

Time and Events

“That Which Is to Be Hath Already Been”

“There Is No New Thing Under the Sun”

“I Am God...Declaring the End from the Beginning”

“The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.

Is there any thing whereof it may be said, See, this is new? it hath been already of old ‘time’, which was before us” (Eccl. 1:9, 10).

“I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.

That which hath been is now; and that which is to be hath already been; and God requireth that which is past” (Eccl. 3:14, 15).

“Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,

Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure” (Isa. 46:9, 10).

According to the preceding verses, *there is NOTHING* “which shall be” (future) that has *NOT* “already been” (past).

And *BOTH* that “which shall be” and that which has “already been” “is *NOW*” (present).

There is NOTHING NEW “under the sun.”

And this, among other related things, can easily be shown from Scripture.

In this respect, *IF* these verses from Ecclesiastes and Isaiah are taken at face value, understood, and believed, numerous things about Biblical interpretation will progressively open to one’s understanding.

And the converse of that would be equally true.

Time, Events During Time

“Time” can be defined as:

“The measured or measurable period during which an action, process, or condition exists or continues” (Merriam Webster).

During “time,” some type action, process, or condition would have to exist.

Apart from “time,” the opposite would be true. There could be *NO* action, process, or condition.

That, of course, would always be true with “time,” as man knows and understands the passage of “time,” in a constant, linear, one-dimensional respect. There is always some type action, process, or condition occurring, which requires the passage of continuing, unchangeable “time.”

But, with God things are quite different, for “time” is *relative, NOT constant*.

God, Who created “time,” can work with “time” through any means that He chooses, in a relative, nonlinear, multidimensional respect.

God can move “time” with its “events” to an entirely different period, past or future. And He can place man within that period, regardless of *HOW* “time” and associated “events” are dealt with.

God can stop “time,” while allowing events to continue occurring (unthinkable in our limited way of understanding “time” with its related “events” (*ref.* Part 2 in the next section of this article, pp. 27-29).

(Of interest to note, during modern times God has allowed a Jewish scientist — Albert Einstein — to demonstrate, to a very limited extent, via the God-established laws of science and mathematics, *one facet of multidimensional “time.”*)

And this is something about “time” which is CLEARLY revealed in the Word. Thus, there is NOTHING new about what Einstein demonstrated through the laws of science and mathematics.

Einstein demonstrated that the passage of “time” in one place could change in relation to the passage of “time” in another place. More “time” would pass in one place, and less “time” would, correspondingly, pass in the other place.

These differences could be effected through movement in relation to the speed of light over time in one place, with no movement occurring in the other place. And, with the right circumstances, the ratio of these differences in “time” in the two places could conceivably be one day to 1,000 years.

Thus, this whole overall thought in what God allowed a Jewish scientist to demonstrate through the unchangeable laws which He had established could easily touch upon something inherent in Scripture from Genesis to Revelation — *the septenary WAY that BOTH Testaments begin and HOW ALL Scripture has accordingly been structured* [Gen. 1:1-2:3; John 1:1-2:11; *cf.* Ps. 90:2-4; Matt. 16:28-17:5; II Peter 1:13-18; 3:1-8].

But God’s dealings with “time” and “events” in a relative, nonlinear, multidimensional respect, as seen on the pages of Scripture, *has to do with things FAR beyond the preceding, something that NO Jewish scientist during Man’s Day could possibly demonstrate [though Jewish Prophets, in past “time,” DID!].*

And God dealing with “time” in a relative rather than a constant respect in particular instances in Scripture may very well have formed a basis for man’s attempts to depict

matters regarding “time” in a relative respect during modern times — attempting to move beyond constant, linear, one-dimensional “time” — in his science-fiction movies and books.

In a similar respect, note literature surrounding the Greek mythological gods, which could possibly have had its origin in a Biblical respect as well — the appearance of the *Nephilim* [meaning, “fallen ones”; translated, “giants” (Gen. 6:4; Num. 13:33)], gigantic beings appearing in the eastern Mediterranean area preceding the origin of, possibly forming the basis for, Greek mythology.)

Movement of Man and Events in Time

During Man’s 6,000-year Day, God is seen dealing with “time” in a relative, nonlinear, multidimensional manner two different ways — both in connection with and apart from visions.

Using visions, God moved Ezekiel back in “time” and placed him in Jerusalem prior to the Babylonian captivity in order to show him *WHY* the Babylonians had been allowed to come in and take the Israelites captive, transporting them to Babylon (Ezek. 8ff).

THEN, God later moved Ezekiel forward in “time” through the same means and allowed him to see *the FULL end of the matter — Israel’s repentance, salvation, and restoration*.

THIS was then followed by the end of Gentile world power, the sceptre placed back in Israel’s possession, and Christ’s subsequent millennial reign (all in that order [Ezek. 34-48]).

And, of course, Scripture is replete with related material having to do *with God showing the end from the beginning*, though apart from any type movement of “time” and “events” — both through and apart from dreams and visions, through the use of types, metaphors, parables, etc. (Heb. 1:1, 2).

The O.T. begins this way (the first thirty-four verses of Genesis [1:1-2:3]), with the remainder of the O.T. forming commentary on these verses.

And the N.T., continuing from the O.T., begins *EXACTLY* the *SAME* way, covering *EXACTLY* the *SAME* subject matter, though after a different fashion (the first sixty-two verses of John's gospel [1:1-2:11]), with the remainder of the N.T., along with the previous O.T., forming commentary on these verses.

BUT, let's move beyond the preceding and see God, apart from dreams or visions, taking "man," with corresponding "events," and moving him through "time" in a relative, nonlinear, multidimensional respect.

And to do this, we'll look at four accounts, in the order that they appear in Scripture.

The FIRST (where most of our time will be spent, forming a base for the remaining three) will be taken from Gen. 1.

The SECOND will be taken from Joshua 10.

