

Seven Thousand Years

Part I

*ALL Scripture Moves in ONE Direction
FROM Man's Day TO the Lord's Day
NOT FROM Man's Day TO the Eternal Ages*

Scripture has to do with events during “time,” 7,000 years of “time,” *extending FROM the restoration of the earth and the creation of man TO the end of the Messianic Kingdom.*

Scripture has very little to say about that which occurred preceding this time, and it has very little to say about that which will occur following this time. Only enough has been revealed to allow man to place and understand events occurring during the 7,000 years in their proper perspective.

Both Testaments begin with a septenary arrangement of time, showing at the outset of each Testament what Scripture is about — God’s restorative work, occurring over six days, 6,000 years, with a view to the seventh day, with a view to 1,000 subsequent years of rest.

That is to say, God is going to work for six days, for 6,000 years, and then rest a seventh day, for 1,000 years.

And *THIS* is what the whole of Scripture is about, *NOT* about “time” either before or after *THESE* seven days, *THESE* 7,000 years.

Further, the Bible is about *REGALITY and this present EARTH*; and, in a larger respect, this extends *FROM* the day of the earth’s creation *TO* the day of its destruction.

The Bible though, as previously stated, aside from isolated instances, is about the last 7,000 years of this time — *FROM* the beginning of Man's Day (which lasts 6,000 years) *TO* the end of the Lord's Day (which lasts 1,000 subsequent years).

The Bible is *NOT* about regality and the earth preceding the restoration account and man's creation in Gen. 1:2b-28, though events during this time are sparingly dealt with (Gen. 1:1, 2a; Isa. 14:12-14; Ezek. 28:12-15).

NOR is the Bible about the Day of God and the new heavens and the new earth, following the present heavens and earth's destruction at the end of the Lord's Day, though this time and events during this time are sparingly dealt with as well (more so than time and events preceding the 7,000 years, with Rev. 21, 22, ending Scripture, being the most extensive).

Then, associated with the preceding, *NEITHER the Hebrew text of the Old Testament NOR the Greek text of the New Testament contains a word for "eternal."* And this would be in *COMPLETE* keeping with the fact that Scripture deals with "time," 7,000 years of time, *NOT* with the ages beyond.

BUT, despite the preceding, the words "eternal," "forever," and "everlasting" are found throughout English translations of Scripture, both Testaments. And this could *ONLY* reflect negatively upon the subject and structure of Scripture, having to do with events during "time," *NOT* eternity.

The words mistranslated after this fashion are *olam* (Heb., O.T.), *aion*, and *aionios* (Gk., N.T.).

Aionios is the adjective form of the noun, *aion*, meaning exactly the same as the noun. And all three words have to do with "time," *NOT* with eternity.

There are ways in which *olam* (O.T.) and *aion* (N.T.) can be used to express "eternal," but *NOT* in the singular, standing-alone form in which they are almost always found.

(Relative to the preceding material, refer to the author's articles, "Biblical Subject and Structure" and "Aion, Aionios.")

The remainder of the first part of this article (Part I), dealing with what has previously been stated, will be divided into two parts:

1) Showing that *ALL Scripture* moves toward a seventh day, a seventh millennium, *NOT* toward the eternal ages beyond.

2) Showing the proper understanding and use of *olam*, *aion*, and *aionios* in Scripture.

And, as will be seen, the direction toward which *ALL Scripture* moves and the correct understanding of *olam*, *aion*, and *aionios* are completely in line with one another, *BOTH having to do with "time," NOT with eternity.*

The Direction Toward Which ALL Scripture Moves

ALL Scripture moves *FROM* Man's 6,000-year Day *TO* the Lord's 1,000-year Day, *NOT FROM* Man's Day *TO* the Day of God, *TO* the eternal ages beyond the Lord's Day.

ALL Scripture moves toward *a coming Sabbath, the seventh millennium, the Lord's Day, the time when Christ will take the sceptre and, with His co-heirs, rule the earth for 1,000 years.*

This is the way matters have been unchangeably set in a foundational, septenary structure beginning both Testaments, relating in succinct, skeletal form at the outset what each Testament is about.

And *ALL Scripture* following these beginning, foundational structures simply form sinews, flesh, and skin, to clothe these structures, *ALL dealing with events during the 7,000 years, NOT beyond.*

The preceding can easily be shown different ways.

1) The Types

ALL of the Old Testament types deal *with events during Man's 6,000-year Day, with a view to the Lord's 1,000-year day.*

NONE moves into the eternal ages beyond the Messianic Era. *NONE CAN*, for they are governed in this respect by the septenary foundation beginning each Testament.

Types, in this respect, *CAN*, *however*, cover events during time preceding the septenary structure in the opening thirty-four verses of Genesis or the opening sixty-two verses of John, for reference to this time is seen introducing each of these two septenary structures (Gen. 1:1, 2a; John 1:1-3).

BUT, again, the septenary structure in both Genesis and John end with events of the seventh day, the seventh 1,000-year period.

NOTHING is seen beyond the seventh day in the septenary structure; thus, *NOTHING* can be seen beyond the seventh day in the types as well.

