

IS 1000 EQUAL TO 1?

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Psalms 90:4, “For **a thousand years** in thy sight are but as yesterday when it is past, and as a watch in the night.”

2 Peter 3:8, “But, beloved, be not ignorant of this one thing, that **one day** is with the Lord as a **thousand years**, and a **thousand years** as one day.”

This is not saying that a day IS a thousand years that would mean $1 = 1000$ which is not a true statement. It is saying 1 day is \approx (congruent to) 1000 years but NOT equal to. So the words “like” and “as” are metaphorical words giving a sense of a thing that is not equal to each other but has a similarity to it. This similarity is considered an allegory, a comparison, a simile, a representation, a parable, and or a contrast. It is a figure of speech that correlates two things in their properties, substance or actions that are the same, but the two things are NOT the same. It is therefore impossible to make a 100% connection between allegorical similitudes in typology and their similarities in a way that would make them identically the same. Herein lays the gray area in Biblical understanding. So when a passage says that this is an Allegory as in Galatians 4:24, you cannot make them EXACTLY the SAME THING. This would make it identical and no longer an Allegory. The Bible is full of allegorical things. This is a way of teaching something spiritual with something physical. Because we understand the physical by experience so we can understand the spiritual because of the parallelisms found between both worlds. However they are NOT exactly the same: ergo: one is PHYSICAL while the other is SPIRITUAL. You cannot therefore cross that boundary else you will teach a false doctrine. And that brings up another issue. True and sound doctrine is always found in the context of a text then second to that is in passage comparisons dividing what does not go together and what does. Third to that is the allegorical implication so that the allegory NEVER over rides the contexts of a text AS doctrine. This allows for teaching a doctrinal passage using typology to being the thought to a point of closure. The case study in Galatians 4:24 and its context which shows exactly how the use of the term allegory is used. You MUST understand what is being compared to what in the allegory there are always at least two sides of an allegory.

The Allegory

Galatians 4:21, “Tell me, **ye that desire to be under the law**, do ye not hear the law?” Well that is a good question: do you hear the law? Notice that the law is written:

22, “For it is written, that **Abraham had two sons**, the one by a bondmaid, the other by a freewoman.” The two sons are different as one is by a bondmaid or bondwoman and the other by a freewoman. It is very important to see that this is the subject of this passage.

23, “But **he who was of the bondwoman was born after the flesh**; but **he of the freewoman was by promise**.” Notice that it is the son that is of the bondwoman was born after the flesh; but wait is this really meaning Ismael was born after the flesh or the fact that he was also under bondage. We know Isaac was born by promise; but what promise was it? Was the promise given to Isaac or the freewoman Sarah? No; it was given to someone not even in this passage! It was given to Abraham before he was circumcised; and before his name was changed from Abram.

24, “**Which things are an allegory**; for **these are the two covenants**; the **one from the mount Sinai, which gendereth to bondage, which is Agar**.” Now here we go; the things listed above are an allegory; which is going to be explained below. Notice that it says these are the two covenants. So Old and New Testaments; the Old from Mount Sinai which GENDERETH to bondage and this is called Agar or Hagar the Egyptian bondwoman. Notice here the similitudes and there are many. This is what an allegory is and this is a huge allegory.

25, “**For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children**.” So then Agar (Hagar) IS Mount Sinai in Arabia? Really? How can this bondwoman BE that mountain? Because it is not speaking LITERAL; it is ALLEGORICAL. So in TYPE Hagar was LIKE Mount Sinai where the LAW came from that put Israel in bondage to it. But this is before the law; so how is this possible? By analogy! It is because we see this after the facts.

26, “**But Jerusalem which is above is free, which is the mother of us all**.” This Jerusalem is not the Jerusalem in verse 25 which is now; it is the New Jerusalem in Revelation 21:2. So if the old Jerusalem is in bondage and is likened to the bondwoman with her children also in bondage; then this New Jerusalem is FREE and ABOVE; and a mother of us all that are of the promise of FAITH. The city is NOT our mother it is Sarah that is the mother of the children of faith and promise.

27, “For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.” New Jerusalem was NOT barren: Sarah was; and she had more children than the stars in the night sky. It is the children of faith that will live IN New Jerusalem. This is the analogy; it is not a city that gave birth to your spirit! That is about as ridiculous a thing as water baptism giving the new birth!

28, “Now we, brethren, **as Isaac was**, are **the children of promise**.” Notice WE as Isaac was; are the CHILDREN OF PROMISE! See not the children born of a city; we are the citizens of that city. But even being children of promise does not make promise our mother either. See how ridiculous this is?