The THIRD will be taken from II Kings 20 and Isa. 38.

The FOURTH will be taken from Matt. 16, 17 and Rev. 1ff.

1) *Genesis 1*

God's first demonstration and use of "time" and "events" in a relative, nonlinear, multidimensional respect is seen *occurring during* "time" in relation to the creation of the heavens and earth in Gen. 1:1.

And the "event" in view at this "time" was of such a nature that *EVERYTHING FOLLOWING* the creation and subsequent ruin of the present heavens and earth (Gen. 1:1, 2a) was *DEPENDENT* on God's work involving *THIS "event."*

And to show this, a lot of time will be spent on that stated in the latter part of one verse in Scripture, the latter part of Rev. 13:8.

This is a verse found within “events” occurring during constant, linear, one-dimensional “time” yet future which references “an event” occurring during relative, nonlinear, multi-dispensational “time” in the past, “time” associated with the laying of “the foundations of the earth” (*ref.* Part 4 in this section of the article, pp. 30, 31).

And, beyond the preceding, the referenced event — “the Lamb slain from the foundation of the world” — has to do with an event occurring in 33 A.D., outside the scope of either of the two referenced “times.”

Note *HOW* the complete verse reads:

“And all that dwell upon the earth shall worship him [the Beast, the Antichrist], whose names are not written in the book of life of the Lamb slain from the foundation of the world.”

(The word “foundation” in this verse is a translation of *katabole* in the Greek text, a compound word [kata, ‘down’; bole, ‘to cast’].

Thus, the word refers to *EXACTLY* what is stated in the English translation, with the preposition “from” [Gk., *apo*] also correctly translated, *taking the matter back to the time when God “laid the foundations of the earth,” then “created the heavens and the earth,” as seen in Gen. 1:1; Job 38:4-7; Ps. 102:25.*)

Now, let’s deal with Rev. 13:8, which will provide a foundation and explanation for God’s use of “time” and “events” in not only this part but the subsequent three parts in this section of the article as well.

And, accordingly, this should simplify understanding these other parts, with few additional comments needed.

As well, a correct understanding of the different facets of Rev. 13:8 will properly address *the COMPLETE, OVERALL issue of salvation/restoration relative to NOT ONLY the heavens and the earth BUT ALSO man.*

DO you WANT to understand salvation by grace?

THEN, understand that which is involved from the standpoint of Scripture, which begins by taking matters back to a “time” associated with the creation of the heavens and the earth, to the “time” of Gen. 1:1.

THIS is the BEGINNING POINT for ALL things having to do with salvation/restoration, NOT some subsequent point, whether O.T. or N.T.

Subsequent Scripture provides commentary for prior beginning, foundational Scripture.

a) *Death and Shed Blood, God's Use of Time*

“The Lamb slain from the foundation of the world,” slain at Calvary in 33 A.D., was slain ONCE, NOT TWICE (Heb. 9:26-28; I Peter 3:18).

And Israel, the ONLY nation which could slay the Lamb (God's other “son” [Ex. 4:22, 23; cf. Gen. 4:1-10]), was present that ONE time, as recorded in the four gospel accounts.

The COMPLETE matter OCCURRED during constant, linear, one-dimensional “time,” in 33 A.D., millenniums FOLLOWING the creation of the heavens and the earth.

BUT, the COMPLETE matter, as well, OCCURRED during relative, nonlinear, multidimensional “time,” ASSOCIATED WITH the creation of the heavens and the earth.

God simply took a section of “time,” with its “events,” from one place in the heavens and the earth's future history and moved it to a “time” in the distant past, at the time when He brought the heavens and the earth into existence, at the “time” seen in Gen. 1:1 and Job 38:4-7.

(Knowing the end from the beginning, God would have foreseen in the beginning HOW He would have to subsequently work with “time” and “events” surrounding the Jewish people bringing forth and subsequently crucifying their Messiah.

Thus, God could *ONLY* have created *ALL* things associated with the heavens and the earth [governing laws — science, mathematics, etc.] after a fashion which would allow Him to bring something to pass millenniums before He brought it to pass.

God, in relative, nonlinear, multidimensional “time,” brought something to pass that would not be brought to pass until millenniums later in constant, linear, one-dimensional time.)

Understanding one aspect of Rev. 13:8 is that simple. *BUT, there is MORE, FAR MORE, to the matter.*

WHY does the timing of Christ’s death in this respect matter?

WHY did God, through His use of “time,” place His Son’s death at a “time” immediately prior to the creation of the heavens and earth, preceding the subsequent creation of man?

These things can easily be addressed by seeing what happened to the heavens and the earth following their creation, what, as well, happened to man following his creation, and the necessity of the death and shed blood of a particular “LAMB” to effect redemption/restoration for *BOTH*.

b) Death and Shed Blood, the Material Creation

The material creation, both the heavens and the earth, became a ruin following the incumbent ruler’s aspirations to “be like the Most High” (*cf.* Gen. 1:2a; Isa. 14:12-15; Ezek. 28:12-19). And God restored the material creation prior to man’s creation (Gen. 1:2b ff).

Then, with man’s creation and subsequent sin (the material creation had been restored for man to rule in the stead of Satan [Gen. 1:26-28]), the material creation again found itself in a ruined state (Gen. 3:1-19), necessitating restoration for *BOTH* man and the material creation *IF* man were to ever fulfill the purpose for his creation (*cf.* Rom. 11:29).

Man’s restoration is *PRESENTLY* being effected, with a view to being completed *in the FUTURE*. And the restoration of the material creation is *entirely FUTURE*.

The restoration of the material creation is seen occurring in Rev. 6:1-8, with commentary on these eight verses following in Rev. 6:9-19:21, as previously seen in Gen. 1:1-2:3, with commentary following in Gen. 2:4-Mal. 4:6 — *the sinews, flesh, and skin covering the skeletal framework in both instances*.

