

## 2. AFTER SIX DAYS...ON THE SEVENTH DAY

God makes the eons through His Son, and His purpose and plan is being fulfilled through the eons. In Scripture, we discover at least five eons which, we could say, are wedged between book ends with *before times eonian* (1 Corinthians 2.6-8; 2 Timothy 1.9; Titus 1.1-2 cv) in the beginning and *the consummation of the eons* (1 Corinthians 10.11; 15.24) at the end. The five eons added to the *before times eonian* and *the consummation of the eons* yields the number *seven*, which refers to spiritual perfection. Thus, the purpose of the eons reveals the perfection of God in dealing with mankind and all creation.

There is another way to view God's purpose, and that is through the days—1,000-year days. Peter cautions: *But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day* (2 Peter 3.8 NASB). Moses declared: *For a thousand years in Your sight are like yesterday when it passes by, or as a watch in the night* (Psalm 90.4 NASB). To the Lord, a day is like a thousand years.

Scripture indicates that there are seven 1,000-year days set for our present earth until God makes all new by ushering in a new day with a new heaven and a new earth. This final day is *God's day*, and it is an *eighth day*, a new beginning, which could be likened to the eighth day of the seven day Feast of the Tabernacles (Leviticus 23.33-36).

### ***The kingdom of Christ.***

As we begin, it is worthwhile to offer a few comments about the kingdom of Christ, which encompasses both the seventh and the eighth day. We could say that the unfolding of the kingdom of the glory of God progresses in two phases or, more accurately, two eons, the eons of the eons.

It is of some interest to study the past eons, for they give us a framework for understanding God's purpose and plan. However, I believe that the purpose of the eons as referred to by Paul (Ephesians 2.11 cv) refers to the last two eons and not so much to the ones that precede it. The seventh day is a sabbatical rest in accord with God's principle laid down in the beginning of the restoration of the earth, for God has declared the end from the beginning (Isaiah 46.10).

The seventh day is a *day of renascence*, "a revival." In the Concordant Version, the word *renascence* is used when Jesus promised thrones to His disciples.

Yet Jesus said to them, "Verily, I am saying to you, that you who follow Me, in **the renascence** whenever the Son of Mankind should be seated on the throne of His glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel." (Matthew 19.28 cv)

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In other words, the earth that has existed since the restoration in Adam's day will be revived. If we count the earth that existed before the disruption as the first earth, then the earth restored for Adam's race is the second earth. This does not mean that it is an entirely new earth (i.e., new form, size, composition); but rather, it is a restored or revived earth. In a sense, the old is revitalized into something beautiful. I liken it to taking an antique car or furniture and restoring it to its original beauty. This is what the *renascence* does. It is not the coming forth of something that is entirely new. According to what was revealed to John, this is reserved for the eighth day, which is when God begins to make all things new (Revelation 21.50). It is a new beginning and a new creation. The conquering believers of this present eon are forerunners of this new creation (2 Corinthians 5.17; Galatians 6.16).

The **renascence** will not only be about the earth but also about the people of the earth, for in that day the greatest harvest of people into the kingdom of God will occur as the conquerors of Christ take the gospel of the kingdom to all the nations to disciple them in fulfillment of the word of the Lord (Matthew 24.14; 28.18-20). This harvest will continue throughout the seventh and eighth day.

Now, to add to our understanding of how God is bringing about His purpose, this chapter is devoted to the concept of after six days there will be a seventh day, all in accord with Scripture. It is only part of the picture but an important part.

Few people in our day seem to teach or stress six days and then the seventh day, but this does not mean that it is not a truth of Scripture. I believe it is a truth that was lost early in the history of the ecclesia that the spirit of God has recovered in some measure in these last days. At the end of the chapter, references are provided of some who held this view early on, including Barnabas who worked with Paul.

### ***The climax of the present eon.***

The cross is the crisis and the victory of the eons, and the death and resurrection of the Son of God occurred at the midpoint of our present eon, as well as at the midpoint of all the eons. This was the first advent of Christ that led to the *Pentecostal Age*. The world now awaits the second advent of God's Son to take the scepter of the kingdom of this earth, which will usher in the *Tabernacles Age*.

I wonder how many of the Lord's people are truly waiting for the presence of the Lord or have an expectant hope, desire, longing, even a hunger to be in the presence of the love of their life. Thank God; there is some heightened awareness of His return in our generation. As God opens our eyes to see more clearly, may the presence of the Lord be *expected*, not just *accepted*; may it be preached with *passion*, not just mentioned *in passing*; may it be the very *foundation of hope*, not just *many things hoped for*; may it be *the blessed hope*, not just a *faint hope*; may it be *relational*, not just *theological*; may it be of the *heart*, not just of the *mind*; may it be "Oh Lord, come *today!*", not just "Yes, He will come *one day.*"

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May the spirit of God put in your heart a love of the appearing of the Lord! After all, Paul has left a word for those who love His appearing.

From this time onward there is reserved for me the crown of righteousness which the Lord, the righteous Judge, will award to me on that day, and not only to me, but also **to all who love the thought of His Appearing.** (2 Timothy 4.8 WNT)

The entire history of this world and man has been and continues to move toward this one event. Some people believe that history has been molded entirely by the human race. It is as if man is the driving force of history. Some people look at past history in the light of today and believe the world has become a technological marvel of what man can achieve. Some people believe that there is no limit to what man can accomplish in the years ahead. Some people believe that the world is heading toward destruction. Still others believe it is heading toward a utopia where all the world's problems will be solved. To some degree, each thought has an element of truth; but none is the correct view of world history.

