


# The Millennium

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## 1. Barnabas to Augustine

From the earliest days of the Christian era right down to our own time scholars of the scriptures have advanced the view that the story of our race would be like a working week of six days each of a thousand year's duration and then would dawn a millennial Sabbath. "The LORD will finish all things in six thousand years"(Epistle of Barnabas). **Augustine wrote, "The seventh day signifies the future rest of the saints upon the earth."**

Archbishop Trench put it this way," Probably the final week of the earth's history in its present form will be the final week or seventh millennium" In the epistle of 2 Peter we have the working week -cum-Sabbat model set out clearly

## 2. The Apostle Peter initiated the working week model 2Peter 3

Men say, "Where is the promise of the parousia visit?" while ignorant of God's schema

1. The day of Creation αρχης ημερα κτισεως (v.4) 4000/4BC
2. The ark which they deny saved Noah in the next era (v. 23)2344/8BC-judgement
3. The day the patriarchs fell asleep αφ ης ημερας εκοιμηθησαν (v4) 1500BC
4. David's day- "One  $\mu\omega\gamma$  ημερα is (as) a thousand years" Psalm 90.4(v8) 1000BC
5. The day of the commandment of our LORD and Saviour 27-29AD (marked by grace)
6. **The day of the LORD (millennium) ημερα Κυριου** 2000+AD (marked by fission)
7. The day of God (when all is handed back to the Father) ημερα του Θεου 3000AD (climaxing in fiery judgement and a "new earth & heaven"
8. Eternity 3.18 ημερα αιωνιος-tbv

## 3. Justin Martyr

"Whatsoever Christians are orthodox in all things do know that there will be a resurrection of the flesh, and a thousand years in the city of Jerusalem, built, adorned, and enlarged, according as Ezekiel, Isaiah, and other prophets have promised. For Isaiah says of this thousand years,(55.17) "Behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind; but be glad and rejoice in those which I create; for, behold I create Jerusalem to triumph, and my people to rejoice"(Dial. with Trypho sec. 2) Justin further referred to John the divine saying, "John being one of the twelve apostles of Christ, in that revelation shown to him, prophesied that those who believe in Christ shall fulfil a thousand years at Jerusalem; and after the general, and , in a word, the everlasting resurrection, and last judgment of all together."(In which it is easy to conceive of the Queen of the South rising against the Christ rejecters of the first century)

#### 4. Nepos, Clement and Origen

Not till the last decade of the second century did a-millennialism show on the horizon in the persons of Gaius, Clement and Origen his pupil who at first bowed to the challenge of Nepos though after that able scholar's death Origen found no other capable of combating the allegorical interpretations of scripture perfected from the writings of his teacher Clement.

#### 5. Augustine

In the 4th and 5th centuries Augustine returned the church to a general literal hermeneutic. He accepted the whole tranche of eschatology literally excepting the millennium and carried the mainstream of the church now bereft of great teachers off in a new direction.

#### 6. Millennial life-style (The attributes in Italics should even now be experienced)

1. Israel will be glorious and the Gentiles *blessed* and *happy* (Isaiah 11, 14, 60 & 61)
2. Life will be *tranquil* without violence that attracts judgement (Isaiah 11 Jeremiah 31)
3. Christ will reign from His seat of *power*, Jerusalem (Psalm 72 & Isaiah 11)
4. Earth itself will be *renewed* (Isaiah 40. 4-5) ostensibly for the 1000 year period
5. There will be international *peace* (Isaiah 2.4)
6. International *worship* centre- the temple at Jerusalem (Ezekiel 40-46)
7. Earth's inhabitants will enjoy very long *life and good health* (Isaiah 29, 61, 65)

#### 7. Hebrew Scripture consolidates the fact of Christ's long reign

**The millennium is the fully realised "Kingdom of God" taught in the NT**

**Answering the criticism that the millennium only appears in Rev 20 and putting to rest the idea that the church replaces Israel to the end of days.**

***Riposte to Johnny- come- lately Daniel Whitby [fl. 1700] (Father of Post - Millennialism) and the Platonic Allegorist and first Universalist Origen(Father of A-Millennialism)***

(1) Genesis 13. 15 "All the land you see I will give to your seed(Singular of Christ) for a long age" מלך ד[ J[rzl **Repeated promise in 17.7,8,19 and 48.4** The promise is always allied to the singular seed of Messiah. Outside His kingdom *realised* the promise does not fully appertain.