(For information on Rev. 6:1-8 in the preceding respect, refer to Vol. II, Chs. VI-X, in the author’s four-volume commentary set on the Book of Revelation, titled, *The Time of the End*.)

Then note the absolute necessity of that stated in Rev. 13:8 relative to *BOTH* the past and future restoration of the material creation.

As clearly shown in Scripture, the restoration of the material creation — *BOTH PAST and FUTURE* — is *JUST* as dependent on “the lamb slain from the foundation of the world” as is man’s restoration.

And, as previously seen, information pertaining to the *PAST restoration of the ruined material creation* is seen in Gen. 1.

And subsequent revelation, *particularly the account of God’s restoration of the PRESENT ruined material creation* (Rev. 5ff), provides information pertaining to the place which that stated in Rev. 13:8 occupies in the past restoration.

Revelation chapter five, introducing *the FUTURE restoration/redemption of the PRESENT ruined creation*, has to do with a seven sealed Scroll containing God’s redemptive terms for this restoration.

God is seen holding the scroll in His right hand, a search is made — “in heaven...in earth...under the earth” (vv. 1-3) — for *ONE WORTHY* to take the scroll and break the seals, effecting restoration/redemption.

And the *ONLY ONE* found is the *SAME ONE* seen performing the *SAME WORK* at the time of the restoration of the heavens and the earth in history (vv. 5ff), referenced in Rev. 13:8.

And the Son's finished work in this respect *THEN* allowed the Spirit to begin His restorative work by moving across the darkened, raging waters covering the earth, effecting a change in the existing, ruined condition of the heavens and the earth (Gen. 1:2b ff).

In turn, this allowed God to speak, causing light to shine "out of the darkness" (Gen. 1:3-5; cf. John 1:5; II Cor. 4:4-6).

And understanding matters regarding death, shed blood, and the restoration of the material creation in the preceding manner, though not spelled out in so many words in Genesis (as seen in Rev. 5), is a simple matter.

Things of this nature, *i.e.*, restoration/redemption, whether the material creation or man, are not done one way at one time and another way at another time. *Rather, THEY are ALWAYS done the SAME WAY at ALL times.*

(There is "The Law of First Mention" in Biblical interpretation.

The first mention of a subject in Scripture establishes *HOW* that subject is seen and dealt with *throughout ALL subsequent Scripture.*

For example, the first mention of "midnight" in Scripture is in Ex. 11:4, in connection with judgment [God's judgment of the firstborn (chs. 11, 12), the establishment of the Passover, death and shed blood], establishing *HOW* the complete subject is dealt with *throughout ALL subsequent Scripture.*

BUT, "redemption," as also seen in Ex. 11, 12, is first seen at a time millenniums preceding events in Exodus. And *NO* change has occurred down through the intervening years between these two times.

And NO change can EVER occur, for God established the matter PERFECT immediately preceding the creation, the beginning, of the heavens and the earth.)

The Lamb *HAS been slain PRIOR* to the *FUTURE* restoration of the heavens and earth; and, in *EXACTLY* the same respect, the Lamb *HAD to be slain PRIOR* to the *PAST* restoration of the heavens and the earth.

Apart from the slaying of the Lamb preceding BOTH restorations, NEITHER restoration could have occurred/can occur.

And from what has been stated thus far in this first article, understanding *HOW* God did this in relative, nonlinear, multidimensional "time," when God's Son didn't die and shed His blood until 33 A.D. in constant, linear, one-dimensional "time," should be a simple matter.

Again, simply stated, God moved "events" during "time" from one era to another, *for purposes regarding REDEMPTION, BOTH the material creation and man.* The whole matter is that simple on the one hand and that complex on the other.

Man *DOESN'T* have to understand *all the ins and outs* of that which God brought to pass, for he *CAN'T*.

BUT he CAN believe it!

c) *Death and Shed Blood, Man*

Get the matter right at the beginning!

Remain with that seen at the beginning point as you move throughout subsequent Scripture, and you WON'T go wrong!

BUT, ignore or deviate from that seen at the beginning, and...!

(Again, note the importance of beginning in the correct place when studying Scripture!

Begin WHERE God began!

Begin WITH the foundational information!

ONLY THEN will an individual find himself in a position to PROPERLY understand that seen in the superstructure which follows!)

As previously seen, *the first occurrence of death and shed blood in Scripture is NOT following man's fall BUT preceding man's creation.*

IF this were *NOT* the case, there could have been *NO* restoration of the material creation.

NOTHING could have moved beyond Gen. 1:2a:

“And the earth was without form, and void; and darkness was upon the face of the deep.”

Apart from “the Lamb slain from the foundation of the world” THIS SAME darkened, ruined heavens and earth, without an inhabitant, could ONLY STILL exist today.

NOW, HOW is man’s salvation — subsequent to the restoration of the heavens and earth, subsequent to his creation and fall — *effected at ANY point in Scripture?*

The answer is very simple.

WHAT does Scripture reveal about salvation/restoration *at the foundational, beginning point?*

HOW did the restoration of the material creation, foreshadowing man’s salvation, *occur at the beginning?*

ALL Scripture on the subject beyond this foundational point *can ONLY provide commentary, while remaining COMPLETELY in line with that seen in the foundation.*

God *ESTABLISHED* the matter in a *PERFECT, UNCHANGEABLE* fashion *IN THE BEGINNING.*

And ANY CHANGE, seen in what man has done with this down through the years, can ONLY result in IMPERFECTION, CORRUPTION in God’s PERFECTLY ESTABLISHED order.

Suffice it to say, man, in his unsaved state, is *EXACTLY like the ruined material creation in Gen. 1:2a!*

NOTHING but DARKNESS exists!

And man can do NO MORE to effect a change than could the ruined material creation.

BOTH had/have to be completely passive.

Divine intervention ALONE had/has to occur.