Man might believe that he is in control of the destiny of this world, but he is not; God is. God alone is the true driving force of all history, both of good and evil. During some periods of world history, it might have seemed that God was an absent ruler. But even in the darkest of times, God has ruled in the kingdom of men because He has been moving toward one mighty climax of the eons (ages). In His longsuffering, He has been pressing on toward the goal of the restoration of all, which is centered on the Person of the Lord Jesus Christ, the Son of the living God, and His return to this earth to reign over the nations.

According to the Father's appointed time, His Son will return to this earth one day to take the scepter of the kingdom of the heavens to reign over this earth. His kingdom is a kingdom of righteousness and peace. Righteousness and justice are the foundation of His throne (Psalm 97.2), and He will rule with a rod of iron (Revelation 19.15), based on God's divine law. All the enemies of God will begin to be subjected to God's King, for He must rule until all His enemies have been put under His feet, until the last enemy, death, is abolished (1 Corinthians 15.25-26). He will head up or sum up all in heaven and on earth (Ephesians 1.10). All things will be gathered together in Him and He will fill all things with His life. Christ will be *all and in all* (Colossians 3.11). In that day, the Lord shall be King over all the earth; it shall be—*"The Lord is one,"* and His name one (Zechariah 14.9).

God has been at work for nearly 6,000 years of world history with this in view. God's Son will sum up the history of the nations and of man. When He comes to reign over this earth, He will take this earth from chaos to order, from war to peace, from lawlessness to law, from unrighteousness to righteousness, from injustice to justice. At the end of His millennial reign, a new heaven and a new earth will be brought forth as He ushers in *the day of God*, the eon of the eons, the beginning of an eighth day (1 Corinthians 15.27-28; 2 Peter 3.12).

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Before this glorious day arrives, there is one more eon that must come, which is the millennial reign of Christ. It is the seventh day of world history that brings to a close the six days or 6,000 years of man. It is when *the reign of the heavens* begins to truly take root on the earth. It is the day of sabbatical rest for the earth, and in this rest, people will be free to learn the ways of God in a way they have never known. God will put His laws into their minds and write them on their hearts (Hebrews 8.10; 10.16).

What has God been doing in history? He has been working to restore ruined man and this earth which is in the bondage of corruption (Romans 8.21) in order to usher in the day of His Son and bring many sons unto glory (Hebrews 2.10), until all mankind and creation are brought in. He has been working to restore man to the very purpose for which He created man—to *be in His image and to have dominion* (Genesis 1.26).

According to God's word, *He is coming and He will not delay* (Hebrews 10.37). How long will it be until God sends His Son back to this earth to rule? *God has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this **to all** by raising Him from the dead* (Acts 17.31).

We may not know exactly when our beloved Lord will return, but we can stand on God's word that He will come, for the Father has assured **all** by raising His Son from the dead. Because He was raised from the dead, we can be absolutely 100% sure that the Righteous One is coming back to judge and rule the world in righteousness. A day has been appointed.

### ***God is precise.***

God's timing is perfect. He does not delay. In fact, God is very precise in what He does (see Revelation 9.15). Unfortunately, when we study Scripture, we read with our own understanding and begin to believe that God works in ways similar to fallen man. The result is that we fail to see that God works in a very fixed, precise, accurate and deliberate fashion.

God's ways are so precise that Scripture is like a mathematical formula based on God's divine numbers. His word is so arithmetically accurate that if we want to know His ways we need to know His numbers. The more one searches for clues of His ways based on numbers, the more one is left in amazement and awe of God. Some who have studied this matter in depth have come to the conclusion that the Bible is so precise mathematically that it proves that only God could have written it. It is probably safe to state that we have only touched the tip of the iceberg in understanding and unraveling the mystery of God's mathematical formula.

Nevertheless, there are many numbers we do understand in light of how God is working in history to bring about His purpose. Some specific numbers are repeated often to reveal God's principles in dealing with man. For example, *one*

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refers to unity or oneness; *two* refers to witness; *three* refers to resurrection, divine perfection or completeness; *five* refers to human weakness and grace; *six* refers to the weakness of man, manifestation of sin and incompleteness; *seven* refers to the spiritual perfection or completeness of that which is in view; *eight* refers to a new birth, a new creation, a new beginning, the beginning of a new series; *ten* refers to ordinal (an order or series of numbers) perfection or completion of that which is under discussion, and testimony; *twelve* refers to governmental perfection or completeness; *forty* refers to a period of trial, testing, probation or chastisement. <sup>1</sup> [A list of the meaning of numbers is included as Appendix 1 of this book.]

Understanding God's meaning to numbers in Scripture is a key that will unlock many truths. This is a particularly important matter in understanding God's timing and the completion of the work that He is doing to bring all things under subjection to His Son (Hebrews 1.13), and to bring in His kingdom (Matthew 16.27-17.1) and His appointed times (Leviticus 23.2).

