

The Millennium Doctrine and The Different Schools of Interpretation and Theology in It

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Abstract

The Millennial Kingdom is a Christian doctrine that some believe in and others reject. This belief is summarized among those who believe in it that the Messiah (peace be upon him) after his second return will come as a king and establish his The Millennial Kingdom (a thousand years) and rule the world literally and be Ushlim the capital of his king. This period peace and righteousness prevail, but there is a group calling for the craftsmanship of the thousand years and they believe this thousand year is a period in which righteousness and peace prevail on earth. Also, it precedes the second coming of Christ, and another group believes that the idea of the reign of Christ refers to the spiritual reign of Christ over the hearts of those who believe in Him.

Keywords: Millennium Doctrine, Exegetical Schools, Theology.

INTRODUCTION

Many nations and civilizations of different religious beliefs believe in the coming of a day that humanity has never witnessed throughout its history. In addition, most religions have developed perceptions and scenarios for this event, signs or events, there is a lot of talk in recent times about the end of the world, especially with the association with a steady increase in natural disasters and possibilities that expose major risks. Then, because the topic of the end of the world is full of questions about the accompanying events, including The Millennial Kingdom, the second coming of Christ.

The second coming of Christ (peace be upon him) is one of the established doctrines. Yet, the church was generally "before the millennium" was not an organized eschatology as it was broadcast in some of the first writings that support the fact in the first centuries and from those who adhere to it Pavius said (there will be a king of the millennium after the resurrection of the dead) and agreed upon when the first Christianity in all their denominations in the first centuries. This is because they thought that the end of the world is near and will end due to the understanding of the writings of the Apostle Paul and John's vision that the agreement was followed by a dispute and disagreement on the issue associated with this coming. This is what they called The Millennial Kingdom and this term Jewish roots because the Millennial Kingdom is a Jewish idea proved by the Jews in the material concept. So, the dispute between the sects is a fundamental disagreement because the reference of the difference is due to the differences in theological doctrine. This is because it is the subject of sakhatology (Theissen, 2014) that appeared in the New Testament. This subject was enough to manage the conflict and intellectual dialogue between Christian denominations has continued to the fourth century AD. Yet, it began to disappear after rejecting many church owners and churches which (the Church of God) rejected this doctrine of false doctrines and its saints and on their head St. Augustine rejected it out of faith (a group of scholars and researchers, 2010). This because of the persecutions also faced by the Church ended up turning Constantine and the Church saw a new dawn of peace.

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The First Topic

The Concept of The Millennium Doctrine

The First Requirement: Belief In Language and Terminology

Creed In The Language: the contract is the opposite of the solution, a knot is concluded by a contract, a contract and a knot (Al-Nawawi). The combination is beliefs, which means belief without action(Omar, 2008).

Beliefs: The origin of the belief of the thing, that is, crucifixion and strengthening, and the belief is what a person owes, asserts and resolves(Imam Abi al-Fadl Jamal al-Din Muhammad ibn Makram al-Afriqi al-Masri).

Beliefs In Terminology: Knowing the soul about its duties and privileges has been attributed to the Islamic religion about its evidence definitely and thinking about some of them.

Doctrine In Christian Thought: It is the submission from every heart of the sincerity of religious teachings being from God .

The meaning of the doctrine in Christian thought and its divisions are.

Direct divine revelation. It is to be inspired by God directly, whether it is explicit in words or in its content.

Proclamation of the authority of the Church of Education. In this case, the truth that must be believed in is presented by the truth that he proclaims. This is in a miraculous way or by an official doctrinal statement issued by the Pope or a general council, and this is the familiar theory and the most important adherents of the Thomists(Median, 1963).

Doctrine In The Special Sense: it is the subject of divine faith and a Catholic because of revelation, but faith because of the declaration of authority of the infallible Church of the Magisterium, if the Christian denies, he commits sin and falls under the critical sanctuary.

Some theologians, including de Lugo Soares, believe in God, but some believe that belief in such a truth does not exceed before the Church says that if an individual can sin.