Man can ONLY receive that which has already been done on his behalf, and this is done by simple belief, faith.

(*SALVATION*, in a beginning, foundational respect, is dealt with in the opening thirty-four verses of Genesis *relative to NOT ONLY salvation past BUT salvation present and future as well.*

And, dealing with these opening verses in a manner out of line with the context and related Scripture *does away with God’s INITIAL, FOUNDATIONAL information concerning the COMPLETE panorama of salvation/restoration.*

Note the two main things being taught today about the opening thirty-four verses of Genesis which are out of line with the context and related Scripture:

Seeing these verses describing *HOW* God created the heavens and earth from Gen. 1:1, or seeing these verses [beginning with Gen. 1:1] dealing *ONLY* with the restoration of the ruined creation.

Either of the preceding, both quite popularly taught today, *DOES AWAY, at the OUTSET, with THAT which the Divine design of the text was meant to convey, negatively affecting an individual’s study of ALL subsequent Scripture.*

A proper superstructure simply CANNOT be built on an improperly laid base, an incomplete or faulty foundation!

For material on the present and future aspects of salvation in these opening verses of Scripture, refer to the author’s book, *The Salvation of the Soul.*)

NOW, let’s look at John 4:22 in conjunction with Rev. 13:8, dealing with salvation in relation to that seen in these two verses:

“Ye worship ye know not what: we know what we worship: for salvation is of the Jews.”

God, knowing and revealing “the end from the beginning,” SET EVERYTHING in a PERFECT, UNCHANGEABLE manner immediately preceding the creation of the heavens and the earth.

But note something about the identity of the One “slain from the foundation of the world.”

He was a descendant of Abraham through David. He is seen in the loins of David who, in turn, would be seen in the loins of Abraham (Acts 2:29, 30; cf. Luke 1:31-33; Heb. 7:10).

EVERYTHING, in this respect, goes back to Abraham.

EVERYTHING surrounding God’s dealings with those in the generations from Adam to Abraham anticipated God’s plans and purposes being worked out through Abraham.

And the continuing aspect of the matter is seen in God’s plans and purposes being worked out in the generations from Abraham to Christ.

God’s plans and purposes would revolve around *NOT ONLY* Abraham and his descendants (the Jewish people, forming a Jewish nation) *BUT* the One Whom this nation would ultimately bring forth.

And the One Whom Israel ultimately brought forth is the One Who effected salvation/redemption *immediately preceding the creation of the heavens and the earth.*

THIS is the place which Abraham occupies in Scripture!

“Abraham” is the CENTERPIECE!

Thus, is it any wonder that Scripture states, “salvation is of the Jews”?

1a) Preceding Abraham, Following Abraham

There are twenty generations from Adam to Abraham, covering the first 2,000 years of human history (Gen. 5:1-32; 11:10-26); then there are forty-two generations from Abraham to Christ, covering the next 2,000 years of human history (Matt. 1:1-17).

(The reason for the disparity in the number of generations during each of these 2,000-year periods, both preceding and following Abraham, has to do with what occurred about three hundred fifty years preceding Abraham.

God at this time flooded the earth [Gen. 6-8], destroying “all flesh, wherein is the breath of life,” save eight individuals and numerous animals on the ark (Gen. 6:17-20).

The waters which God had placed above the atmosphere sixteen and one-half centuries earlier [Gen. 1:6-8], when He restored the heavens and the earth, came down in the form of torrential rain, lasting one hundred fifty days, forming part of the waters which flooded the earth [subterranean waters coming up formed the other part (Gen. 7:11, 12; 8:1-3)].

And these waters which God had placed above the atmosphere had evidently filtered out certain harmful rays from the sun, having to do with man’s health and longevity.

Man, preceding the Flood lived for hundreds of years. The average lifespan of man during the ten generations from Adam to Noah, excluding Enoch [removed from the earth without dying], was 912 years.

And man’s health would have been positively affected accordingly [e.g., Noah, after living 500 years, begat three sons].

But things began to rapidly change in this respect following the Flood. Man’s lifespan was immediately shortened by hundreds of years.

Shem, the first generation beyond the Flood, the eleventh generation from Adam, only lived 600 years. And Abraham, the ninth generation from Shem, only lived 175 years (Gen. 11:10, 11; 25:7, 8). And man’s longevity continued to shorten during subsequent generations.

To show the preceding up to the time of Abraham, refer to the genealogies in Gen. 5:1-32; 11:10-26.

For additional information on the preceding, refer to the author’s article, “Two Worldwide Floods.”)

NOW, note something which God did with Abraham and his lineage in relation to the rest of humanity which, with respect to the way God does things, would have to be true as well with those in the lineage from Adam to Abraham and their relationship to the rest of humanity.

That is to say, God *DIDN'T* deal with man one way in the respect seen during the 2,000 years from Adam to Abraham and another way during the 2,000 years from Abraham to Christ, or even during the 2,000 years since Christ.

And, in the same respect that God's past restorative work surrounding the material creation is more fully revealed and dealt with in His future restorative work (Rev. 5ff), the same would be true relative to that revealed about God's dealings with the human race both preceding and following Abraham.

Through Abraham and his seed, his lineage, God brought forth a separate, set apart nation (a separate creation, in Jacob [Isa. 43:1]) through which He would deal with all of the other nations, the Gentile nations.

And, because of *HOW* God does things in this respect, *EXACTLY* the same thing would have had to be true of those forming the twenty-generations in the lineage during the 2,000 years from Adam to Abraham.

God's dealings with the remainder of the human race would, of necessity, have had to occur through *THEM*. *THEY*, as Israel centuries later, would have been the ones through which any fulfillment of the command given to Adam in Gen. 1:26-28 would be worked out.

God has *NEVER dealt*, and He *NEVER* will deal, with the human race apart from doing so *through a SEGMENT of the human race*. God is always seen working *with the FEW to reach the MANY* (e.g., His prophets sent to the Jewish nation, Jonah sent to Nineveh, John the Baptist, along with the Twelve and the Seventy sent to the Jewish nation, the Apostle Paul sent to the Gentile nations).