To illustrate the point, note a classic example covering a complete panorama of the preceding, seen in the Books of I, II Samuel, dealing with Saul and David, typifying Satan and Christ:

(Samuel, following the Lord's instructions, anointed Saul as Israel's first king. But Saul failed to follow the Lord's command concerning Amalek. And, as a result, the Lord rejected Saul as His anointed king.

The Lord *THEN* had Samuel anoint another king to rule in the stead of Saul. Samuel anointed David king over Israel. *BUT*, Saul wasn't immediately deposed. Rather, *Saul CONTINUED to reign*.

David, at the time he was anointed king over Israel, was *NOT* ready to ascend the throne. Among other things, David lacked a contingent of faithful men to reign with him.

BUT, over time, once God had brought necessary matters to pass and David had acquired his contingent of rulers, *Saul was put down, his crown was taken and given to David, and David, with his faithful men, THEN moved in and took over the government*.

THAT is the type, and *EXACTLY* the same thing is seen in the antitype.

At a time following the earth's creation, the Lord placed Satan as king over the earth [Ezek. 28:12-15].

But Satan, in an overt and defiant manner, sought regal power above his appointed position [Isa. 14:13, 14]. And, as a result, the Lord rejected Satan and anointed another [His Son] as King over the earth [Ps. 45:7; Matt. 2:1, 2; Heb. 1:9].

Satan though wasn't immediately deposed. Rather, *Satan, like Saul, CONTINUED to reign.*

God's Son, at the time He was anointed King over the earth, *EXACTLY* like David at the time he was anointed king over Israel, lacked a contingent of faithful men to reign with Him.

And that is what the present dispensation is about. It is during this time, during the present 2,000-year dispensation, that events are fulfilling the antitype of Gen. 24 — typified by David living out in the hills, with certain faithful men joining themselves to him during this time.

Certain faithful men allied themselves with David, remaining in a place of rejection, *remaining with him out in the hills, separate from the existing kingdom under Saul.*

And certain faithful men have allied and continue to ally themselves with God's Son, *in a place of rejection, separate from this world and the existing kingdom under Satan.*

And *THAT* is where matters presently stand in the type-antitype structure of these sections of Scripture.

BUT, note what occurred next in the type, *which is EXACTLY what WILL occur NEXT in the antitype.*

In the type, the day came when David had acquired his contingent of faithful followers. *THEN*, Saul was put down, his crown was taken and given to David, *and David, with his faithful men, moved in and took over the government of Israel.*

And the antitype can ONLY follow the type in EXACT detail.

The day is coming, and it *can ONLY* be near at hand, when God's Son will have acquired His contingent of faithful followers [through the present work of the Spirit, sent on the Day of Pentecost 2,000 years ago for this express purpose (ref. again the type in Gen. 24)].

THEN, EXACTLY as in the type, Satan will be put down, his crown will be taken and given to God's Son, and God's Son, with His faithful followers, will move in and take over the government of the earth.)

The type-antitype structure of the preceding account ends with the government of *THIS* earth changing hands; and, *AFTER* 1,000 years under this new government, the present heavens and earth, will be destroyed *BEFORE* the new heavens and the new earth have been brought into existence.

And *EXACTLY* the same thing is true of *ANY* of the types. They simply *CANNOT* go into time seen beyond the foundational structure opening both Testaments. They *CANNOT* go beyond God's dealing with Satan, man, and *THIS* present EARTH, as it has to do with REGALITY.

(In Gen. 1-4, the overall typology has to do centrally with death and shed blood, introducing that which is necessary for redemption, ultimately bringing man back into the position for which he had been created, from which he had fallen. And, according to the context, *THAT* position has to do with REGALITY and *THIS* present EARTH on the SEVENTH day [2:1-3].

In Gen. 5-11a, the overall typology has to do with events yet future today, ending in the Messianic Era — the removal of the Church [ch. 5], Israel going through the Tribulation [chs. 6-8], and the restoration of Israel and the destruction of Gentile world power [chs. 9-11a]).

In Gen. 11b-19, more information is provided concerning Israel's restoration and the destruction of Gentile world power, ending in the Messianic Era.

In Gen. 21-25, a complete sequence of events is given beginning with the supernatural birth of Christ [ch. 21] to the restoration of Israel in the Messianic Era [ch. 25].

And the same thing could be seen continuing with Jacob and Joseph in Genesis.

The overall typology of Exodus begins with Israel in the Tribulation and ends with Israel in the Messianic Era,

providing numerous details for previous types. And this type, in an overall respect, extends into Joshua, where *EXACTLY* the same end is in view — Israel in the Messianic Kingdom.

Or, an individual can turn to books such as Ruth, Esther, or Jonah, where *EXACTLY* the same thing is seen in an overall respect. *Events NEVER go BEYOND the Messianic Kingdom.*

And *EXACTLY* the same thing can be seen in *ANY* of the other types. *NOTHING is dealt with beyond the Messianic Era.*

EVERYTHING ends at THIS point. It HAS to end at THIS point, for THIS is where the foundation ends.

All of the previously mentioned types are dealt with in different books that the author has written over the past forty years.)

And *EXACTLY* the same thing seen relative to the types *can ONLY* be true relative to the signs, the Jewish festivals, the Psalms, and the Prophets.