29, “But **as** then **he** that was **born after the flesh** persecuted him that was **born after the Spirit**, even **so it is now**.” So who was born after the flesh? And then who was born after the Spirit? Well think for a moment: Isaac was born after the flesh also! So this is part of the allegory and is a direct reference to John 3:5-6, “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” Your body is born after the flesh; because it is a water birth; and that which is born of the flesh is flesh. Notice also that which is

born of the Spirit is spirit. So your flesh persecutes your spirit in every way! This is why there is a battle in the Christian: Galatians 5:16-18, "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For **the flesh lusteth against the Spirit, and the Spirit against the flesh:** and **these are contrary the one to the other:** so that **ye cannot do the things that ye would.** But if ye be led of the Spirit, ye are not under the law." Living in the Spirit and walking after the Spirit are two very different things.

30, "Nevertheless what saith the scripture? **Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.**" One day the flesh will be cast off; and we will have an incorruptible body. It is the children that get the inheritance; but the heir is the son of the free WOMAN; not New Jerusalem and not Jerusalem which is above. The WOMAN had a SON and he was FREEBORN. This is what being born again is: it is true freedom because the Bible says: 1 John 3:9, "**Whosoever is born of God doth not commit sin;** for his seed remaineth in him: and **he cannot sin, because he is born of God.**" And again it says 1 John 5:18, "We know that **whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.**" So how is this possible unless it is only your spirit that is born of Spirit.

31, "So then, brethren, **we are not children of the bondwoman, but of the free.**" Now notice that we are the children of the freewoman! Not New Jerusalem: so the analogy of the allegory has finished its course with this ending which is the conclusion of the matter. We are children of FAITH by the ones who first had faith and God imputed to them His righteousness because of their faith.

So the allegory is the likening of Ismael and Hagar with Sarah and Isaac: A bond woman and son with a free woman and son. The type here shows up with the law at Mount Sinai and the Law with Jerusalem that is NOW against New Jerusalem which is free and not in bondage and who the mother of this freedom is as she would be the mother of promise. Yet this is still an allegory of something else. We are not born from a city we were born of the free WOMAN of faith. Compare this with Romans 4:16, "Therefore **it is of faith**, that it might be **by grace**; to the end **the promise might be sure to all the seed**; not to that only which is of the law, but to that also **which is of the faith of Abraham; who is the father of us all.**" So if Abraham is the FATHER of faith then Sarah MUST be the mother of faith. This passage is NOT an allegory so this is the real thing which explains further the allegory of Galatians 4. Then this is also talking about your old man and the new man in typology in the children. One is born of the flesh and the other is by faith born of the spirit. IF New Jerusalem is our mother then what city is the mother of the flesh in the passage? By TYPOLOGICAL rule they must have antecedents for both to show the type or the type does not fit. Further examination of the Bible shows that there is more to this allegory than many want to admit. However when you make New Jerusalem the mother of us and not Sarah then the allegory ends with confusion and frustration. Abraham is great type of God the Father, and Isaac his son is a great type of Jesus Christ; and by these we see now that Sarah is a great type of the Holy Spirit. This being said it is not the Holy Spirit that gave us birth per say. As I said typology is never 100%. If you follow this out then the mother of your flesh would have to be the Old Jerusalem or Mount Sinai or the bond woman. But it is just not true. Your parents were the ones that gave birth to your flesh under the law of sin. When sin entered at birth so did death; but it was not by Adam's sin that you died spiritually, it was the natural man of the

sinful nature that put out the light from Adam who ceased to be in the image of God. That is why none of his children were in the image of God and you are not either. The image of God was taken away and replaced by death nevertheless what is left is enough for God to become a man to redeem us back to Him by killing death in His flesh.

This brings about another similitude that the woman here is the soul and the old man is the old spirit that dies because of the law making the soul free from the law to be married to another man even Jesus Christ. This matches Romans 7:1-13, “Know ye not, brethren, (for I speak to them that know the law,) how that **the law hath dominion over a man as long as he liveth**? For the woman which hath an husband **is bound by the law to her husband so long as he liveth**; but **if the husband be dead, she is loosed from the law of her husband**. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: **but if her husband be dead, she is free from that law**; so that she is no adulteress, **though she be married to another man**. Wherefore, my brethren, **ye also are become dead to the law by the body of Christ**; that ye should be married to another, **even to him who is raised from the dead**, that we should bring forth fruit unto God. For **when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death**. But now we are delivered from the law, that being dead wherein we were held; that we should **serve in newness of spirit**, and **not in the oldness of the letter**. What shall we say then? Is the law sin? God forbid. Nay, **I had not known sin, but by the law**: for I had not known lust, except the law had said, **Thou shalt not covet**. **But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead**. For **I was alive without the law once**: but **when the commandment came, sin revived, and I died**. And the commandment, **which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me**. Wherefore **the law is holy, and the commandment holy, and just, and good**. Was then that which is good made death unto me? God forbid. **But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.**”

Ephesians 5:21-33, “Submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, **as unto the Lord**. For **the husband is the head of the wife, even as Christ is the head of the church**: and **he is the saviour of the body**. Therefore **as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church**, and **gave himself for it; That he might sanctify and cleanse it with the washing of water by the word**, That **he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish**. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, **even as the Lord the church**: For we are **members of his body, of his flesh, and of his bones**. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and **they two shall be one flesh. This is a great mystery**: but I speak concerning **Christ and the church**. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.”