And, with the call of Abraham, working *with the FEW*, God continued bringing *His PLANS and PURPOSES* regarding man to fruition, *PLANS and PURPOSES* dating back to "the Lamb slain from the foundation of the world."

God called THIS ONE man out of the human race and made an UNCONDITIONAL, EVERLASTING covenant with him regarding the matter.

Note Gen. 12:1-3:

"Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

And the WHOLE of EVERYTHING in this covenant would be brought to pass through the SEED of Abraham, through Isaac, Jacob, his twelve sons, the twelve tribes of Israel descending from Jacob's twelve sons (forming the nation of Israel), and Christ, brought forth by Israel 2,000 years beyond Abraham's call.

The One appearing and effecting redemption at the "time" God laid "the foundations of the world" *came through THIS nation.*

Salvation is and remains effected throughout Man's Day and the coming 1,000-year Lord's Day *through THIS nation.*

Again, "Salvation is of the Jews," a salvation seen to begin in Scripture immediately preceding the creation of the heavens and the earth and continue from that "time" until the end of the Messianic Kingdom.

Apart from the Jewish people and the nation's Messiah, the whole of the matter could be written off. The creation of the heavens and the earth, then man, would NEVER have taken place.

There would have been NO nation descending from Abraham, bringing forth and crucifying their Messiah, to MAKE it happen.

THAT is the importance of Abraham, through which God brought forth the Jewish people and Jesus the Christ!

2a) *The Sacrificial System in Scripture*

The sacrificial system in Scripture, pointing to some facet of the Person and finished work of Christ) *DIDN'T* begin with the Mosaic Economy; *NOR* will it end with the establishment of a New Economy (i.e., the New Covenant replacing the Old [Jer. 31:31-37]).

The sacrificial system began with Adam and his offspring (Gen. 3:21; 4:3-7). It is seen during Noah's day over sixteen centuries later (Gen. 8:20, 21) and Abraham's day over twenty centuries removed from Adam (Gen. 22:1-14).

Very little is stated about this sacrificial system during the first two and one-half millenniums, extending from Adam to Moses (the Exodus under Moses was 430 years beyond Abraham's call [500 years beyond his birth] while in Ur of the Chaldees [Ex. 12:40, 41; Gal. 3:17]).

It was during Moses' day that information pertaining to the sacrificial system, in connection with the Tabernacle, was developed and made known (Ex. 12-40; Lev. 1-16).

And THIS sacrificial system itself (mostly blood sacrifices) is seen to be operative throughout the entirety of Man's 6,000-year Day and the Lord's 1,000-year Day, with ONE exception:

THIS sacrificial system is NOT operative during the present 2,000-year dispensation, throughout the time when God is NOT dealing with Israel.

And understanding THIS distinction is a major key to correctly understanding the place which THIS sacrificial system occupies in Scripture.

Another major key to correctly understanding the place which THIS sacrificial system occupies in Scripture is correctly understanding that stated in Rev. 13:8, which is WHY so much "time" has been spent on THIS subject in this article.

THIS sacrificial system is NOT operative during "time" between two words in Dan. 9:26. God ceased His dealing with Israel at the end of the first word ("himself") and does not again begin dealing with Israel until 2,000 years later, at the beginning of the second word ("and").

Note the complete verse:

"And after threescore and two weeks shall Messiah be cut off, but not for himself [the 2,000-year break]: and the people of the prince that shall come shall destroy the city and the sanctuary [actions under Antichrist yet future (cf. Luke 21:20-24)]; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."

The first part of the verse has to do with Israel's crucifixion of her Messiah *at the EXACT end* of sixty nine "weeks" (sixty-nine "sevens," referring to sixty-nine sets of seven-year periods, 483 years, 360 days per year), with the beginning of this period of time dealt with in the preceding verse.

And *EXACTLY* one more "week," one more "seven," one more seven-year period (2,520 days) remains to complete the prophecy, ushering in the Messianic Kingdom (v. 24).

BUT, WAIT a minute!

There is *NO* break in the prophecy between the words "himself" and "and" in verse twenty-six. *NOR* can there be a break in the prophecy between these two words.

THIS prophecy is *JEWISH*, the present dispensation is *UNSEEN* in the prophecy. And, staying with "time" set forth in the prophecy, the Messianic Kingdom will be ushered in

at the complete fulfillment of the four hundred ninety years in the prophecy, seven years following Israel's crucifixion of her Messiah.

THIS is simply WHAT the prophecy states, which is clearly spelled out and CANNOT be denied!

Daniel's Seventy-Week prophecy is Jewish, which is WHY no break is seen in the prophecy. And, for Israel relative to God dealing with the nation, there will be NO break.

When God resumes His dealings with Israel, it will be at the exact point between these two words in Dan. 9:26. The Jewish people, living in that day, time-wise, will find themselves in the position of having just crucified their Messiah.

(As previously seen, all but the last seven years of Daniel's prophecy, the last seven years in the Jewish dispensation, were fulfilled at the time of Christ's crucifixion in 33 A.D. — seven years short of the full 490 years, seven years short of a complete 4,000 years, a complete four days, dating back to Adam.

And at this time, God, so to speak, stopped the chronometer marking off time in Daniel's 490-year prophecy [the Jewish dispensation as well] and began a completely new dispensation, working for another two days, another 2,000 years, with a completely new entity — *the one new man* "in Christ."

And once God has completed His work with this *new man*, He will remove the new man from the earth [Rev. 1:10; 4:1, 2], turn back to Israel [Rev. 6:1ff], and complete the Jewish dispensation by restarting the chronometer, marking off the last seven years in Daniel's 490-year prophecy.