2) The Signs (O.T., N.T.)

The sign of the Sabbath, the sign of Jonah, and signs in the four gospels and Acts will be briefly dealt with and discussed.

a) The Sign of the Sabbath

The Sabbath, introduced in Gen. 2:1-3, *forms the CAPSTONE to the foundation upon which ALL Scripture rests. It is the GOAL toward which EVERYTHING in Scripture moves.*

In Ex. 20:8-11, the Sabbath is seen as the fourth and longest of the ten commandments which God gave to Israel through Moses at Sinai.

Then, in Ex. 31:13-17, the Sabbath is seen as “a sign” and “a perpetual covenant,” to be kept by the Jewish people “throughout their generations.”

And the Sabbath was given to Israel in this dual respect for a particular, revealed purpose.

Note these five verses in Ex. 31:

“Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.

Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.”

Both the fourth of the ten commandments in Ex. 20 and the sign of the Sabbath in Ex. 31 refer back to the restoration of the earth over a six-day period and God resting on the seventh day in Gen. 1:2b-2:3. In that respect, references to the sabbath in the latter two places *could ONLY foreshadow EXACTLY the same thing seen in the former.*

Keeping the fourth commandment *NOT ONLY* had to do with the Jewish People’s obedience to “a perpetual covenant” *BUT this act formed a visible sign, pointing to past, present, and future events which the Jewish people, in effect, were recognizing and acknowledging every time that they kept the Sabbath.*

The Jewish people, *working six days, then keeping the Sabbath,* were recognizing and acknowledging, whether they knew it or not, *that God was performing a subsequent restorative work lasting six days, 6,000 years; and He would then, at the completion of His work, rest the seventh day, the seventh 1,000 year period.*

And God thought enough of this entire matter that He set the penalty for any violation of the Sabbath to be “DEATH” (vv. 14, 15).

b) The Sign of Jonah

The experiences of Jonah in the belly of the fish for “three days and three nights” are seen as “a sign” that Christ would, in like manner, be in the heart of the earth for the same length of time.

Note how this reads in Matt. 12:38-40:

“Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah:

For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth” (*cf.* Matt. 16:4).

Jesus had been traveling about the country proclaiming a message to the Jewish people, accompanied by signs. And the Scribes and Pharisees had been doing everything within their power to subvert the message and cast reproach on the messenger.

Matters at this time, because of the rejection manifested by Israel's religious leaders, with the Jewish people influenced by their leaders, were moving more toward the cross than the crown.

And, correspondingly, as well, matters were moving more toward the proffered kingdom being taken from Israel and all that appertained thereunto (which began to be seen by Jesus' actions later that same day [Matt. 13:1ff]).

BUT, even the way Christ responded to the demands of these religious leaders moves beyond the cross to the crown.

Neither Jonah nor Christ stayed in the place of death. Both were raised after two days, on the third day. And the typology seen in Jonah following his being raised, occurring on the third day, foreshadows that which will occur relative to both of God's firstborn Sons — both Christ and Israel — on the third day, the third 1,000-year period.

(The three days in this account, of course, correspond to the last three days in the septenary structure of days beginning Genesis and John. The complete septenary structure dates from creation, though beginning with restoration following ruin; the three days in the account of Jonah — “the sign of Jonah” — contextually, date from Christ's crucifixion.

Christ, 2,000 years ago, was raised after two days, on the third day; and Christ, in time just ahead, will be raised after two days, after 2,000 years, on the third day, on the third 1,000-year period [or, if taken back to Adam, on the seventh day, the seventh 1,000-year period].

For information on the Book of Jonah, particularly the “three days and three nights,” which seem to bother some individuals [trying to understand how both Jonah and Christ could have been in the place of the dead “three days and three nights,” yet be raised on “the third day”], refer to the author's book, *O Sleeper! Arise, Call!*)

Very little was said in the preceding about the message which accompanied the signs. This will be dealt with in the following part.

c) *Signs in the Gospels and Acts*

The kingdom of the heavens was proclaimed and offered to the Jewish people by Christ, the Twelve, and the Seventy during time covered by the gospel accounts (30-33 A.D.). And this message was accompanied by a supernatural manifestation of signs, unlike anything heretofore seen in the history of the nation (Matt. 3:1ff; 4:17ff; 10:1ff; Luke 10:1ff).

The message was ultimately rejected, the kingdom was taken from Israel, and a new entity (the Church) was called into existence to be the recipient of that which Israel had rejected (Matt. 21:18ff; cf. I Peter 2:9-11).

Following this, during time covered by the Book of Acts, there was a re-offer of the kingdom to Israel by the one now in possession of the kingdom, the new entity, *the one new man* "in Christ," the Church.

This re-offer began in Jerusalem on the day of Pentecost in 33 A.D., fifty days following Christ's resurrection, ten days following His ascension.

The re-offer began through the ministry of the one hundred twenty initially forming the Church, and believing Jews (still part of the nation) proclaimed the message as well during the twenty-nine years that the re-offer remained open (from 33 to about 62 A.D. [Acts 2:1ff-28:28]).

And throughout this time an abundant manifestation of supernatural signs continued, accompanying the same message continued from the gospels.

