

# The Seven Millennia According to the Millennial Day Theory

|----- Chaos-----|----- Law -----|----- Messiah-----|----- Sabbath -----|

The Seven Millennia according to the Millennial Day Theory <span style="float: right;">[hide]</span>							
Years:	0 - 1000	1000 - 2000	2000 - 3000	3000 - 4000	4000 - 5000	5000 - 6000	6000 - 7000
Day of Creation:	1 (Sunday)	2 (Monday)	3 (Tuesday)	4 (Wednesday)	5 (Thursday)	6 (Friday)	Shabbat / (Saturday)
	<b>Events:</b> Creation; The Garden of Eden; The Fall; Cain and Abel; Adam dies.	<b>Events:</b> Enoch translated; Wickedness increases; the Nephilim; The Tower of Babel; The confusion of languages.	<b>Events:</b> Abraham born; Abraham's calling; Egyptian persecution; The Exodus; The Law of Moses established; Joshua enters the Promised Land; King Saul.	<b>Events:</b> Israel in the Promised Land; King David; King Solomon; Solomon's Temple established and destroyed; Daniel in Babylon; Major prophets and Twelve Minor Prophets written.	<b>Events:</b> Jesus Christ; Crucifixion of Jesus; Resurrection of Jesus; Christian Church established; Siege of Jerusalem and destruction of the Second Temple; Constantine the Great establishes the State church of the Roman Empire; Fall of the Western Roman Empire; Muhammad born; Charlemagne crowned Holy Roman Emperor.	<b>Events:</b> The Crusades; The Dark Ages; Black Death; Christopher Columbus sets foot on Guanahani; Protestant Reformation; Age of Enlightenment; Scientific Revolution; United States Declaration of Independence; World War II; Israeli Declaration of Independence; Six-Day War; The Antichrist; The Great Tribulation; Second Coming.	<b>Events:</b> Peace for 1000 years; Satan loosed; Gog and Magog; 2nd Resurrection

## The Jewish Talmud Support for the Millennial Day Theory:

- 97a. 14, Six thousand years is the duration of the world. Two thousand of the six thousand years are characterized by chaos (tohu); two thousand years are characterized by Torah (law), from the era of the Patriarchs until the end of the Mishnaic period; and two thousand years are the period of the coming of the Messiah.

<https://www.sefaria.org/Sanhedrin.97a.14?lang=bi&with=all&lang2=en>
- 97b. 1, That is the course that history was to take, but due to our sins that time frame increased. The Messiah did not come after four thousand years passed, and furthermore, the years that elapsed since then, which were to have been the messianic era, have elapsed.

<https://www.sefaria.org/Sanhedrin.97b.1?lang=bi&with=all&lang2=en>

**Their counts are all off because most Jews don't believe Jesus' 1<sup>st</sup> coming marked the age of Messiah!**

**Most Jewish scholars put a "Sabbath Rest" at the end of the 6,000 years cited in the Talmud, corresponding to 1,000 years of peace, to which to the evangelical marks the Earthly Millennial Kingdom, the earth's "sabbath rest".**

## Other Messianic Rabbinical Writings from the Talmud compared to NT Scripture.

97b.9, *May those who calculate the end of days be cursed [tippah], as they would say once the end of days that they calculated arrived and the Messiah did not come, that he will no longer come at all. Rather, the proper behavior is to continue to wait for his coming, as it is stated: "Though it tarry, wait for it." Lest you say we are expectantly awaiting the end of days and the Holy One, Blessed be He, is not awaiting the end of days and does not want to redeem His people, the verse states: "And therefore will the Lord wait, to be gracious to you; and therefore will He be exalted, to have mercy upon you; for the Lord is a God of judgment; happy are all they who wait for Him" (Isaiah 30:18).*

<https://www.sefaria.org/Sanhedrin.97b.9?lang=bi>

**2 Pet 3:9**, *The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.*

98a.12, *Rabbi Alexandri says: Rabbi Yehoshua ben Levi raises a contradiction in a verse addressing God's commitment to redeem the Jewish people. In the verse: "I the Lord in its time I will hasten it" (Isaiah 60:22), it is written: "In its time," indicating that there is a designated time for the redemption, and it is written: "I will hasten it," indicating that there is no set time for the redemption. Rabbi Alexandri explains: If they merit redemption through repentance and good deeds I will hasten the coming of the Messiah. If they do not merit redemption, the coming of the Messiah will be in its designated time.*

<https://www.sefaria.org/Sanhedrin.98a.12?lang=bi>

**Gal 2:16**, *knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.*

98a.13, *Rabbi Alexandri says: Rabbi Yehoshua ben Levi raises a contradiction between two depictions of the coming of the Messiah. It is written: "There came with the clouds of heaven, one like unto a son of man...and there was given him dominion and glory and a kingdom...his dominion is an everlasting dominion" (Daniel 7:13-14). And it is written: "Behold, your king will come to you; he is just and victorious; lowly and riding upon a donkey and upon a colt, the foal of a donkey" (Zechariah 9:9). Rabbi Alexandri explains: If the Jewish people merit redemption, the Messiah will come in a miraculous manner with the clouds of heaven. If they do not merit redemption, the Messiah will come lowly and riding upon a donkey.*

<https://www.sefaria.org/Sanhedrin.98a.13?lang=bi&with=all&lang2=en>

**Mat 21:6-8**, *The disciples went and did just as Jesus had instructed them, 7 and brought the donkey and the colt, and laid their coats on them; and He sat on the coats. 8 Most of the crowd spread their coats in the road, and others were cutting branches from the trees and spreading them in the road.*

99a.11, *Rav Nahman bar Yitzhak says: The duration of the messianic era is like the duration of the period that runs from the days of Noah until now, i.e., the day when the Messiah will come, as it is stated with regard to redemption: "For this is as the seas of [ki mei] Noah to me; as I have sworn that the seas of Noah shall no more go over the earth, so have I sworn that I will not be angry with you nor rebuke you" (Isaiah 54:9). The words ki mei can be understood as one word, kimei, meaning: Like the days of.*

<https://www.sefaria.org/Sanhedrin.99a.11?lang=bi>

**Mat 24:37-39**, *For the coming of the Son of Man will be just like the days of Noah. 38 For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, 39 and they did not understand until the flood came and took them all away; so will the coming of the Son of Man be.*