THIS "time" FROM Daniel's prophecy, FROM man's finite vantage point, is yet FUTURE. BUT, with "time" continuing from the point that it left off in the spring of 33 A.D., from God's vantage point, it will be fulfilled 2,000 years in the PAST.

Though, again — from God's vantage point, working with "time" in a relative, nonlinear, multidimensional respect — when He begins His dispensational work with Israel once again, the "time" will be "NOW" [Eccl. 3:15].

The Jewish people, in THAT day, time-wise, will FIND themselves in the POSITION of having JUST crucified their Messiah at a “TIME” preceding His burial and resurrection [cf. Zech. 12:10-14].

And Israel’s Messiah will THEN lie in the grave two days [the present dispensation, where He will have ALREADY lain in the grave two days (note Israel’s blindness throughout these two days)], with BOTH of God’s firstborn Sons raised up on the third day [the seventh day from Adam], with Israel’s sight restored.

THESE final seven years of “time,” with their associated judgments — completing the fourth day, completing the fourth 1,000-year period dating back to the restoration of the earth and man’s creation in Gen. 1 — will result in the restoration of the earth the SECOND time. And this restoration will occur EXACTLY WHEN it is supposed to occur, WHEN it HAS to occur, at the end of four days, at the end of 4,000 years.

NOR can this restoration occur at ANY other “time,” for THIS “time” was UNCHANGEABLY SET at the beginning in Genesis.

BUT, with “time” comprising the fifth and sixth days, the fifth and sixth 1,000-year periods [the present dispensation] having ALREADY been completed BEFORE events seen in the previous several paragraphs even BEGIN to occur, Christ can return following the completion of Daniel’s prophecy, and, following certain events, usher in the long-awaited seventh day, the seventh 1,000-year period, the Messianic Era.)

And when God begins dealing with Israel once again, covering the last seven years of Israel’s past dispensation and the last seven years of Man’s Day, Israel will rebuild her Temple, and animal sacrifices will resume, though stopped after almost three years by the Man of Sin (Dan. 9:27; 11:22, 28, 30, 31; Matt. 24:15-22; Luke 21:20-24; Rev. 11:1, 2).

(A Jewish Temple, complete with a priesthood and animal sacrifices, will exist on the Temple Mount during the latter part of the first year of the Tribulation [Dan. 8:13, 14; 9:27; 12:11-13]. And sacrifices will be offered until the middle of the Tribulation, almost three years later [Rev. 11:1, 2].

Allowing the Jewish people to rebuild their Temple and begin offering sacrifices will evidently form *a major part, IF not THE major part, of the covenant which Antichrist MAKES with Israel, then BREAKS after three and one-half years.*

Note that *he BREAKS this covenant* by stopping the sacrificial system through entering into the Holy of Holies [the dwelling place of God in the O.T. theocracy] and declaring himself to be God [*cf.* Dan. 9:27; Matt. 24:15; II Thess. 2:3, 4].

His BREAKING the covenant in this manner appears to reflect back on that seen in his having MADE the covenant three and one-half years earlier.)

Then, during the subsequent millennial reign, with a Temple built by Christ Himself and the theocracy restored to Israel, many of the sacrifices previously seen under the Mosaic Economy will resume and evidently continue throughout the Millennium (*cf.* Lev. 1-7; Ezek. 43-46).

The burnt offering, meat offering, peace offering, sin offering, and trespass offering are all seen being offered under both the Old and New Covenants.

The Passover is not mentioned in Lev. 1-7, though previously seen in Ex. 12 at the time of the Exodus, and again in Lev. 23 (the first of the seven Jewish festivals, foreshadowing God's complete dealings with Israel from the time of His Son's return to the Messianic Kingdom [covering seventy-five days, Dan. 12:11-13]). And the Passover is, in like manner, seen among the offerings in Ezek. 43-46 (45:21).

Then there are several offerings peculiar to each period, Israel under the Old Covenant, later under the New.

3a) *The Sacrificial System, Israel and the Church*

NOW, WHY is THIS sacrificial system seen throughout the entire 7,000 years EXCEPT for one 2,000-year period, the present dispensation, during which "time" God's Seventy-Week chronometer is in "stop mode"?

BUT, then again, the sacrificial system *HAS* a continued existence during the present 2,000-year dispensation, during which time God is dealing *with the one new man* “in Christ.”

However, the continued existence of the sacrificial system during the present dispensation *is quite DIFFERENT*.

This *new man*, in keeping with his *DIFFERENT* formation, being a *DIFFERENT* type entity — *spiritual, rather than natural* — offers “spiritual sacrifices” which are acceptable to God.

And these “sacrifices” are offered by a “priesthood,” *EXACTLY* as priests offered the “sacrifices” under the Mosaic Economy, or *EXACTLY* as priests will offer the “sacrifices” again during Israel’s future Economy, under the New Covenant:

“Ye also, as lively stones, are built up a SPIRITUAL house, an holy PRIESTHOOD, to offer up SPIRITUAL sacrifices, acceptable to God by Jesus Christ” (I Peter 2:5; cf. vv. 9-12).

And, *THESE* sacrifices, as well, as Israel’s sacrifices, are associated *with a Tabernacle, a Temple*:

“What? know ye not that your body is the TEMPLE of the Holy Spirit which is in you, which ye have of God, and ye are not your own?

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's” (I Cor. 6:19, 20).

Then, note in Rom. 12:1, 2; Eph. 5:1, 2; Heb. 13:15, 16 that these sacrifices have to do *with the person himself seen as the sacrifice*, offering “praise” to God during the “time” when *THESE* living sacrifices are being presented.

“I beseech you therefore, brethren, by the mercies of God, that ye present your BODIES a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2).

Thus, "sacrifices" are seen in Scripture throughout Man's 6,000-year Day and the subsequent 1,000-year Lord's Day.

The distinction pertaining to the *TYPE* "sacrifices" has to do with *the NATURAL as opposed the SPIRITUAL*, along with the things attendant each.