During the gospels, the message was to the Jewish people *ALONE*, to the old creation in Jacob (Isa. 43:1; Matt. 10:1ff).

During the Acts period, the message was to two groups of individuals, but to one of the two first. The message was to *BOTH* the old creation in Jacob and the new creation "in Christ," *BUT to the old creation in Jacob FIRST* (Rom. 1:16; 2:9, 10).

THEN, beyond the Acts period until today, the message has been *SOLELY* to the one new man "in Christ," *BUT NOT* accompanied by signs. It is the Jew alone who requires signs (I Cor. 1:22).

And the different things concerning this message form the central subject of the epistles, and the realization of that dealt with in the message is the goal toward which everything in the epistles moves.

Time during an entire dispensation — 2,000 years — has been set aside, during which the Spirit is calling out a bride for God's Son (taken mainly from the Gentiles), to reign with Him as co-heir in the kingdom presently being offered.

But, back to the Gospels and the Acts period, when supernatural "signs" accompanied the offer of the kingdom to Israel...

Note In John 20:30, 31 the clearly stated purpose which John gave for recording the eight "signs" in his gospel:

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

The purpose for recording these signs *could ONLY* have been the *SAME* as the purpose for the manifestation of these signs during Christ's previous earthly ministry. Or, it *could ONLY* have been the *SAME* as the purpose for *ANY* of the past manifestation of signs recorded in the gospels, or the manifestation of signs occurring during the Acts period at the time John penned his gospel.

ALL of the signs — in the four gospels, and Acts — can ONLY have to do with the SAME thing.

Three of the eight signs in John's gospel are found in the synoptics as well, prohibiting any thought (proposed by some) that John's gospel had been written for a different purpose than the synoptics and Acts, with the signs in John having to do with that different purpose.

SIGNS, as set forth and unchangeably established in foundational material in Moses, are ALWAYS directed to ONLY ONE people, for ONE purpose, surrounding ONE subject.

SIGNS are ALWAYS directed to the JEWISH people to effect BELIEF in the message being proclaimed. And that message, accompanied by SIGNS, ALWAYS had to do with the KINGDOM, whether Old Testament or New Testament.

This is clearly seen through the introduction of signs of this nature in Exodus chapter four (Moses empowered to perform supernatural signs before Israel's elders, with a view to the Israelites being led out of Egypt and placed in the land covenanted to Abraham, Isaac, and Jacob, in a theocracy).

And this is *EXACTLY* what can be seen in the gospels and Acts throughout both the offer and the re-offer of the kingdom to Israel. The manifested signs throughout this time were associated with a message having to do with deliverance from Gentile rule and being established in a theocracy.

(For more information on the preceding, refer to the author's article, "Signs, Wonders, Miracles.")

And John's gospel — recorded during the Acts period as part of an all-out effort to effect belief among the Jewish people relative to the message being proclaimed — beginning the New Testament, would be the logical place to state the purpose for signs, with this purpose *THEN* being properly understood throughout the synoptics and Acts.

3) *The Jewish Festivals*

The seven festivals in Leviticus chapter twenty-three constitute what could be called, "The Prophetic Calendar of Israel."

These seven festivals are *JEWISH, NOT* Christian. They were given *to Israel, through Moses*, and have to do with *the Jewish people ALONE*. They foreshadow *a chronological sequence of events which began to occur in the*

camp of Israel at the time of Christ's first coming, which will be continued and concluded at the time of Christ's return.

And though there was a beginning fulfillment at the time of Christ's first coming, *ALL SEVEN FESTIVALS remain unfulfilled, awaiting a continued and complete fulfillment at the time of Christ's return.*

A secondary application of that seen in these festivals — that foreshadowed by these events, along with the sequence in which these events occurred — can be seen in the history of the Church, but that is neither here nor there. *These festivals are JEWISH, they have to do with THE JEWISH PEOPLE, and this MUST be recognized.*

The complete fulfillment of Israel's national Passover (the first of the seven festivals, which began to be fulfilled at Christ's first coming), in the antitype of Exodus chapter twelve, is yet future, as are events in the other six festivals. Concluding events surrounding the Passover *MUST occur FIRST*, and this feast of the Lord *will not be fulfilled until Israel's Messiah returns, following the Tribulation.*

Thus, the continued progression of events in these seven festivals reveal a continued progression, to completion, of events which will occur in the camp of Israel *following Christ's return as the great King-Priest after the order of Melchizedek to deliver His covenant people.*

Following Christ's return at the end of the Tribulation there will be a seventy-five-day period between the end of the last seven years of Daniel's prophecy and the beginning of the Millennium (Dan. 12:11-13). And Scripture clearly reveals that the events set forth in the first six feasts of the Lord, leading up to events in the terminal festival, the feast of Tabernacles, will, of necessity (Dan. 12:12), have to transpire during this time.

Then the feast of Tabernacles itself will be fulfilled during the ensuing millennial reign.

a) *Passover*

This festival has to do with *the national conversion of Israel*, when the nation looks upon the Pierced One. The Lamb has already died, Israel has slain the Lamb (Acts 2:23, 36; 7:52), the blood has been shed (Ex. 12:6), but Israel has yet to apply the blood (Ex. 12:7).