Catholic teaching is that doctrine is a truth in its content of divine origin and that it expresses an objective truth that cannot be changed.

Based On That, It Is Divided into Multiple Sections.

According To Their Content: private and general doctrines include the general on the basic facts of the Christian religion, and the private include the sub-beliefs

Doctrine According to The Relationship With The Mind: This section includes special beliefs and mixed private beliefs are secrets were known only through revelation, but mixed are through the mind as the existence of God.

Doctrine According to The Church's Announcement Of It: it is divided into formal doctrines (declared by the Church's teaching authority as revealed truths that must be believed) and material doctrines (not proclaimed by the Church, but doctrines in themselves).

Doctrine According to Its Necessity For Salvation: it is divided into necessary doctrines (faith in it explicitly requires everyone to win eternal salvation) and unnecessary (implicit faith is sufficient).

Protestants, on the other hand, deny the church's didactic authority and deny its proclamation by the power of authority to the content of biblical revelation.

The Doctrine of The Protestants is the teaching of the Church that currently exists.

Protestant Hernick says the evolution of doctrine is a fundamental development so that the content of the faith can change with time. Valmodernism claims that the progress of science requires the liberation of the idea of catechesis related to God, creation and revelation)(Jalal, 2005). The Vatican Council condemned the first go

with the idea of evolution and the reason for the stability of the doctrine is due to the divine truth as God himself.

Catholics argue that the development of the revealed doctrine was fundamental until the revelation of Christ reached its peak and completeness (Al-Mardini).

This contradicts the Protestants and the modernists in dispensing with religion from revelation. Also, is clear and explicit on the contradiction and difference of the Christian doctrine of reason and common sense.

Second: Millennium In Language and Terminology

Millennials In The Language : It is a Latin word taken from Milinarios and its meaning contains a thousand (al-Mesiri).

Millennium In Terminology: it is a religious belief that arose among Christians of Jewish origin, due to their continuation of the chronological Christship and to their verbal interpretation of what was stated in the Book of Revelation, that the Messiah returns to the world surrounded by saints (Jesuit).

The millennium doctrine has Jewish roots, but it has become a fixed idea among Protestants that the Messiah the Savior (the Mashiah, who is referred to as The Millennial Kingdom) will return. This period is a period of rule in which peace and justice prevail in the world of history and Jerusalem will be the capital. Also, there is another group that believes in the spiritual reign of Christ over the hearts of those who believe in him (Theissen, 2014).

The Second Topic

Different Interpretive and Theological Schools and Views on The Millennium

Some Christian schools of thought, theology and exegetical interpretation dealt with the doctrine of the Second Coming of Christ, although the agreement between the Christian Church in its various denominations on the basic issues and doctrines (the divinity of Christ, the third, redemption, the coming of Christ). Yet, the strange thing is that each of the different Christian denominations interprets things related to the future, especially the second coming, because the doctrine of the second return of Christ we find in the New Testament. It is exposed to the command of the second coming in a more general and comprehensive way. Also, the differences do not affect the essence of the doctrine, but rather relate to the details associated with this event. So, the relationship between (the second coming) and the doctrine of (The Millennial Kingdom) goes back to what was stated in the Book of Revelation (and I saw thrones on which those who were given the authority of the judiciary sat, and I saw the souls of those who fell dead). For the sake of witnessing to Jesus and the way of the Word of God, and those who worshiped the beast and the image gave the mark of the beast on their foreheads or hands, and lived and reigned with Christ for a thousand years (Jesuit) (The Bible, 2015). The real problem with this link between the two doctrines is that the book of Revelation is characterized by the apocalyptic character. This means the treatment of the text in a special way in the interpretation to reach the meaning intended by the writer.

We present the theories offered by theological schools to learn about the way these schools think and the disagreement among Christian scholars about time and manner of this doctrine.

The main opinions on this subject are divided into two parts.

They preceded a thousand years.