To further understand God's purpose and plan, it is helpful to understand the principle laid down in the very beginning of God's word. Numbers are critical in understanding God's restoration work and in them we discover His principle of restoration. One number in particular, the number *seven*, is the key to Scripture. The study of Scripture based on the number *seven* is called *the septenary arrangement of Scripture*. <sup>2</sup>

### ***The history of the heavens and the earth.***

In the book of Genesis, the book of beginnings, it is recorded that God took this earth, which was in ruin and chaos because of the disruption and restored it in six days. The spirit of God hovered over the raging waters and breathed life into something that was in death and darkness. God spoke light into the earth and began a work of restoration. On the sixth day, He formed man, Adam, from the soil of the earth; He commanded man to have dominion over the earth. Man was created in the image and likeness of God to rule over God's earth under God's sovereignty (Genesis 1.26). When He finished the work of restoring this earth and creating man, God declared that it was very good (Genesis 1.31). God was very pleased, and He rested on the seventh day.

Thus the heavens and the earth, and all the host of them, were finished. And on **the seventh day** God ended His work which He had done, and He rested on **the seventh day** from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made. This is the history of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens. (Genesis 2.1-4 NKJ)

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<sup>1</sup> *Number in Scriptures* by E.W. Bullinger, Kregel Publications, 1967; *Biblical Mathematics, Keys to Scripture Numerics* by Ed. F. Vallowe, The Olive Press, 1998.

<sup>2</sup> *The Study of Scripture* by Arlen L. Chitwood, The Lamp Broadcast, Inc., 2005.

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This is the history of the heavens and the earth. God set the principle of restoration in the very beginning when He restored the earth the first time. He firmly established the pattern for the entire history of the earth, from the beginning to the end of its restoration. God restored a ruined earth, brought on by the disruption, in six 24-hour days. On the seventh day, God rested. He set apart the seventh day and blessed it.

Thus, in God's original restoration of this earth, we discover His unchanging principle in the history of this earth, both then and now. He restores in six days and He rests on the seventh.

### ***Man's day.***

Adam, as the federal head of the new creation, man, was to take dominion over the earth. He was created *to be* in the image and likeness of God and was set in the garden to establish God's kingdom on earth. However, God did not intend for Adam or his descendants to take the full reign over the earth in that day. In fact, it was not God's intention for man to take the reign of His kingdom on the earth in the first six 1000-year days set for mankind. In this respect, we could call these six days *Man's day*,<sup>3</sup> for together they stand for the day of man's weakness due to death and sin that came in when Adam partook of the forbidden fruit of the tree of the knowledge of good and evil when he was probably 33½ years of age.<sup>4</sup>

To me it is for a very little thing that by you I may be judged, or by **MAN'S DAY**, but not even myself do I judge. (1 Corinthians 4.3 YLT)

*Man's day* is not an accident; it is in the perfect will of God who works all things after the counsel of His will (Ephesians 1.11 NASB). Before eonian times, God purposed that man would fail and be given 6,000 years or six days to attempt to rule on earth under the weakness of sin. This explains why the serpent of old was allowed in the garden and why God Himself planted the tree of the knowledge of good and evil in the midst of the garden. It surely appears to be a formula for failure. It was! God intended for Adam to take of the fruit of the tree, so that there would be a need for a second Man, the last Adam, to bring in the seventh day. Only God's Son can bring creation into rest. Consequently....

Through one man sin entered into the world, and through sin death, and thus **death passed through into all mankind, on which all sinned.** (Romans 5.12 cv)

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<sup>3</sup> The point is made elsewhere that *Man's day* could have started with either Adam or with Noah. For this discussion, the position is taken that it started with Adam. We could say that whenever man reigns in sin it is his day.

<sup>4</sup> The first Adam was a type of the second Adam, Christ (Romans 5.14). Since Jesus shed His blood for the sin of the world at age 33½, which undid what was brought on by Adam's one transgression, then it follows that Adam must have sinned at age 33½.

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**In Adam** [first Adam], **all are dying**, thus also, **in Christ** [last Adam], **shall all be vivified** [made alive]. (1 Corinthians 15.22 CV [added by writer])

Death entered into the picture, and God established one unchangeable principle: death must precede life, or life comes out of death!

When Adam sinned and lost the glory of God (Adam became naked) to rule over the earth, he could not have dominion as God had intended. He was sent forth from the garden to till the land.

A good example of this loss of power to rule is given to us through the animals. Adam named every animal that God brought before him. There was no fear on the part of the animals or of Adam. They were at peace together because they had been given to Adam to rule over. After death entered into Adam and his race, this all changed with Noah and the flood. When he came out of the ark, Noah was given every moving thing as food, but the Lord put fear of man into every moving thing (Genesis 9.2). Man was no longer at peace with his world. He could no longer command or rule because he was not in dominion. Instead, he had to till the land and hunt for his food. Consider how the animals of the wild respond to man today; except for some domesticated animals, the creatures in the wild (the bush) do not obey man, but at best, they act fearful toward man, and at worst, they would just as soon devour man.

All man can do is try to subdue according to his own strength and knowledge (of good and evil) in a world that he has been disqualified from subduing. Since the flood, all that man can do is *“be fruitful and multiply, and fill the earth”* (Genesis 9.1). Man cannot *effectively* “rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth” (Genesis 1.26 NASB). Man tries to rule but overall it is failure.