In this respect, the festival was partially fulfilled almost 2,000 years ago, *BUT* the complete fulfillment awaits a future date.

Israel today dwells between the statement ending Ex. 12:6 and the statement beginning Ex. 12:7, and this festival can be fulfilled *ONLY* when the nation acts in accordance with that stated in verse seven:

“...the whole assembly of the congregation of Israel shall kill it [the paschal lamb, foreshadowing the Paschal Lamb which Israel slew 1,500 years later] in the evening [*lit.*, ‘between the evenings,’ which has been understood different ways over the years, though almost all view it as referencing time within a range extending from 3 P.M. until darkness].

And they shall take of the blood [that which Israel has yet to do]...” (Ex. 12:6b, 7a).

Note in the type that the Passover occurred while Israel was still in Egypt.

In the antitype Israel will have her national Passover while the nation is still scattered throughout the Gentile world (“Egypt” is always a type of *the world* in Scripture). This is the time when “they [the Jewish people] will look upon” their Messiah, and a nation will be “born at once” (Zech. 12:10; Isa. 66:8).

As well, bears something in mind about Israel in relation to the Passover. When time once again begins in Daniel's Seventy-Week prophecy, Israel will find herself, time-wise, in the position of having just crucified the nation's Messiah.

The passage of generations in this respect is *meaningless*. Every generation of Jews both before and since that time has shared *EXACTLY the same guilt* in which the generation committing the act found itself guilty of in 33 A.D. (cf. Matt. 23:35-39; 27:25; Luke 13:33-35).

If this were not true, the nation would have to be divided in this respect, with part of the nation *unclean* through contact with the dead body of their Messiah and part not unclean.

Scripture though presents *THE ENTIRE NATION* as *unclean* (Num. 19). *THE ENTIRE NATION, not just part of the nation, will one day avail herself of the ransom* (translated "satisfaction" KJV) in Num. 35:31, 32.

In short, *every Jew alive today — or at any time in history, past or future during Man's Day — is just as guilty, in God's eyes, as those comprising the generation committing this act in 33 A.D.* (note that those slaying Christ were also guilty of slaying *the Prophets, among others, hundreds of years earlier* [Matt. 23:35-37]; and, accordingly, as previously stated, *so are ALL Jews throughout ALL time*).

Israel has slain the Lamb (for the pascal lamb was given to Israel, and they are *the ONLY nation* that could slay this lamb [Acts 2:23, 36; 7:52]).

But, the Jewish people have yet to apply the blood of the Paschal Lamb which they slew in 33 A.D.

And the festivals in Lev. 23 *MUST be fulfilled, relative to Israel, in chronological order*.

Before any of the other six festivals can be fulfilled, *the blood of the Paschal Lamb MUST be applied (through belief, when they look upon the One Whom THEY pierced [Zech. 12:10 — NOT the generation in 33 A.D. BUT the generation alive in that coming day])*.

b) *Unleavened Bread*

This festival has to do with *the removal of sin from the house (house of Israel) AFTER the Passover*.

Of what sin (or sins) is Israel guilty? Israel is guilty of unbelief, resulting in disobedience over centuries of time, with an apex of this disobedience seen in Israel's harlotry out among the nations.

Then the Jewish people climaxed their unbelief, disobedience, by crucifying their Messiah when He appeared to the nation.

And, because of this climactic act, as previously seen, Israel is presently unclean through contact with the dead body of the nation's Messiah, and the Jewish people will remain unclean for two days (2,000 years [Num. 19:11, 12]).

After two days, on the third day (on the third 1,000-year period [after the Tribulation, which will end the two days]), the Jewish people are going to acknowledge their sin in the presence of the very One Whom the nation crucified (cf. Gen. 44:16). Israel will then put sin out of the house (out of the house of Israel).

c) *First Fruits*

This festival has to do with *resurrection*. Christ was raised from the dead on this day, and Old Testament saints will be raised from the dead at this time, fulfilling this festival.

The first fruits of the resurrection of Old Testament saints occurred after Christ was raised (Matt. 27:52, 53).

The main harvest will follow.

d) *Pentecost*

Note what began to occur on the day of Pentecost, 33 A.D. (Acts 2:1ff). Joel's prophecy began to be fulfilled, and this prophecy would have been completely fulfilled had Israel done what Peter told the Jews to do in Acts 2:38 — national repentance, followed by national baptism.

However, Israel did not repent, the nation was subsequently set aside for a dispensation, and any fulfillment of Joel's prophecy has also been set aside with Israel for a dispensation.

Joel's prophecy CANNOT be fulfilled today, even in part. But it will be fulfilled immediately after the resurrection of Old Testament saints (Joel 2:27-32).

e) *Trumpets*

This festival has to do with *the regathering of Israel*.

Christians await a trumpet calling them into the heavens before the Tribulation.

Israel awaits a trumpet calling the nation back into the land after the Tribulation, following Christ's return (Matt. 24:29-31; I Thess. 4:16-18).

