern is work and then rest, and this is based on a factor of seven. This could be called a *work-rest cycle*.

Now, the pattern of seven days raises the question of the length of the days. How long are the days? Is there such a thing as the day-year principle? To answer these questions, we need, once again, to start at the beginning.

In the Day!

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 CLV). When Adam ate of the tree, it is apparent that 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. *All have sinned and fall short of the glory of God* (Romans 3:23).

But something else happened to Adam and his race; the human body was set on a course to die physically. As Paul wrote, ***death passed through into all mankind*** (Romans 5:12). To make this all spiritual, as some do, is to avoid the obvious—our physical bodies die, and no human is exempt from death. Only through the death and resurrection of God's Son, our Lord Jesus, is this curse reversed.

Scripture tells us that the most years recorded for any man that ever lived on earth belong to Methuselah, who lived 969 years (Genesis 5:27). This is significant, for no one from the line of Adam has ever lived 1,000 years. Some say there is no meaning to Methuselah's years or to a 1,000-year lifespan. But, why leave us this bit of evidence if it has no meaning?

Methuselah represented the last of the old-world order before the flood. When he died, the flood came. What was the message of his death? Man, as a natural-animated being, would not live a full 1,000 years. If Adam had not sinned, man would have come into uninterrupted glory in the full day, a 1,000-year day. Death being passed through into Adam's progeny prevents them (all of us of his race) from reaching a full day. Of course, in our day, we don't even come close; the longest anyone has lived is around 120 years.

This is the first indication we are given in scripture of a 1,000-year day.

One Day—A Thousand Years

Those who deny the 1,000-year day claim that scripture offers no proof of this, and, strangely, they do this by citing two verses that suggest the possibility. Their argument is that these verses are simply symbolic expressions.

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)

But do not let this one fact [thing] 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 [various translations])

One might concede Psalm 90 as a symbolic expression, but there is much more to what Peter left us. We need to consider the context in which he made this statement.

For they want to be oblivious of this, that there were heavens of old, and an earth cohering out of water and through water, by the word of God; through which ***the then world***, being deluged by water, perished. Yet the heavens now, and the earth, by the same word, are stored with fire, being kept for ***the day of the judging*** and destruction of irreverent men.
(2 Peter 3:5-7 CLV [bold italic added])

Contextually, Peter looked back to the beginning of the heavens (of old) and the earth as it was covered with raging water, not back to Noah's day and the flood—meaning the *then world* was right before Elohim began the creational six days. It was a pre-Adamic world that perished. In this context, Peter reminded his readers not to be ignorant of one thing (a fact): ***one day is like a thousand years*** and vice versa. Was this simply symbolic to Peter, or was the holy spirit revealing a truth through him (perhaps, even unknown to Peter) indicating the length of the days of God's plan to restore mankind after the fall of the first man? Keep in mind, Peter made a loose connection between the six days of creation with a seventh day following and a future day of judging that involves the heavens and the earth.

This is a second indication of the 1,000-year day.

Interestingly, Peter is also the only one under the new covenant to specifically refer to the restoration of all things, as he spoke to the Israelites. Notice that Jesus must remain in heaven for a period of time preceding the restoration of all things.

He must be received in heaven, you see, until the time which God spoke about through the mouth of his holy prophets from ancient days, the time when God will ***restore all things***.
(Acts 3:21 Kingdom NT [bold italic added])

How long will this be? Could it be marked out by 1,000-year days? I submit it does, which leads us to some further proof based on gematria.

Gematria of Six—1000 and 6000

The letters of the Hebrew and Greek languages have a dual function. As in all languages, the letters are used to form words that communicate a meaning. However, in these two languages, the letters are also given numeric values. For example, zayin (Hebrew) and zeta (Greek) are both assigned the number 7. According to **gematria**, summing up or multiplying the numeric values of the letters comprising names, words, or phrases leads to a numeric value (multiple zeroes can be dropped) that reveals an encoded scriptural message when compared to other names, words, or phrases with the same numeric value. Those who are skilled at this have revealed some very interesting results.