With Adam’s transgression, death took hold and the entire human race began its decline into ruin. Since man was created to have dominion over the earth, the earth also went into corruption. Paul describes it as *the bondage of corruption or slavery to corruption*. In fact, *creation was subjected to futility, not willingly, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God* (Romans 8.20-21 NASB). The whole creation groans in travail, awaiting the day that the sons of God are revealed and brought into glory. What a day that will be!

Thank God; He did not destroy man and start over with a new created being. Oh, there were times that God wanted to start over, particularly in the days of Noah.

And the LORD was sorry that He had made man on the earth, and **He was grieved in His heart**. And the LORD said, “I will blot out man whom I have created from the face of the land, from man to animals to creeping

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things and to birds of the sky; for I am sorry that I have made them.”  
(Genesis 6.6-7 NASB)

Noah found grace in the eyes of the Lord, and mankind was not completely blotted out, for eight people were saved during the time of judgment of the earth through the flood. *Eight* is the number of a new birth, a new creation, a new beginning. God made a promise: *Never again shall the water become a flood to destroy all flesh* (Genesis 9.15). God used the water first to judge the pre-Adamic world (disruption) and then man. The final judgment of the devil, mankind and the earth and the heavens associated with this earth will be by fire, both physical and spiritual (2 Peter 3.10-13; Revelation 20.10, 14, 15; 21.1).

### ***One day is as a thousand years.***

God’s purpose and plan *cannot* and *will not* fail. Following Adam’s fall, God began a new work of restoration centered on man and brought about through *the Man*, the Son of God, the last Adam. God’s plan of restoration is based on His principle of restoration—six days followed by a seventh day, that is, six days of restoration work and a seventh day of rest. However, God’s day is no longer a 24-hour day.

In reference to the history of this earth, the Bible tells us that *one day is as a thousand years and a thousand years as one day* (2 Peter 3.8). The order of the words in this verse is important because they refer to God’s restoration work in the beginning *before* the fall of man and then *after* the fall. God’s restoration started with a 24-hour day *before* the fall that became a 1,000-year day *after* the fall. In other words, God restored an earth in ruin and darkness in six 24-hour days; but when Adam fell in disobedience, God began a new work of restoration that will last six 1,000-year days. He restored the earth and brought forth man in six 24-hour days. Now, in six 1,000-year days, He is restoring man and the earth brought into corruption by man. God has set 6,000 years to do this work. This is *Man’s day*, for six is the number of man.

In the very beginning, God left another proof of this principle of one day. When Adam was commanded not to eat of the tree of the knowledge of good and evil, he was told, *for in the day you eat from it, to die shall you be dying*. (Genesis 2.17 *cv*). When Adam ate of the tree, death took root and the process of physical death began. In addition, his spiritual communion with God was broken, and he was no longer clothed in the glory of God. He became naked. No man since Adam except *the Man*, Jesus, has ever walked in uninterrupted glory. But a fact that is often overlooked is that Methuselah lived 969 years (Genesis 5.27); the most years that any man has ever lived on the earth. Man has never lived a full day, a full 1,000-year day. If Adam had not sinned, man would have come into uninterrupted glory in the full day. One day is as a thousand years and a thousand years as one day. *For all have sinned and fall short of the glory of God* (Romans 3.23).

However, let us be reminded that it was not in God’s plan for man to live a complete 1,000 years in the beginning.



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Praise God; there is a day coming when a glorified people will live the full 1,000-year day during the millennial reign of Christ. This day is the Eon (Age) of the Kingdom and Glory—the seventh day.

### ***The fourth commandment and the jubilee.***

The seventh day is of such importance that when the Lord gave the Ten Commandments to Moses, the fourth one specifically calls to remembrance the history of the heavens and the earth and the sabbatical rest of the seventh day. It seems clear that the Lord wants to ensure that we do not lose sight of the purpose of the eons and, in particular, the seventh day in which righteousness and justice will begin to rule.

**“Remember the sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy.”** (Exodus 20.9-11 NASB)

However, there is more to the seventh day, for the Lord also instituted the *jubilee*, based on seven times seven or 49 years, which leads to the 50<sup>th</sup> year of *jubilee*.

**“You shall sow your land for six years and gather in its yield, but on the seventh year you shall let it rest and lie fallow, so that the needy of your people may eat; and whatever they leave the beast of the field may eat. You are to do the same with your vineyard and your olive grove.”** (Exodus 23.10-11 NASB)

**“Speak to the sons of Israel and say to them, ‘When you come into the land which I shall give you, then the land shall have a sabbath to the LORD. Six years you shall sow your field, and six years you shall prune your vineyard and gather in its crop, but during the seventh year the land shall have a sabbath rest, a sabbath to the LORD; you shall not sow your field nor prune your vineyard. Your harvest’s aftergrowth you shall not reap, and your grapes of untrimmed vines you shall not gather; the land shall have a sabbatical year. All of you shall have the sabbath products of the land for food; yourself, and your male and female slaves, and your hired man and your foreign resident, those who live as aliens with you. Even your cattle and the animals that are in your land shall have all its crops to eat. You are also to count off seven sabbaths of years for yourself, seven times seven years, so that you have the time of the seven sabbaths of years, namely, forty-nine years. You shall then sound a ram’s horn abroad on the tenth day of the seventh month; on the day of atonement you shall sound a horn all through your land. You shall thus consecrate the fiftieth year and proclaim**