(The word "natural" in this part of the article is being used in the same sense as seen in I Cor. 15:44, 45 — "a natural body" as opposed to "a spiritual body.")

The word "natural" in this passage is the translation of the Greek adjective for "soul," or "life" [*psuchikos*; the noun form is *psuche*]. Thus, the expression "natural body" could be translated "soulical [*psuchikos*] body."

In Lev. 17:11, "the life" [Heb. *nephesh*, Gk. *psuche* ("soul," or "life")] is declared to be "in the blood." Christ "poured out His soul ['His *nephesh*,' 'His *psuche*'] unto death" [Isa. 53:12].

At the time of His death, Christ possessed *a natural [soulical] body*, a body of flesh, blood, and bones, with the life-giving, animating principal being in the blood.

Following His resurrection, He possessed *a spiritual body, the SAME body of flesh and bones, BUT* the life-giving, animating principal of the body *NOW being the Spirit, for He had previously "poured out His soul/life unto death."*

Thus, the referenced *NATURAL sacrifices* are centrally blood sacrifices, associated with *the old creation in Adam, then Jacob*.

The referenced *SPIRITUAL sacrifices* are non-bloody sacrifices, associated with *the new creation in the last Adam, in Christ*.)

The NATURAL man throughout the first 2,000 years of human history, from Adam to Abraham, is seen offering *NATURAL sacrifices*.

The NATURAL man throughout the next 2,000 years of human history (actually 1,993 years, with seven years yet remaining), from Abraham to Christ, is seen offering *NATURAL sacrifices as well*.

The SPIRITUAL man throughout the next 2,000 years of human history, during the present dispensation — *the one new man*, formed from both Jew and Gentile — is seen offering *SPIRITUAL sacrifices*.

The NATURAL man during a part of the last seven years of the previous Jewish dispensation, during Daniel’s seventieth week, completing the full 2,000 years of the dispensation, is seen offering *NATURAL sacrifices*.

And during the coming Messianic Era there will be a combination of *NATURAL and SPIRITUAL sacrifices* by both those forming the old creation in Jacob and those forming the new creation in Christ, respectively.

(*ISRAEL* is seen as “the house of Jacob” [the “natural” man, the man of flesh, blood, and bones] during this future “time,” *NOT* the “spiritual” man [Luke 1:33].

And with the plural use of the word *aion* in this verse, this “natural” state of Israel *will exist NOT ONLY during the Millennium on the present earth BUT throughout the unending cycle of ages which follows on the new earth*.

In that respect, note “the nation of Israel” in the Middle East today.

THIS nation has the WRONG name. It should be seen, NOT as “the nation of Israel,” BUT as “the NATION of JACOB.”

And that would be true in MORE ways than one — an unbelieving “house of Jacob.”)

Individuals have problems with that clearly stated in Ezek. 40-48 — the restored Jewish people, during the coming 1,000-year reign of Christ, having a Temple with a completely restored priesthood and sacrificial system, though under the New Covenant rather than the Old.

BUT, WHY should problems of this nature exist? *BOTH* — sacrifices under the Old Covenant (past) and under the New Covenant (future) — occurred/will occur *FOLLOWING the events of 33 A.D.* (again, note Rev. 13:8).

And any efficacy seen in *ANY* of the sacrifices throughout the entire 7,000 years, from Adam to the end of the Messianic Kingdom, can exist *ONLY* because of the Sacrifice which occurred at the “time” God “laid the foundations of the earth ” (cf. Heb. 10:4, 5).

4a) Reason for Sacrifices

The name itself, “sacrifice,” would provide the reason, with results which God desires emanating from the effects of the sacrifices being presented.

Man is sacrificing something, whether in a NATURAL or SPIRITUAL respect, and he is doing this in obedience to a Holy God.

NOW, note the main thing which emanates from sacrifices, both in the camp of Israel and in the Church, whether past or future. And that could only be a combination of “unity and Godliness.”

Israel, a nation (a separate and distinct creation in Jacob [Isa. 43:1]), is NOT to “be reckoned among the nations” (Num. 23:9).

And the Church, a new creation “in Christ,” is a nation comprised of individuals removed from all nations, including Israel (II Cor. 5:17; Gal. 3:26-29; I Peter 2:9-11).

Both Israel and the Church form separate entities, distinct from *NOT ONLY* each other *BUT* the Gentile nations, with the Church seen as separate from both Israel and the nations.

Both Israel and the Church form special creations, unity exists for both, and neither can be divided into factions.

(BUT, little OTHER than non-unity and factions existed 2,000 years ago in the camp of Israel, and EXACTLY the SAME thing can be seen in the Church today.

And this existed THEN and exists NOW because of the working of Satan, producing COMPLETE LEAVENING in the camp of Israel THEN, and in the Church NOW [e.g., the Scribes and Pharisees in Matt. 23 and the Church in Matt. 13 and Rev. 2, 3].

Ref. the author’s book, Till the Whole Was Leavened.)

With respect to unity and Godliness in the sacrificial system, note the institution of the Passover during Moses’ Day in Ex. 12. The entire camp of Israel, in a unified respect, did EXACTLY what God had told them to do.

And, as a result, NOT ONLY did a nation come into existence that night in Egypt, BUT this nation, God’s firstborn son (Ex. 4:22, 23), had experienced BOTH a NATIONAL and INDIVIDUAL death of the firstborn.

The entire nation, through the deaths of sacrificial lambs, reflecting back on “the Lamb slain from the foundation of the world,” were in a state ready to leave Egypt and realize the rights of the firstborn in another land.

A saved, unified nation, under God, left Egypt that night, with a view to realizing an inheritance in the land covenanted to Abraham, Isaac, and Jacob centuries earlier (Gen. 15:1-21; cf. I Cor. 10:1-4).