I am not skilled at this, so I rely on those who are. The one I turn to the most is Bonnie Gaunt who studied and researched the chronology of man since age 13 and became one of the masters of gematria. In 2012, she fell asleep in Jesus. What I appreciate most about her books that I have

read (haven't read all fifteen of them) is her focus on Jesus, His second coming, the kingdom, and the 1,000-year days (God's timeline). In some of what follows, the gematria comes from two of her books: *Time and the Bible's Number Code* (2001) and *The Dawn of Earth's Great Millennium* (2010; available online to be read or downloaded in PDF format, without cost).

As a side note, in a dream on December 6, 1998, the Lord revealed to me, and confirmed it in very practical ways, that the pattern is like a formula: $6 + 1 = 7$. This came through **the number 61**, which is simply a contracted way of expressing the formula. I briefly touch upon this dream at the end of the article. I discovered the work of Bonnie Gaunt some years after I was given this pattern; she was the first commentator I read that expressed the six days of man and the seventh day in the same manner, calling it *the pattern of 6 + 1*.

So, let us consider the number 6, which symbolically represents man and the earth created for man to rule over. Some view six as a symbol of man in sin, but let us not forget that when God re-created earth, He declared the sixth day as very good. Although sin is associated with mankind, it does not necessarily imply the number is also associated with sin. Even the number 666, which most premillennialists associate with an end-time evil, can be seen in a positive light. Bonnie points out that it raises the number 6 to "its highest order."

Here are a few examples of 666 hidden within scripture; each of these expressions adds up to 666: *Jehovah God that created heaven* (Isaiah 42:5); *He hath made the earth* (Jeremiah 10:12); *Let there be lights* (Genesis 1:14). All of these connect Elohim the creator to His creation.

Even the number 600 shows up in creation, for the Greek word *cosmos*, meaning *world*, adds up to 600.

We'll come back to gematria, but this is a good place to introduce some EMS support for the number 6 or, as I refer to, the number 61 (again, based on my dream of December 6, 1998).

Relating the number 6 to the EMS, based on the mile unit of measure, Bonnie shows how 6 appears in some of the major measurements of the EMS: $(6+6) \times (6+6) \times 6000 = 864,000$ miles—the diameter of the sun; $6 \times 6 \times 60 = 2,160$ miles—the diameter of the moon; $(6+6) \times 660 = 7,920$ miles—the diameter of the earth; 666,000 mph = the speed of the earth around the sun. One would have to be blind to miss this connection.

Adding to this, let us consider something I discovered through the book *God's Blueprint* (2015) by Christopher Knight. He is not a Christian writer and some of his positions in this book, as well as in another of his books, *Civilization One* (2010), might be a challenge to some Christians. What I appreciate about Knight is that he searches outside the box of tradition. By the title of his latest book, it is clear that he sees a creator (he calls the *Great Architect of the Universe*) behind creation (not necessarily Elohim), especially when it comes to the Earth-Moon-Sun (EMS) relationship. This relationship is so finely tuned, that is, designed and engineered, that any deviation in it and humans would not be able to survive. In fact, the subtitle to his book is *Scientific Evidence that Earth was Created for Humans*. It is not my intent to explain or summarize what is in *God's Blueprint*. (I'm not sure I could do it justice anyway.) Rather, I want to highlight one point from

his book that is critical to his conclusions and that dovetails with what I have been shown about the number 61 (or, $6 + 1 = 7$).

(By the way, this number does not appear in either of his two books. He searches for scientific evidence; I search for biblical evidence that has some connection with historical and scientific evidence.)

While researching the science of the Neolithic people of Western Europe, Knight discovered forensic evidence, from before written history, of what he believes is **a unified and integrated system for the measurement of time and space** (i.e., length, volume, weight, temperature, and angles) that could be the source of all time-space measurements in use today. If true, this alone is a mighty important find. For such a system to exist, he started with the premise that it had to begin with some known and reliable unit that could be replicated easily enough and had to be based on the geometry of the earth itself. Without going into all the details leading up to his conclusion, along with all the criteria that had to be met, he held that there had to be a single value that was at the heart of such a system. He discovered that this single value is the rotation of the earth on its axis as it makes a complete orbit around the sun.

Most everyone knows that it takes the earth 365 days to orbit the earth. But less known is the fact that **the earth also rotates on its own axis while it orbits the sun**, and this rotation takes **366 days**. In other words, for every 365-day (rounded from actual 365.25) orbit around the sun, the earth rotates 366 (rounded from actual 366.25) days on its own axis.