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a release through the land to all its inhabitants. It shall be **a jubilee** for you, and each of you shall return to his own property, and each of you shall return to his family. You shall have **the fiftieth year as a jubilee**; you shall not sow, nor reap its aftergrowth, nor gather in from its untrimmed vines. For it is **a jubilee**; it shall be holy to you. You shall eat its crops out of the field. On this year of jubilee each of you shall return to his own property.” (Leviticus 25.2-13 NASB)

There is a great deal to be learned from these verses; however, for the time being, let us take note that the jubilee points to the consummation of the eons and the fulfillment of the purpose and plan of the eons. In fact, a grand jubilee will come that will end *God's day* and consummate the eons.

What we need to see at this point is the significance of the number *seven* in reference to the seventh day that is nearly upon us.

### ***The seventh day—the reign of Christ.***

A seventh day is coming, the millennial kingdom age, when Christ will take the scepter of the kingdom of the heavens and sit upon the throne of this earth. About 2,000 years ago or 4,000 years from the time of Adam, God sent His Son to this earth; He took on the form of man and died for the sin of the world to redeem and reconcile man back to God. *Through Him, God reconciled all to Himself, having made peace through the blood of His cross; through Him, whether things on earth or things in heaven* (Colossians 1.20 NASB).

At Calvary, God's Son conquered all powers and principalities, including death, and He will inherit the nations and possess the earth. He is God's King.

“But as for me, **I have installed My King upon Zion**, My holy mountain. I will surely tell of the decree of the LORD: He said to me, “Thou art My Son, today I have begotten Thee. Ask of me, and **I will surely give the nations as Thine inheritance, and the {very} ends of the earth as Thy possession**. Thou shalt break them with a rod of iron, Thou shalt shatter them like earthenware.” (Psalm 2.6-9 NASB)

When Christ appears the second time, His presence will bring in the seventh day or the last 1,000 years of world history for the second earth. This day is the millennial reign of Christ.

All down through history, God has been working to culminate all things in the triumphant return of Messiah, Jesus, who is the King of kings and Lord of lords. The One who was despised, rejected, spit upon, marred as no man has been marred; who had a crown of thorns thrust upon His head, was then hung on a cross and crucified, and finally was raised from the dead to ascend to the throne of God is coming back a second time. This time He is coming in glory and power. He will be wearing many diadems or crowns (Revelation 19.12). He is the ruler of all in

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heaven and on earth. In that day, He will end *Man's day* and bring in *His day*, the day when He rules in righteousness, justice, peace and lovingkindness.

The writer of Hebrews reminds us that He has spoken in a certain place of the seventh day in this way: “*And God rested on **the seventh day** from all His works*” (HEBREWS 4.4 NASB). There is a seventh day coming, for there remains a rest for the people of God (Hebrews 4.9). God’s word is true, and it shall come to pass whether man knows it or not, even if some of His people believe it or not.

Again, God has given us His unchangeable principles through Hebrew Scripture as seen through the establishment of the Sabbath and the Ten Commandments as given through Moses to the sons of Israel. It was given as a sign.

“But as for you, speak to the sons of Israel, saying, ‘You shall surely **observe My sabbaths**; for {this} is **a sign** between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you.’” (EXODUS 31.13 NASB)

“It is **a sign** between Me and the sons of Israel forever; for in **six days** the LORD made heaven and earth, but on **the seventh day** He ceased {from labor,} and was refreshed.” (EXODUS 31.17 NASB)

The sabbath that was set as a sign between God and the sons of Israel is a type of what is to come for all the earth and its nations. God has set a continual reminder that a day of rest is coming. God was refreshed on the seventh day, and He will be refreshed again when His Son ushers in the seventh day.

Another sign that we see everyday is contained in the calendar. Time is based on seven days. This is no coincidence.

It is interesting that the Lord Jesus said, “*Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill*” (Matthew 5.17). He is the fulfillment of all the Law, including the Commandments. When He comes, He will end the sixth day and bring in the seventh day. He will fulfill all the days determined by the Father.

### ***The cloud covered it six days, and on the seventh day.***

In Scripture, we discover that the type of the coming seventh day was revealed when Moses went up on the mountain, which refers to a kingdom, to meet the Lord and after six days God’s glory appeared. The antitype is found in the account of the Lord Jesus going up on a mountain and being transfigured in the presence of Moses, Elijah and three disciples. The antitype reveals that after six days the Lord of glory Himself will appear in His kingdom and glory.

When Moses was commanded to go up to the mountain, it is recorded: *Then Moses went up into the mountain, and a cloud covered the mountain. Now the glory of*

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*the LORD rested on Mount Sinai, and the cloud covered it **six days**. And on **the seventh day** He called to Moses out of the midst of the cloud. The sight of **the glory of the LORD was like a consuming fire** on the top of the mountain in the eyes of the children of Israel (Exodus 24.15-17 NKJ).*

After six days, *on the seventh day*, the glory of the Lord appeared to Moses, and he received instruction for Israel to be a kingdom of priests unto God. The blood of the lamb had been applied; they were delivered from Egypt and were on the brink of becoming God's chosen nation on earth to lead all the other nations (Deuteronomy 28.1, 13). In other words, *the kingdom of the heavens* was to be manifested on earth through Israel. However, as with Adam, the ancient nation of Israel failed in their calling, never reaching the heights that God commanded through Moses. Moses is a type of Christ, the Deliverer. Moses brought Israel out of bondage in Egypt (world, death). When Christ comes, He will come to deliver mankind out of bondage to the world system and death.