Then, a unified NATION under God was subsequently seen through the sacrificial system as it was carried out by PRIESTS in the TABERNACLE, then the TEMPLE.

And EXACTLY the SAME thing can be seen relative to the Church and spiritual sacrifices during the present dispensation, with the CHRISTIAN HIMSELF being the TEMPLE, the PRIEST, and the SACRIFICE (I Cor. 6:19, 20; I Peter 2:9-11).

2) Joshua 10

Joshua 10:12-14 records the account of both the sun and the moon standing still, providing the necessary additional daylight hours for the Israelites to fight and defeat five Amorite kings and their armies.

Note how these three verses read:

“Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, ‘Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.’

And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.”

(In v. 13 — “the sun stood still, and the moon stayed” — the words “still” and “stayed” are translations of the same word in the Hebrew text, which means “to remain still,” “to be silent.”

Note how the latter part of the preceding verse, v. 12, reads in this respect.)

It is clear from the complete passage that Joshua’s command for both the sun and the moon to stand still had to do with a command-type request as he prayed to the Lord about the battle at hand. The Israelites needed additional daylight time, and the Lord honored Joshua’s request, though made in the form of a command.

The complete passage has to do with the Israelites under Joshua doing *EXACTLY* what the Lord had told them to do relative to the nations in the land.

And the Lord could, accordingly, honor Joshua’s command-type request (note again how verse fourteen reads in this respect).

Joshua 10:12-14 provides an account of *HOW* God dealt with “time” and “events” in an entirely different and seemingly impossible way.

"Events" occur during "time," and apart from "time" there could be *NO* "events" to occur.

BUT, that has to do with "events" occurring during the passage of "time" in a constant, linear, one-dimensional manner. What about "events" occurring during the passage of "time" in a relative, nonlinear, multidimensional respect?

THEN, staying with the latter, what about "events" continuing to occur after "time" has stopped, which is *EXACTLY* what occurred in Joshua chapter ten?

God can work with "time" and "events" in this or any other manner which He chooses.

And God's works in this respect *are NOT* left for man to explain. Rather, man is called upon to exercise simple *FAITH*.

Simply *BELIEVE* that which God has revealed.

3) *II Kings 20; Isaiah 38*

The account in II Kings 20, repeated in Isa. 38, has to do with Hezekiah, about to die, praying for additional time. And the Lord honored his request, adding fifteen years to his life.

And the Lord, at Hezekiah's request (II Kings 20:8-11), gave him *a SIGN* regarding the matter.

Note this part of the account in Isa. 38:4-8:

"Then came the word of the LORD to Isaiah, saying,

Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

Behold, I will bring again the shadow of the degrees ['steps'], which is gone down in the sun dial of Ahaz, ten degrees ['ten steps'] backward. So the sun returned ten degrees ['ten steps'], by which degrees ['steps'] it was gone down."

(Moving “time” “ten steps” [Hebrew rendering] in v. 8 is an evident reference to “degrees,” seen in how the translators understood the word in this respect, providing an explanatory translation.

The earth rotates at the rate of one degree every four minutes, fifteen degrees every hour, a full three hundred sixty degrees every twenty-four hours.

Thus, “ten steps [‘ten degrees’]” would equate to being placed at a “time” forty minutes removed from the present “time,” in this case, forty minutes prior to the present time.)

The preceding provides a different type account of God dealing with “events” and “time” in a relative, nonlinear, multidimensional respect.

Only forty minutes are involved (understanding “steps” as “degrees”), but the account is just as significant and miraculous as any other account in Scripture where God dealt with “time” and “events” in this respect.

4) *Matthew 16, 17; Revelation 6, 14, 19*

Verses in the chapters in the preceding header have to do, as stated in Matt. 16:28, with “the Son of man coming in His kingdom.” And this will occur following both Israel’s repentance and the seven-year Tribulation.

Note how this is presented in Matt. 16:28-17:5:

“Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

And, behold, there appeared unto them Moses and Elijah talking with him.

Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elijah.

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."

The Lord took Peter, James, and John "up into an high mountain apart." And there, "after six days," after 6,000 years, they saw, *NOT* a foreview (as erroneously expressed by many Bible students reading this passage), *BUT EXACTLY what is stated in the opening verse. They saw "the Son of man [a Messianic title] coming in His kingdom."*

And this made such an impression on Peter, evidently on James and John as well, *that he could never get away from what he had witnessed and seen with his own eyes* (II Peter 1:15-18).

These three men were moved 2,000 years into the future and saw "the Son of man coming in His kingdom."

Then, years later, the Lord took John by himself and moved him 2,000 years into the future again, to a time at least seven years prior to the event that he had previously witnessed with Peter and James.

John, at this time, saw the Church being judged in Christ's presence following the removal of the Church at the end of the present dispensation (Rev. 1b-3).

He then saw the judgments which will transpire during the Tribulation (Rev. 6-19).

THEN, ONCE AGAIN, John saw the SAME thing that he had seen years before. He saw, with his own eyes, "and not [those of] another" (cf. Job 19:25-27) "the Son of man coming in His kingdom" (Rev. 6, 14, 19).

And this, of course, is another instance of God working with "man," "time," and "events" in a relative, nonlinear, multidimensional respect.

Back to the Beginning, to “NOW”

Again, *there is NOTHING* “which shall be” (future) that has *NOT* “already been” (past).

And *BOTH* that “which shall be” and that which has “already been” “is *NOW*” (present).

There is NOTHING NEW “under the sun.”

(For additional information on the Lord moving Peter, James, and John 2,000 years into the future in Matt. 16:28-17:5, refer to the author’s book, *Coming in His Kingdom*.

For additional information on the Lord later moving John, by himself, 2,000 years into the future once again, showing him things which will transpire at that future time, culminating *in the SAME event* that he had previously seen on the Mount with Peter and James, refer to the author’s four-volume set on the Book of Revelation, titled, *The Time of the End*.)