(2) Exodus 32.13 - After the Golden Calf incident Moses reminds the LORD of the gift of the land to the descendants of Abraham-which was fulfilled under Joshua and held good till Christ though with discipline. Moses also reminded the LORD He had promised them an "age-long" inheritance מל [l װ j ן

(3) 2 Samuel 7.13 "And I will establish the throne of his kingdom for along age". This is a Covenant of God with the house of David which runs to the end of time מל װ[ d[

(4) In Psalm 10.16 we read "The Lord is king for the age and still" speaking of the millennial kingdom of Christ followed by God's eternal reign d[ׁ ml ׁ]

(5) Psalm 21.4 "He (Jesus) asked for the days – i.e. Jesus claimed his kingdom and You gave it to Him-"great long arched days of an age-long kingdom and more and more"

Hebrew

d[ׁ ml ׁ] mymy Jra

(6) Psalm 24.7 "Lift up you age-long doors that the king of Glory may enter". Here is the event of the coming of Christ to rule in Jerusalem-one of the great trilogy of psalms speaking (a) of the King who dies and rises "ajeleth shahar" as the Stag in the morning - and (b) of the Shepherd King (Psalm 23) and (c) of the king returning from His heavenly session to reign in Jerusalem- the psalm reads "open the doors o f the long age" Hebrew ml ׁ] j tp ׁacׁ

(7) Psalm 45.7 "Your throne O LORD is for an age and still" d[ׁ ml ׁ]

(8) Psalm 48 14. "This is our God "for an age and still" d[ׁ ml ׁ]

(9) Psalm 119.44 "Your law continues through the millennium and still" d[ׁ ml ׁ]

(10) Isa. 9.7 Christ's government shall be from now till the age to come ml ׁ] d[ׁ ht [m

(11) Isa. 35.10 "The redeemed of the Lord will enter Zion with *age long joy*" Hebrew ml ׁ] tjmc This sentiment is repeated in Isa. 51.11

(12) Isa, 45.17 *Israel will be saved with the salvation of the ages* and *will not be confounded through continuing eras of ongoing* d[ ׁ ml ׁ] d[ Isaiah is rejoicing that in decade after decade century after century Israel will stay true to the Christ who is to come

(13) Isa, 60.21 Then shall *all* your people be righteous and they shall inherit the land *for an age or millennium*. Xra ׁvryy ml ׁ]l myqydx ml k Jm[ׁ

(14) Jeremiah 33. 11 The weeping prophet bound in the prison of the court in his gloomiest days prophesies the enduring Messianic age vv11 & 15-16 .."In those days *Judah will be saved* and *Jerusalem will live in trust* and safety this is the name by which He will be called, "The LORD *our* righteousness" j fbl ׁmkVt ml ׁvryy hclׁhy [ׁvt mhh mymyb

(15) Ezekiel 16. 60 The Sovereign LORD speaks to Jerusalem so long to be unfaithful and says, "I will remember the covenant I had with you in the days of your youth and I will cause myself to constitute with you an "age-long covenant with you and you will know that I am the LORD who saves" ml ׁ] tyrb JI ytׁmyqhw

(16) In Daniel 7.18 we read the saints possess the kingdom "for ever and still" d[ׁ aml ׁ] d[ which literally means "for an age and still(the unmeasured space of eternity)" or for a long era or a χιλιετος(a thousand years) in Greek

(17) In Daniel 12:3 we read that those who are wise or spiritual will shine as the stars  
ד[א אמי] for "a distinct age or millennium and still on and on (into eternity)

(18) Hosea 2:19 "I will betroth you to me *for an age* מל[א] in the house of  
righteousness; the house of the umpire of straitness (Christ); in the house of covenant; in  
the house of tender mercy, in the house of faithfulness and you will know Yahweh who  
saves.

This brief scan of some Old Testament *loci classici* serves to offset the criticism that the  
idea and statement of the existence of such an age as the millennium is confined to one  
or two verses of scripture. That by the foregoing demonstration is palpably not the case.

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