According to Knight's research, **the value 366—"probably the most fundamental number associated with our planet" and "the most fundamental of all circles"**—is at the heart of this ancient system. He then accounted each full rotation of earth as one degree, called *EMS degrees*, which were then divided into "six minutes of arc" and these minutes were divided into 60 seconds.

(To balance the books, so to speak, a leap day is added every four years to the calendar, yielding a 366-day year for the earth's orbit around the sun. Thus, in addition to the earth's axial rotation of 366 days, our calendar is adjusted to 366 days every four years. A double witness for 366?)

Since the math going forward gets quite involved, and it doesn't speak to God's $6 + 1$, I won't go any further with Knight's work. For those with an inquisitive mind and who are not afraid of things that don't quite follow conventional wisdom and might challenge some Christian traditional thinking, I recommend his books.

What I want to key off on is the number 366. Given it speaks of the rotation of the earth set in motion by God, it becomes a number associated with God's created EMS, specifically the earth and its relation to, not only the moon and the sun, but also the stars and their constellations. In case you're wondering, the 366 rotation of the earth is discovered by observing the stars as they course their way through space. This should not surprise us, for we are told that God put the moon and stars in their place (Psalm 8:3; 136:9) and He has given names to all the stars (Psalm 147:4). They are fixed in their course so that from earth they can be seen at known intervals and used to determine the earth's rotation and for our creator to speak to us.

Interestingly, it was on the fourth day that Elohim spoke forth the lights of the expanse of the heavens for signs and for seasons and for days and years. Elohim said this day was *good* (Genesis 1:14-19). By the way, the number 4 signifies *the world or fullness of creation*.

When I saw the numbers 366, 6, and 60, especially the repetition of the number 6, appear in Knight's work, the first thought that came to me was to divide 366 by 6. Lo and beyond, it yields the number 61. Could it be that our creator God engineered the very rotation of earth, created for humans to inhabit and rule over, as a measure of man's day? Could this be a witness from earth itself that man has been given six days to have dominion followed by a seventh day for King Jesus, the Son of God and the Son of man, to rule over the earth, followed by the greatest day of all, the eighth day of new creation? I submit that it is; it is by the design of the *Great Architect of the Universe!*

Now, let us take the gematria of the number 6 one step further. Is there any proof in the Bible's number code that the number 6 indicates a 1,000-year day? Yes!

In Hebrew, the word *six* can be spelled several ways; one way (the most basic word) adds up to 600, and another way, as in Exodus 31:15, adds up to 1000.

Six days shall work be done, and on the seventh day is a sabbath of cessation, holy to Yahweh. (Exodus 31:15a CLV [bold added])

Multiplying the two variations of the word *six* and dropping the zeroes yields 6000. In other words, 6 times 1000 yields 6000. Don't lose sight of the fact that, in Hebrew, the word for *six* adds up to the number 1000. Perhaps this is yet another equation: 6 = 1000.

As I see it, this is strong proof that God placed within scripture a number code for the word *six* that ties it with 1000. This is Elohim's way of telling us He has given man six days to work or 6,000 years for *man's day*, followed by a seventh day of rest.

With these proofs, we need to ask: Does the clock of world history give us further proof of the 1,000-year day? Again, the answer is yes.

Seventh Day—Reign of Christ

Based on biblical genealogies, most commentators agree that 4,000 years from the time of Adam, God sent His Son to this earth to take on the form of man and die for the sin of the world to redeem and reconcile man back to God.

With the arrival of the third millennium (year 1999 or 2000) since the birth of Jesus, another 2,000 years had passed, leading to a total of 6,000 years since the first Adam. Applying the day-year principle, Adam's race has completed six days. Regardless of how one does the math, scripture and secular history combined confirm for us that we are at the 6,000-year mark.

To recap; God's pattern is six days or 6,000 years for man before a new day (age) comes. After the six days, a seventh day comes, all based on a thousand-year day. I call this day the *King's day*

or *the age of King Jesus*. Accordingly, since the fall of Adam, we have been living in what some call *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—not that we have failed totally, just that, in our carnal nature, we have fallen short of the glory of God.