(Note that this restoration, seen in Ezek. 37:1-10, among numerous other places, *follows NOT ONLY Israel's national conversion* [following their applying, through belief, the blood of the Passover Lamb Whom the nation slew in 33 A.D.] *BUT also the resurrection of O.T. saints.*

The dead [raised] return with the living [cf. Ex 12:40, 41; 13:19]; and, *together*, they will comprise "the *WHOLE* house of Israel" [Ezek. 37:11-14] *in that day* [ref. the author's articles, "In That Day" and "The Whole House of Israel"].)

f) *Atonement*

This festival has to do with *a cleansing from sin for a people who will have already availed themselves of the blood of the*

Passover Lamb. Activities on this day have to do with blood on the mercy seat and cleansing from sin (sins previously acknowledged and put out of the house [the house of Israel], fulfilling the festival of unleavened bread).

Atonement (the *ransom* [Num. 35:31, 32] is from a cognate form of the word for “atonement” in the Hebrew text) is to be provided for Israel’s sin of crucifying her Messiah (the same blood shed at Calvary, now on the mercy seat). Note the order in Ezek. 36:24, 25 — a regathering before cleansing from sin.

g) *Tabernacles*

This is the last of the festivals and has to do with *offerings made unto the Lord and a time of rest at the conclusion of the preceding feasts of the Lord*. This festival points forward to the millennial offerings (Ezek. 45:15ff; 46:2ff) and a time of rest in the coming age after the conclusion of events surrounding the first six feasts of the Lord.

This festival lasted for seven days — a complete period of time — pointing forward to the complete duration of the Millennium, with time and events beyond this *UNSEEN*.

4) *The Psalms*

Numerous Psalms deal with Israel’s Messiah and the Jewish people relative to that coming seventh day, the seventh millennium.

And, as anyplace else in the Old Testament, the Psalms, in complete keeping with the septenary structure of Scripture, *DO NOT* deal with time beyond the seventh day, time beyond the Lord’s Day, time during the Day of God, time during the endless ages beyond the Messianic Era.

Note three Messianic Psalms (Ps. 2, 83, and 110), which could be looked upon as representative of that seen in any of the other numerous Messianic Psalms in this book.

Because of their similar content, Ps. 2 and 110 will be viewed together. Then, comments on Ps. 83, a different type Messianic Psalm, will follow.

In Ps. 2, it matters not what the nations say or do. With *ALL* things under God's sovereign control, He is going to one day (on the seventh day) place His Son upon His "holy hill of Zion." And, in that day, from the "holy hill of Zion" (from David's throne in Jerusalem) He is going to rule the nations with "a rod of iron."

Then, in Ps. 110, preceding that time, God has told His Son, "Sit thou at my right hand, until I make thine enemies thy footstool." And after this is accomplished, as in the second Psalm, God is going to place His Son upon His "holy hill of Zion."

God's Son, in that coming seventh day, is going to rule "in the midst" of those who have been made His footstool. And He is going to reign for 1,000 years, "after the order of Melchizedek."

Then note Ps. 83.

A ten-kingdom federation of nations, allied against Israel seeking to destroy the Jewish nation, will say, "Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" (v. 4).

This could *ONLY* foreshadow Antichrist's ten-kingdom federation of nations during the Tribulation, seeking to destroy and completely do away with Israel, after the same fashion that God destroyed and did away with Amalek in Jewish history —blotting out any remembrance of Amalek from under heaven (Ex. 17:14).

But, as seen in the remainder of the Psalms, or anyplace else in Scripture dealing with the subject, God will turn matters completely around, with deliverance occurring for Israel and destruction occurring for those having sought Israel's destruction.

Again, when the future is dealt with in the Psalms, *EVERYTHING is Messianic. EVERYTHING has to do with the seventh day. NOTHING moves beyond.*

5) The Prophets

The Prophets deal with Israel and the nations during Man's 6,000-year Day, with a view to the Lord's 1,000-year Day. And the Prophets deal with Israel and the nations in relation to this earth, *NOT* beyond in relation to the new heavens and new earth.

The Prophets deal with Israel's entire history, *BUT* more particularly with Israel's covenantal disobedience, harlotry, the nation's subsequent repentance, cleansing, and ultimate restoration to the position for which the nation had originally been called.

And, though the emphasis may be different in the various prophetic books, the matter is always seen within the parameters of that stated in the preceding paragraph.

Note the way Isaiah, the first of the prophetic books, begins his prophecy in this respect.

In the first part of the opening chapter, Israel is pictured as sick, "from the sole of the foot even unto the head." And because of the nation's condition, the land in the Abrahamic covenant lay desolate as well (vv. 1-15).

Then, the remainder of this chapter has to do with a call for repentance and the healing that would occur for both the people and the land when Israel did repent (vv. 16-31).

And the first five verses of chapter two describe conditions in the land and the Gentile nations' relationship to Israel following the nation's repentance — that which will be brought to pass at the end of Man's 6,000-year Day and exist during the Lord's 1,000-year Day.

And material throughout any of the prophetic books is the same, though details and the emphasis may be differ-

ent, with different parts of each book providing more and more material for the complete word picture which is being developed.

(This would be similar to and go hand-in-hand with the types, with the numerous types providing different material for a developing word picture as well.

And the developing word picture provided by each would complement one another, with a more complete, single word picture beginning to develop.)