### ***After six days.***

Matthew's gospel reveals the antitype of the kingdom and glory when it comes in the seventh day. When He walked this earth, the Lord Jesus took three of His disciples up on a high mountain and appeared to them as the Son of Man coming in glory and in His Kingdom.

“Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom.” Now **after six days** Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; and **He was transfigured before them. His face shone like the sun, and His clothes became as white as the light.** And behold, Moses and Elijah appeared to them, talking with Him. Then Peter answered and said to Jesus, “Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah.” While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, “This is My beloved Son, in whom I am well pleased. Hear Him!” (Matthew 16.28; 17.1-5 NKJ)

After six days, *on the seventh day*, what did the disciples see? <sup>5</sup> They saw the King standing, transfigured in glory. They saw the Son of Man coming in glory on the seventh day. God's voice boomed out: *“This is My Son!”* It is God's Son who is coming to take the scepter of His kingdom of glory. When He comes, Christ will be like a consuming fire, just like when the glory of the Lord appeared as a consuming fire on the mountain with Moses. Christ will judge His people and the nations. All that is not of His life, which has not borne fruit for His kingdom, will be consumed in the judgment of God's fiery law (but not a judgment of torture!).

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<sup>5</sup> Since in type glory appeared on the seventh day, in antitype we can assume that Christ was transfigured on the mountain on the seventh day as well, even though the account does not specifically reference it as such. It follows that after the sixth day was the seventh day.

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As an aside, Luke records the days differently from Matthew, which could lead one to discount the seventh day, but Scripture never contradicts itself. Instead it presents a fuller picture of the truth. Luke records that “some eight days after these sayings” (Luke 9.28). The key to understanding the difference in the six days verses the eight days is the time period to which each writer referred. Luke counted his days from the time of “these sayings,” which started in Luke 9.18. Matthew counted his days starting at the end of these sayings. In other words, Jesus taught His disciples over a two-day period (Matthew 16.13-28; Luke 9.18-27). Matthew simply counted his days following these sayings, and Luke counted his days at the beginning of these sayings. *Three* is a very important number; in the prophetic Scriptures, relative to the coming of the Lord, the third day and the seventh day are one and the same. Thus, if we take Luke’s account of two days for the sayings and consider what these sayings actually reveal, we will see that they all referred to *the* Christ going to the cross, building His ecclesia and finally coming as the Son of Man in the glory of His Father, ushering in the Renaissance or the seventh day. Prophetically speaking, God has set aside two days or 2,000 years from the *cross* to *glory*. Using Luke’s account of the days, we arrive at the same conclusion as Matthew—after two days, on the third day, the kingdom comes.

This is the history of the heavens and the earth. Seven thousand years will complete the history of the second heavens and the second earth. Following these days, a new, glorious eighth day begins. It is *God’s day* when all is new.

Before moving on, there are other interesting indications in Scripture that point to God’s appointed time of six days, then the seventh day.

### ***2,000 cubits, perhaps 2,000 years.***

Consider the dimensions of Moses’ tabernacle. The Holy Place was 2,000 cubits, and the Most Holy Place was 1,000 cubits. Perhaps cubits refer to years. The 2,000 cubits refer to the 2,000 years since Pentecost during which the body of Christ has been called out of the world and drawn near to the presence of the Lord with an earnest (pledge, promise, guarantee) of the spirit (2 Corinthians 5.5; Ephesians 1.14). The 1,000 cubits refer to the 1,000-year reign of Christ, when the same ones see Jesus (the Most Holy Place), and receive glorified bodies and the full anointing of the spirit, as typified in the Feast of the Tabernacles (see John 7.37-39).

Another indication of 2,000 years is given through the account of Joshua taking the sons of Israel into the land of promise after their long wilderness journey.

At the end of three days the officers went through the midst of the camp; and they commanded the people, saying, “When you see the ark of the covenant of the LORD your God with the Levitical priests carrying it, then you shall set out from your place and go after it. However, there shall be between you and it **a distance of about 2,000 cubits** by measure. Do not come near it, that you may know the way by which you shall go, for you have not passed this way before.” (Joshua 3.2-4 NASB)

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In other words, there is a distance of 2 days (1,000-year days) or 2,000 years before the Lord's people will enter into the celestial land, which refers to receiving the inheritance of glorified, immortal bodies in the likeness of the Savior, the Lord Jesus Christ (Philippians 3.20-21). This is the time during which God is taking from among the nations (gentiles) a people for His name (Acts 15.14 NASB). It truly has been a long journey through the wilderness for God's people. May it come to an end soon to the glory of God!

### ***Seventh month, seventh day.***

We are given another glimpse of the seventh day as revealed through the Lord's appointed times given through Moses to the sons of Israel (Leviticus 23.1-2). It is noteworthy that, before the times were given, the sons of Israel were reminded of the six days followed by a sabbath rest or the seventh day.