As an aside, if we accept that man's day is a 6,000-year period (age), then why did God send His Son to this earth at 4,000 years from the first Adam? Why did God, *as Son*, break into world history, interrupting its course and introducing an entirely new course when He did? We are told that He came in the fullness of time. What does this mean? I submit that there are two reasons.

First, the fullness was in relation to the nation of Israel. It was time (i.e., fullness of time) for God to bring an end to the course of ancient Israel that failed to reach God's glory through the law of Moses. It was time to implement His plan to rescue all the nations, as intimated through the ancient prophets.

Second, there is another day that follows the seventh and it is called the *eighth day*, or what could be called ***the new creation day***. Taking this day as another 1,000-year day adds up to 8,000 years. Based on the eight days, Bonnie Gaunt makes the point that the 4,000-year mark is the fulcrum of God's eight days, dividing history into two sets of four-year days. Her last book (2010) has a chart depicting this fulcrum.

Hebrew Year 5760

There is one more indication of the world's clock reaching 6,000 years, as discovered in the gematria of the expression *six days*. Multiplying the Hebrew letters and dropping the zeros yields **the number 5760**. For many Christians, this number probably has no meaning. But if you were a Jew who follows the Hebrew calendar, it does have meaning, for it refers to **the Hebrew year of 5760 that arrived on Tishri 1 of September 11, 1999**.

You might notice that the Hebrew year is 240 years shy of the calendar that is used by most today. Why? It seems that the Orthodox rabbis along with the Karaite sages do not rely on scripture for dating, but rather on Orthodox rabbinic custom. One explanation I read said that if they followed the genealogies in scripture, along with secular historical accounts, it would take away one of their arguments that Yeshua-Jesus is "not" the Messiah of Israel. As if in some reverse form of denial, Orthodox Jews acknowledge that the seven days of creation symbolize a seven-thousand-year plan for the earth. Some even believe that one can find Yeshua in the creation week of seven days. They are so close to the mark, yet blinded by their religious prejudice.

Bonnie Gaunt carries this one step further by applying the **Equidistant Letter Sequence (ELS Code)** to Numbers chapters 3 and 4, which reveals the numbers *5760* and *6000* (written out), and the words *years*, *his days* (man's), and *appointed time*. She concludes it suggests that the *appointed time* for *man's day* is made up of *6,000 years*, bringing us to the Hebrew year *5760*. The ELS may be a stretch for some, but taken together with the other proofs offered up to this point, along with evidence within scripture itself, the case only gets stronger.

Adding to this, based on one study I read, the reason the Hebrew calendar is 240 years off is because the rabbis compressed the time of the Persian and Mede empires by about 240 years. Correcting the Hebrew calendar to line up with the historical record for these empires, which is documented, would reset the Hebrew year of 5760 to 6000. This is an important point to keep in mind if challenged over the accuracy of the Hebrew calendar.

2,000 Cubits, perhaps 2,000 Years

Now, there are two other possible pieces of evidence regarding the days, specifically the two days since Jesus' first manifestation on earth; one is discovered in Moses' tabernacle and the other is discovered as Joshua and the sons of Israel crossed the Jordan.

In 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 the Messiah 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 ecclesia has been in the Holy Place for 2,000 years. The 1,000 cubits refer to the seventh-day reign of King Jesus (most likely a thousand years), when the same ones come into the personal presence of Jesus (the Most Holy Place), having received glorified bodies and the full anointing of the spirit. Thus, the ecclesia fully enters into the Most Holy Place.

The second possible indication of 2,000 years is given through the account of the sons of Israel crossing the Jordan into the land of promise after their long wilderness journey.

At the end of three days the officers went through the midst of the camp; 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. 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 [bold italic added])

Perhaps there is a distance of 2 days (1,000-year days) or 2,000 years before the Lord's people come into the promise of their inheritance (promised land), which is to receive glorified, immortal bodies in the likeness of the Savior, the Lord Jesus, the Christ (Philippians 3:20-21). Jesus has passed over ahead of us, having risen from among the dead in a spirit-animated body, and it has been 2,000 years since that glorious event. We have not passed this way before, but Jesus has, and He is getting ready to lead us into the glory of the third day since Calvary and the seventh day since Adam.