Thousands of years later.

First Requirement

School Of Literal Interpretation (School Of Antioch)

We must point out that the most important dangers that this school performs is its literal interpretation and has focused and mentioned, Paul (Al-Furt, 1980; Al-Jundi; The Bible, 2015), that on the importance of reading

that starts from the spirit. Also that does not depend on the letter because its reliance on that leads to misguidance. Also, what came in the book of Corinthians t confirms this (not because we are able to claim something for ourselves. Our ability from God is what made us able to serve the New Testament, the covenant of the spirit to the covenant of letters because the letter dies and the spirit revives).

Regardless of the fact that there are symbolic and biblical texts, interpreting them in a literal way that is not based on biblical evidence leads to confusion(Zakaria, 2010).

They are divided into two teams.

First: "Suffix" followed the thousand years.

This group believes that the coming of the Messiah (peace be upon him) in order to establish his kingdom after (a thousand years), from peace to the church on earth, and after thousands of years it comes to Satan again, and after the dead are raised to judgment and the world is destroyed, all of this is tantamount to preparing the way for the return of Christ (peace be upon him).

This theory began with the Protestant Reformation, but it gradually decayed, and it became clear that it is difficult to determine thousands of years.

Second: "Preterior" The Predecessors Of A Thousand Years

This group believes in the coming of the Messiah (peace be upon him), be before a thousand years, and who says that Father Matthew poor clear their belief (and they who believe that the second coming precedes the feast of The Millennial Kingdom. Yusuf Iskandar Youssef was born on 20 September 1919 from a religious and poor family in 1935 joined the teacher of Shebin, in 1938 joined the Faculty of Pharmacy. In 1951, he was infected with an incurable disease and went to the monastery of the Syriac Farsama during the period of treatment of a priest in the name of "Pastor Matthew the poor" because of the presence of another monk with the same name was chosen for this name at the end of the eighth century. Coptic Orthodox site in the name of St. Anba Takla Haimanot - Alexandria, Egypt, our father, the monk, Father Father Matthew the Poor - contemporary church figures from the Coptic Church. These are divided among themselves regarding the saints is it in heaven or on earth? At the same time, the wicked are wiped out of the earth, and the Jews worship in Jerusalem, Satan is bound, and peace prevails over the whole earth, and Christ reigns in the flesh in Jerusalem for a thousand years. After all existing governments and political systems begin, and peace prevails in the world, as the wolf dwells with the sheep and there are no wars, and the whole world believes in Christ, and at the end of the thousand years Satan comes, and tries to mislead the nations, and gathers them to war against the saints, the decisive battle occurs (Armageddon) in which Christ triumphs over Satan and then the wicked "second resurrection" from the dead to judgment and the world ends(Al-Mahrizi). The believe is in this thought and some Christian denominations, including (brethren churches, apostolic churches, Baptist churches,) and some denominations that are outside the general Christian faith, including the Adventist band(Carr, 2012), and the fathers of the first church of the security of them (Justin Marter, Irenaeus). it spread strongly among the Montanists. It is a prophetic movement, which appeared in Asia Minor. After the second century AD, asceticism originated from the teaching of Montans maintained the common faith in the beginning and the holy books, but its claim to embody the true Church of the Holy Spirit is prophetic tendency, which led to the separation of Montas and his followers from the Church The Gospel of John is their favorite because of its frequent reference to the Paraclete (the Holy Spirit) as well as the Book of Revelation because of the many things that came about propheticism(Nouf, 1964). The Gnostics, although there are some opponents of this thought and those who seek the spiritual understanding of The Millennial Kingdom, such as Origen who was born in Egypt 185 AD engaged in scientific research in the Bible and catechesis and placed at the head of the school of sermons in Alexandria in 203 AD. He has books (explanations, series of sermons in the Bible, hexagonal, in the principles and rebuttal of the pagan writer smooth (response to smooth)) has been adept in the interpretation of theology and is influential on the fathers of the Eastern and Western Church (Nouf, 1964) and wrote against the literal interpretation of the Book of Revelation.