**'For six days work may be done, but on the seventh day there is a sabbath of complete rest, a holy convocation.** You shall not do any work; it is a sabbath to the LORD in all your dwellings. **These are the appointed times of the LORD, holy convocations which you shall proclaim at the times appointed for them.'** (Leviticus 23.3-4 NASB)

Spiritually speaking, the Lord reminds all His people that true rest can be found *only* in Him. The seventh day truly represents that Christ is our rest. **"Come to Me, all who are weary and heavy-laden, and I will give you rest"** (Matthew 11.28 NASB). Today, we are wearied by the wandering in the wilderness as we wait for the promise of glorified and immortal bodies in the image of the Son of God. But the good news is that the seventh day is coming; it is the day of rest in the Lord.

**For He has said somewhere concerning the seventh day: "AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS"....** (Hebrews 4.4 NASB)

It seems clear that the Lord stresses over and over again that He has set six days or 6,000 years for man and a seventh day, a 1,000-year day, for the Lord and for His creation. We are given glimpses of the Lord's heart through the words spoken through Moses to the sons of Israel.

They were given seven appointed times, holy convocations which they were to proclaim at the times appointed for them. The appointed times were **the Lord's Passover, the Feast of Unleavened Bread, the Wave of the Sheaf Offering, the New Grain Offering** (Leavened Bread, Pentecost), **the Blowing of Trumpets, the Day of Atonement** and **the Feast of the Booths or Tabernacles**. You might recall that Israel was called to celebrate three feasts to the Lord: **the Feast of Unleavened Bread, the Feast of the Harvest of the Firstfruits, and the Feast of the Ingathering** (Exodus 23.14-17).

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Now, the fifth appointed time by the Lord was the blowing of trumpets.

Again the LORD spoke to Moses, saying, “Speak to the sons of Israel, saying, **‘In the seventh month on the first of the month you shall have a rest, a reminder by blowing of trumpets, a holy convocation.** You shall not do any laborious work, but you shall present an offering by fire to the LORD.’” (Leviticus 23.23-25 NASB)

On the first of the seventh month, which according to the Jewish calendar is the month of Tishri (September-October on our calendar), the Israelites were to blow trumpets, not only to announce the beginning of a new month but to prepare the people for the Day of Atonement, which occurred ten days later. However, the blowing of trumpets also signified the beginning of the last of the Lord’s dealings with His people for the year that ended with the Feast of the Tabernacles, which commenced on the fifteenth day of the month of Tishri.

Notice that this was to be done in the seventh month, which given the meaning of the number *seven*, gives us an indication of the timing of God’s dealings with His people. Perhaps seven months prophetically speaks of seven days of 1,000-year days. This would indicate that the blowing of trumpets commences the seventh day, that is, the millennial kingdom of Christ.

In Scripture, trumpets were blown to assemble the people to worship, to order the people to break camp to move out and to give alarm in preparation for battle. The best example of trumpets used in warfare is the history of Joshua and the sons of Israel marched once around Jericho on each of six days as the trumpets were blown, and then on the seventh day they marched around seven times, again with the trumpets blowing. At the end of the seventh march, they all shouted and the walls of Jericho fell, and they seized the city (see Joshua 6). Prophetically, this speaks of the day when Babylon falls, and the kingdom of the world becomes the kingdom of Christ, for this occurs with the blowing of seven trumpets as well (see Revelation 8.1-11.18).

Prophetically speaking, the blowing of trumpets announces not only the beginning of *the day of the Lord*, the seventh day of 1,000 years, but it also announces the first resurrection (Revelation 20.4-6; also see Matthew 22.29-32; Mark 9.10; Luke 20.34-38; Philippians 3.11; Hebrews 11.35) of the blessed and holy saints of God, the conquerors of Christ. Paul tells us that the resurrection of the saints will occur with the trumpet of God (1 Thessalonians 4.16-17), even the last trumpet (1 Corinthians 15.51-57). The dead in Christ will be the first to rise from among the dead. This event will not only be a shock to the world but also to the ecclesia of God that are alive and remain on earth. This will lead to a time of repentance ten days later, which is the Day of Atonement. The entire ecclesia will repent for having been so spiritually weak and for so much failure and error. Then, fifteen days into the seventh day will come the Tabernacles, which is when all the conquering saints will be glorified as Christ is glorified. They will be snatched away to meet the Lord in the air and begin their ministry to the nations and among the

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celestials. During this time, the King Himself will be manifest on the earth. Thus, we have six days for man's labor followed by the seventh day of rest.

I recognize that this scenario is not how most Christians view end-time events, especially those who are waiting to escape this world through the "rapture." After all, many see the fulfillment of the fall feasts as pertaining *entirely* to the ancient nation of Israel **according to the flesh** and not to the ecclesia of God **according to the spirit** of our present era. However, consider this fact: Jesus precisely fulfilled the spring feasts that birthed the ecclesia, which is the body of Christ. Regardless of how one views Israel, does this view preclude the possibility that the fall feasts also will be precisely fulfilled in relation to the ecclesia of God in bringing forth a glorified body for the Son of God? Something to consider!