Admittedly, stretching cubits into days and then days into a thousand years might be a bit of challenge to some; yet, we are in the family of measurement, one of space and the other of time. Given that Christopher Knight has discovered an ancient system of measurement that unifies and integrates all measurements of time and space, the stretch seems to be much shorter than one realizes. At any rate, I submit these two citations as yet another indication of a 1,000-year day.

But there is one more bit of evidence for a 1,000-year day. For this we need to turn to Hosea.

Go, and we will return to Yahweh, our Elohim, for He tore to pieces, and He will heal us: He was smiting, and He will bind us up." He will make us alive ***after two days: In the third day*** He will raise us up, and we shall live before Him." (Hosea 6:1-2 CLV [bold italic added])

As with so much of scripture, many camps have formed offering a host of interpretations, from it is about ancient Israel to the present-day church to all of humanity. Some claim this speaks to a short period of time (i.e., third day refers to tomorrow) while others see it extended to the 1,000-year day. Others see it as already passed in the history of Israel, meaning the cross brought healing; while others see it as a yet future event leading into the seventh day (i.e., the third day).

Without entering into the weeds of all these camps, I'll take a position. Regardless of the players, two days and a third cannot refer to a 24-hour day. Consequently, it must refer to a defined length of time. If it is not a 24-hour day, then the most likely candidate is that it must refer to a 1,000-year day, based on the evidence presented so far. The case is even stronger if this refers to the last 2,000 years of man's day. In God's timeline, the third day is generally synonymous with the seventh day, which could make the case for the third day referring to the second coming of King Jesus.

Revelation 20:4-6

Now, I have saved for last the one set of verses that clearly state a thousand years. In Revelation 20:1-7, John refers to a thousand years six times.

Interestingly, in the Greek, the word for *thousand* appears in the plural (*chilioi*), meaning it could be translated as *thousands*. Of course, this would sound strange—thousands years (one would have to change it to *thousands of years*).

Generally, interpretation of a thousand years, based on Revelation 20, falls within one of three different camps called *premillennialism*, *postmillennialism*, and *amillennialism*. The first camp sees a thousand years as literal, referring to a coming millennial kingdom, and the other two see it as symbolic, either with no reference to time or with reference to a long period of time that started at Calvary, without a literal thousand-year specificity. To round this out a bit, there are some who believe the thousand years started at Calvary but ended in the year 70 AD (this one requires some imagination) or 1000 AD.

Without getting into the eschatology of the book of Revelation, I submit that these six citations of a thousand years are another indication of a 1,000-year day, regardless of how they might have played out or yet will. Could it be that the spirit of the Lord has left us a clue to the duration of man's day? After all, a thousand years is mentioned six times, and the number six signifies *man and his wisdom and labor*. Six times a thousand equals 6,000 years.

Testimony of Others

Now, it is important to know that I have not presented some strange new idea. Others, dating back to the early church and onward have seen and held to this matter of six days followed by the seventh day of rest. For example, Barnabas, who traveled with Paul, wrote an epistle in which he explained the 1,000-year day. Others wrote of six-thousand years since 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). Here is a sampling.

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. Moshier 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 Alexandra*, 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.

Personal Testimony

To conclude, I want to share a personal testimony that explains why this subject means so much to me. This is key to understanding the message that the Lord has put in my heart.

Further explanation of this dream can be found with my prophetic insights.

See: *Highway 61—6 + 1 = 7 (Dream)* — <http://www.kingdomandglory.com/prophetic/p71.pdf>

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 was 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 is 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. As I have shown already, 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 signifies something even much greater. It speaks of God's plan for the restoration of the present earth and heaven, as I have shared in this article. The dream moved from simply a personal prophecy to a prophetic revelation of God's plan—six days, then the seventh! Glory to God!

This message, given to me by the Lord, has been on my heart for nearly forty years. King Jesus is coming very soon. His second arrival is not some unknown event lost in some nebulous fog of the future. No! He is coming and many alive today will see Him. Why? Because the time is up! Man's day has very little life left in it; the day of King Jesus is coming soon.

If you are struggling believing this, then please read through the prophetic insights posted on my web site; perhaps these will help.

See *Prophetic* — <http://www.kingdomandglory.com/proph.html>