The mystery here is how two people can join and become one flesh; there is also a mystery with Christ and the church; but this mystery is explained and revealed to those who believe the words of God.

The passage in Romans 7:1-13 has two parts that are separate. There is another part that is after verse 13 that deals with Galatians 5:16-18. So we see this passage in Romans has very important statements in the second part: Romans 7:7-13, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. **For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died.** And the commandment, which was ordained to life, **I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me.** Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. **But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.**" And this passage lines up with Galatians 3:22-29, "But the scripture hath concluded **all under sin, that the promise by faith of Jesus Christ might be given to them that believe.** But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, **then are ye Abraham's seed, and heirs according to the promise.**" Which lines back up with our allegory.

Now let's get back to the study of: "Is 1000 Equal to 1"?

Psalms 90:4, "For a **thousand years** in thy sight are but **as** yesterday when it is past, and **as** a watch in the night."

2 Peter 3:8, "But, beloved, be not ignorant of this one thing, that **one day** is with the Lord **as** a **thousand years**, and a **thousand years as** one day."

NO!

There is a similitude in this where the Sabbaths are concerned as there is a parallel in them. But you cannot make them equal. Notice that in Psalms 90:4 the 1000 years is like a watch in the night. This is less than a day as a watch is only 1/8 of a day. If there are 4 watches in the night and 4 watches in the day; then there you go. That seems like we are dealing with a very different thing than trying to make 7000 years completely line up 100% with 7 days of the week. Deal with it; if this is true then the last day is the 7th and not the 8th. Because the 8th is not a day of the week! It is the first day of a NEW week! Therefore there can be a gap between the 7th day and the 8th because the week ENDS on the 7th day. The type ENDS! With the close of the 1000 year reign of Christ and the release of Satan from the pit; the 7th day ENDS and the whole WEEK ends! The type also therefore ENDS! Thus there can be a gap between this week end and the ETERNAL DAY; which is NOT a new week! There is an obvious GAP!

The typology of 2 Peter 3:8, “But, beloved, be not ignorant of this one thing, that **one day** is with the Lord **as a thousand years**, and **a thousand years as one day**.” And the Sabbath week only fits half of 2 Peter 3:8. It only fits “...a thousand years as one day.” So where is the other half fit? Perhaps there is another way of thinking about it and that would be that time has a steady, consistent speed; however when you were young time seemed to run so much slower. This is because a child’s metabolism runs faster and the older we get the slower our metabolism runs; this makes time seem to speed up as we run down. In the spirit world there are beings that are spirits that have no physical metabolism that runs down; and they have a much faster spiritual metabolism being that they are spirit beings. This would mean that in perception a day to them and as the passage says to God because God is also a Spirit; so to them the perception of time would be very slow and they could accomplish a lot in a short time.

This would account for the first day and the gaps in Genesis 1:1-5 with Lucifer’s rebellion and subsequent fall. A lot can happen in 24 hours; especially when it is happening to spirit beings where their metabolism runs extremely fast that day (and if they run at light speed) could have lasted for them what would be like for us a thousand years; even though it was only a 24 hour day. The same can be said of the end of the 7000th day/years which is the last Sabbath; and ends the week day type. Then the gap between this last day and the eternal day makes complete sense. This gap is not between the 7th day and the 8th day; there is no 8th day in the week. The other problem is that the 8th day if you want to call it this is not 1000 years. Again it does not fit in the 2 Peter 3:8 typological construct. So consistency is unnecessary for that day and there is no precedence for this anywhere to make this eternal day follow right after the 1000 year weeks ending as it does on the Sabbath 1000 year.

The thousand year week is the study on the Sabbaths and the study on Sevens; it is not the study on Eights. Anyway it is important to understand that even though the Eternal Day is one of the dispensations it is not one of the 1000 year days of the week. It is equally important to understand that there is a minor dispensation between some times where the time element was postponed and thrown into the future. There are two main examples of this; and they are in the same prophecy. The one is the early end of the Messiah; where the time after is pushed way into the future; and is a 7×7 years; which would not only be when “everlasting righteousness” shows up; but it could have been that after the Lord Jesus Christ was crowned King then the thousand years reign would have taken place after a 7 year time of Jacobs trouble; and after the thousand years the 7×7 years ending in “everlasting righteousness” in the eternal day. This would vacate the Church age dispensation completely. However this did not happen; His own received Him NOT. So this 7×7 years is pushed out further. Also from the perspective of God; He knew this was going to happen and made provision for it even though He also made allowance for the Jews receiving Him.

The other time that is pushed out is the last week of Daniel 9:27. Which puts back an Old Testament works and faith theme that was an appendage to the Old Testament; had the Jews gone back to the land in their hearts from Babylon then the commencement of this prophecy would have started with Cyrus’ decree. But everything is skewed because of the Jews not being circumcised in heart; and thus the end of the Old Testament starts this process. See the Chart in the Appendix below.