It Is Divided Into Two Teams

An old historical team.

A modern management team.

The First Team: The Historiographers "Preceded The Thousand"

The belief in the inevitability of the return of Christ (peace be upon him) spread thousands of years ago with the establishment of a kingdom on earth when he came to Christianity during the first centuries. This belief spread among the Ebionists, the Montanes, and some Gnostics.

Papias (the bishop of the city (Hierapolis), which is located in Freja Minor. It is said that he is a disciple of the Apostle John against Gnosticism from his books (interpretation of the words of Christ) and Justinus believed that Jesus would return to Jerusalem and live with His disciples eating and drinking.

The Christians will gather there and live with Christ, the prophets and the patriarchs in complete happiness for a thousand years.

Then Irenaeus comes 130-200 AD and says the same teaching, citing the sayings of Papias, who linked the idea of the Avi king to the idea of the seven thousand years of the world's life. This makes the seventh and last thousand of the world the kingdom of Christ.

The Dispensations "Preceded The Thousand"

This theory (dispensation) is a term meaning a divine system that regulates man's relationship with God during a period of time that may be a long period and may be short. This is a period to test man and the extent of his success in obeying God (Sabri, 1995). They are a group of Judaism who combine what is Jewish and what is Christian, and between political events and what is mentioned in the Old Testament from the book of Daniel and Ezekiel and between what is mentioned in the New Testament of the Book of Revelation. He was the first to take this thought. It is a group of free people, especially the group (Brotherhood Plaimout). Plymouth Brothers is a movement that appeared in England in 1830 AD called its followers the Plymouth brothers, because the city of Plymouth in England and is one of the strongest cities and was also called Baldarbia. This movement focused on the Church and prophecy, especially with regard to the Second Coming. See: The Second Coming When It is, the servant of Christ is simple. In the seventeenth and eight centuries reached its peak in terms of the strength of its breadth. However, in the ninth century a group of Adventists nicknamed "Baladvines" appeared because of their belief in the second millennium kingdom. This was the first doctrine, and followed by after specific dates for the coming and lied in them all.

Second Requirement

The Spiritual Interpretation Of The Millennial Kingdom

Followers of this school believe that The Millennial Kingdom is a spiritual king of Christ in the hearts of his followers. This king has already begun on the cross and is completed by the coming of the second at the end of the days for judgment and thousands of years is just a symbol says the third Shenouda door (the word thousand years is a symbolic expression is not taken in the literal sense at all. The number 10 symbolizes perfection and the number thousand is $(10 \times 10 \times 10)$ any multiples of this number, a thousand years is an unlimited period, like the six days of the caliph and measurement with the difference, namely the period from the cross until Satan comes from his prison) (Father Tados Yacoub Malti, 2000).

We reduce the idea of the spiritual king to five points.

The Millennial Kingdom is the king of the Spirit.

A thousand years is a symbolic period

A thousand years of peace

In a thousand years, Satan is bound.

The Second Coming of Christ for Judgment

This school rejected both the Catholic Church, representing the majority of the Christian churches in the world, and the Orthodox Church and some of the Protestant churches, and considered it a Jewish heresy and ideas in two ways (Beale, 2013).

The Jews entered Christianity with their material perceptions, so they broadcast these ideas among the writings

Religious dialogues between the Jews and some of the fathers of the Church, which made the fathers in an awkward position confirm all the blessings and promises of the Jews that became to the Church, which led to the transformation of materialistic thought into the New Testament, as Tertullian did (Culpepper, 1988).

The school of Alexandria rejected this thought to be a great danger. So, some saints Caurigenus followed by Pope Dionysius and refuted the thought of the spiritual interpretation of the Book of Revelation and considered St. Augustine. The thought stated anyone who thinks of this is a heretic. Thus, this heresy was forbidden in the Second Ecumenical Council (381 AD) (Father Tadros Yacoub Malti, 2000).

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