Viewing the structure and emphasis of three prophetic books — Ezekiel, Daniel, and Jonah — should suffice to show how the different prophets handled different parts of *the SAME subject, handling them different ways but STILL dealing with the SAME subject the SAME way.*

Ezekiel chapters thirty-four through forty-eight provide one of the most complete and detailed pictures in Scripture of Israel's future restoration, the destruction of Gentile world power, and the Messianic Era. And a great deal of information is found in these chapters that cannot be found in any of the other prophets on the same subject.

Both Daniel and Jonah are structured in a typical manner; and though the emphasis and overall structure of each is different, both still deal in a uniform manner with *the SAME overall subject.*

Daniel deals with the history and future destruction of Gentile world power, covering the complete Times of the Gentiles, extending from the days of Nebuchadnezzar to the days of Antichrist (some 2,600 years). And though everything is in complete keeping with material in all of the other prophetic books, none of them covers the Times of the Gentiles *in this SAME extensive manner.*

And Jonah stands alone after another fashion, covering a complete history of Israel — from the time of the nation's calling to that future day when the nation finds itself in the

Messianic Kingdom realizing her calling. And the book does this solely in a typical manner.

The complete prophecy, like Daniel, is in complete keeping with all things found in any of the other prophetic books. And, like Daniel as well, there is information in Jonah not found in any of the other prophetic books.

Thus, *ALL* of the prophetic books are *EXACTLY* like the types seen throughout the historic books, or the signs, or the Jewish festivals, or anything else in Scripture.

ALL things are built upon the septenary structured foundation seen beginning each Testament and move toward ONE "time" and ONE "goal."

ALL move toward the seventh day, the Messianic Era; and ALL move toward man, in THAT day, realizing the purpose for his creation/salvation/restoration.

Olam, Aion, Aionios.

To begin comments on the words mistranslated "eternal," "forever," or "everlasting" in Scripture, note Ps. 110:4, where both *olam* (O.T.) and *aion* (N.T.) can be dealt with together.

"The Lord hath sworn and will not repent, Thou art a priest forever [*olam*] after the order of Melchizedek."

The latter part of this verse — "Thou art a priest forever after the order of Melchizedek" — is quoted four times in the Book of Hebrews (5:6; 6:20; 7:17, 21).

The word translated "forever" in the Hebrew text of Ps. 110, as seen, is *olam*; and *aion* (*eis ton aiona*) is used in the Greek text of Heb. 5-7, using "eternal" in the English translation as well. And the two words, through their use in this manner, are shown to be corresponding words in their respective languages.

BUT, are the words translated correctly? Is Christ, or will Christ be, a priest “forever” after the order of Melchizedek?

(References to Melchizedek only appear in three sections of Scripture — Gen. 14; Ps. 110; Heb. 5-7.

Both references in the O.T. appear in Messianic settings, governing *HOW* references to Melchizedek could *ONLY* be understood in Heb. 5-7.)

Christ is *NOT*, He *CANNOT* be, exercising the Melchizedek priesthood today (a King-Priest in Jerusalem). Rather, *He WILL* exercise this priesthood during the 1,000-year Messianic Era, *BUT NOT* after that.

During the eternal ages which follow the Millennium, *there will be NO sin, NO temple, and NO need for a priest* (Rev. 21:4, 22).

Thus, these two corresponding words in this verse (*olam* and *aion*) have to do with “time,” not “eternity”; *and they should be so translated*.

And this would be true *NOT ONLY* in these passages *BUT* in *ALL* other passages where these words appear and are erroneously translated “forever,” “eternal,” or “everlasting” (e.g., the expression *eis ton aiona* in passages such as John 6:51, 58; 8:35, 51, 52; 10:28; 11:26).

The expression, *eis ton aiona*, incorrectly translated in an “eternal” respect in these passages should literally be translated, “with respect to the age,” referring to the seventh day, Christ’s coming 1,000-year reign.

As well, several of these passages have to do with fruit-bearing, which *can ONLY* have to do with the seventh day, *NOT* with the eternal ages beyond. And this same thing would also be true relative to the numerous other related usages of *aion* in the New Testament

Then the adjective form of *aion*, *aionios*, *can ONLY* be understood *EXACTLY* the *SAME* way. The noun (*aion*) *CAN’T* be understood one way and the adjective (*aionios*) another way.

Note *aionios* used by itself and then both *aion* and *aionios* used together in passages such as Mark 10:17-30 and Luke 18:18-30.

These two passages have to do with the account of the rich, young ruler coming to Christ, asking what he must do to realize an inheritance in the proffered kingdom. And the words which he used, referring to this inheritance in the kingdom, were "...inherit *aionios* life," translated "...inherit eternal life."

An individual can know at least four different ways that translating *aionios* in these passages as "eternal" CAN'T possibly be correct.

1) First, *aionios* DOESN'T mean "eternal." This word has to do with "time," NOT with eternal verities.

2) Then, eternal life is NOT inherited; rather, eternal life is a free gift (Eph. 2:8, 9). Aside from that, one has to be a child of the Owner BEFORE "inheritance" can enter into the matter (Rom. 8:17 ["... if children, then heirs"]).

3) Matters in ALL Scripture move in the direction set by the foundation beginning each Testament, toward a seventh day, a seventh millennium, NOT toward the eternal ages.

4) The message being proclaimed, which prompted the question, had to do with the proffered kingdom, NOT with the ages beyond.

Then note the closing verse in each of these two sections (Mark 10:30 and Luke 18:30) — "...in the *aion* to come, *aionios* life," translated "...in the world [*aion*] to come, eternal [*aionios*] life."

The *aion* to come, the *aionios* time in which the inheritance will be realized, is the time in which the proffered

kingdom will be realized — during this earth's seventh and last millennium, *NOT* during the eternal ages following the destruction of the present heavens and earth.

Or note John 3:15, 16, where *aionios* would have to be understood the *SAME* way, though is almost *NEVER* understood correctly in these two verses.

These verses are part of Jesus' response to Nicodemus' opening statement and subsequent questions (vv. 2, 4, 9). And everything in this entire discourse (vv. 2-21) *MUST* be understood relative to the message being proclaimed, the recipients of this message, and the use and understanding of *aionios* throughout the New Testament.

The message being proclaimed, accompanied by "signs" which Nicodemus inquired about, had to do with the proffered kingdom, which would be realized on the seventh day.

And, in line with this, verses fifteen and sixteen are introduced in a Messianic setting — "the Son of man" in verses thirteen and fourteen, a Messianic reference to Christ, taken from Ps. 8:4 and Dan. 7:13, 14.

Again, the message *had to do with REGALITY, the present EARTH, and a 1,000-year SEVENTH day, NOT with salvation by grace and the eternal ages.*

And the accounts of Jesus' conversations with both the rich, young ruler and Nicodemus — which have been briefly discussed in connection with the translation of *aion* and *aionios* — are from two different parts of Christ's ministry to Israel during this time and *MUST* be understood accordingly.

And, in the same manner, *aion* and *aionios* should be translated after this same fashion *ALL* other places that they appear in the gospels, or elsewhere in the New Testament.

Note, for example, sections of three verses out of II Timothy and Titus, where *aionios* is mistranslated "eternal":

“Fight the good fight of faith, lay hold on eternal [*aionios*] life, whereunto thou art also called...” (I Tim. 6:12a).

“In hope of eternal [*aionios*] life, which God, that cannot lie, promised before the world [*aionios*] began” (Titus 1:2).

“That being justified by his grace, we should be made heirs according to the hope of eternal [*aionios*] life” (Titus 3:7).

Little to no comment would be necessary on the preceding to show that *aionios* CANNOT possibly be translated and understood as “eternal” in these verses. The verses are directed to those who are already saved and have to do with a present struggle (overcoming), with a view to an inheritance out ahead.

“Eternity,” actually, *endless ages*, can be shown through a plural use of *aion* — either alone, or a double use. Both appear a scattering of times in the New Testament, the latter more so than the former.

The plural use of *aion* would be properly translated “ages,” and the double use of *aion* (both words articular and plural) would be properly translated, “the ages of the ages” (“forever and ever,” KJV) — both referencing endless ages.

The plural use of *aion* can be seen in places such as Luke 1:33 and Heb. 13:8.

Note Luke 1:32, 33 in this respect:

“He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

And he shall reign over the house of Jacob for ever [plural of *aion*]; and of his kingdom there shall be no end.”

The singular use of *aion*, with its adjective *aionios*, CANNOT be used in the sense of unending ages, eternal. The plural use of *aion* (by itself, or a double use) serves that purpose.

And the plural and double use of *aion* are *NOT* widely-seen in the New Testament, for the whole of Scripture deals with “time,” *NOT* with eternity, *NOT* with the endless ages associated with the new heavens and the new earth.

But Luke 1:32, 33 forms one of those places in Scripture that moves beyond the seventh day, the seventh 1,000-year period, allowing man to look out and see into this time and these ages and piece matters together (*cf.* Rev. 11:15).

One thing of interest in this particular reference is Christ reigning over the house of Jacob [the natural man] throughout these endless ages. That would be to say, Christ is *NOT ONLY* going to reign over a house comprised of individuals in bodies of flesh, blood, and bones throughout the Millennium *BUT* throughout all the subsequent ages as well.

(The two preceding sections —“The Direction Toward Which All Scripture Moves” and “Olam, Aion, Aionios” — will form a base for material developed in Part II of this article.

Suffice it to say about these two sections developed in Part I, *in the light of ALL Scripture moving toward ONE revealed GOAL* —the seventh day, the seventh 1,000-year-period in a septenary structure, the Messianic Era [*which has AN END*] — *SOLELY* from a Biblical standpoint, it would be *IMPOSSIBLE* to understand and translate *olam*, *aion*, or *aionios* as “eternal.”

The revealed goal — *the direction toward which ALL Scripture moves, the Messianic Era, one age* — associated with “*TIME*,” which has *AN END*, simply *CANNOT* somehow be changed into *eras*, into *ages*, associated with “*eternity*,” which has *NO END*.

The incorrect translation of *olam*, *aion*, and *aionios* in almost any English Bible has resulted in all types of misinformation, misdirection, and confusion.

And in complete keeping with the status of the leavened Laodicean Church in the world today [Rev. 3:17], Christians don’t even know that they are being misinformed and misdirected. *It’s ALL part and parcel of that which present exists.)*