### ***Testimony of others.***

Now, it is helpful to know that others have seen and held to this matter of six days followed by the seventh day of rest, that is, we could say, the *septenary* structure of Scripture. It is instructive that Barnabas, who traveled with Paul, wrote an epistle in which he explained the 1,000-year day. Thus, we have an indication that the early Pentecostal ecclesia held to this view. An expositor of Scripture has compiled a list of men who have held this view. <sup>6</sup> An *excerpt* of this list is presented for your consideration as you are encouraged to search Scripture and discern under the leading of the Holy Spirit.

1. *Barnabas*, the companion of Paul in his travels. In the 13th chapter of the epistle ascribed to him, we find the following passage: "God made in six days the works of His hands and He finished them the seventh day; and He rested the seventh day and hallowed it. The meaning of it is this: that in six thousand years the Lord will bring all things to an end, for with Him one day is as a thousand years, as Himself testifieth; therefore in six days—that is in six thousand years shall all things be accomplished. And what is this He saith—He rested the seventh day? He meaneth this, that when His Son shall come and abolish the season of the wicked one, and shall judge the ungodly, and change sun, moon, and stars, then He shall gloriously rest on that seventh day."

Now, to what does this witness testify? a) That at the end of six thousand years from the creation of the world, the glorious or Millennial rest will begin. b) That to inaugurate this period, Christ will come. c) That the wicked will be in the ascendant, possessing the dominion till Christ does come. d) That at His coming He will judge the ungodly, dethrone evil, and give the dominion to the saints. e) That the seven thousandth year of the world will be the beginning of the Millennium of rest.

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<sup>6</sup> *Selected Writings of A. Edwin Wilson*, Schoettle Publishing Co., Inc., 1996.



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2. *Papias*, our second witness, was a disciple of John, and the companion of Polycarp. His works have perished, but an extract from them, given by Eusebius, contains the following: “There will be a certain thousand years after the resurrection of the dead when Christ will reign corporally [personally] upon the earth”; and he says, “that what he relates are the very words of the elders Andrew, Peter, Philip, Thomas, James, John, Matthew, Aristio, and John the Presbyter, as related by them to those of whom he constantly made the enquiry”; and he pledges himself to the “truth and fidelity of what he reports.”

3. *Justin Martyr*, born ten years before the death of the apostle John, says, in his dialogue with Tyrpho, “I, and all that are orthodox Christians, are acquainted with the resurrection of the body, and the thousand years in Jerusalem—rebuilt, adorned, and enlarged, as the prophets Ezekiel, Isaiah, and others do declare. Moreover, John, one of the apostles of Christ, did prophesy that the faithful believers in Christ shall live a thousand years in Jerusalem, and after that, the general and everlasting resurrection and last judgment of all together.”

4. *Irenaeus* was the disciple of Polycarp, the pupil of John. He wrote, among other things, five books upon the heresies of his time. Moshem says that his writings are “the most precious monuments of ancient erudition.” He says: “In whatever number of days the world was created, in the same number of thousands of years it will come to its consummation. God on the sixth day finished His work and rested on the seventh. This is a history of the past—and a prophecy of the future—for the day of the Lord is as a thousand years. Irenaeus sealed his testimony with his blood, being beheaded under Severus, A. D. 202.

5. *Cyprian* says, “In the divine arrangement of the world, seven days were first employed, and in them seven thousand years are included.”

6. *Clement of Alexandria*, who wrote between A.D. 193 and 218, says that both Greeks and Hebrews accounted the seventh day sacred because it pointed to the renovation of all things.

7. *Lactantius*, A.D. 310, the “Christian Cicero,” and reckoned one of the most learned of the fathers, says: “He [God] shall restore the just that have been from the beginning unto life, and He shall converse among men a thousand years, and rule them with a most righteous government.”

8. *Gibbon*, the infidel historian, speaking of this doctrine of the Millennium says: “The ancient and popular doctrine of the Millennium was intimately connected with the second coming of Christ. As the works of the creation had been finished in six days, their duration in their present state, according to tradition, which was attributed to the

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prophet Elijah, was fixed to six thousand years. By the same analogy it was inferred that this long period of labor and contention would be succeeded by a joyful Sabbath of a thousand years, and that Christ, with the triumphant band of His saints and the elect who had escaped death or who had been miraculously revived, would reign upon the earth.”

9. The celebrated *Chillingworth* says, “This doctrine was by the Church of the next age after the Apostles held to be true, and by none of that age opposed or condemned.” And now let the reader note well, when and under what circumstances this Apostolic and primitive mode of receiving and interpreting Scripture began. During these centuries of persecution, this doctrine of the pre-millennial Advent of the Lord Jesus Christ had been the church’s fondest hope. This had lit up the darkness of the dungeon, fired the zeal of the martyrs, and blunted the edge of the persecutor’s sword. The heathen persecutors recognized this at last, and said, “It is no use persecuting these men and putting them to death, for they say they shall rise again from the dead and live and reign with Him they call Christ, a thousand years upon the earth.’

10. *Luther*. He believed that “The great purposes of God’s mercy would reach their consummation at the end of six thousand years from the creation,” and that the day of judgment was not much more than three hundred years removed from his time.”

11. *Malanethon* affirmed that the “Mohametan Empire and the Papacy would be destroyed about the same time, not long before the first resurrection; that the world would endure six thousands in its present state, and then enter upon a Sabbatic Millennium of rest.”

12. *Latimer* says, “The world was ordained to last six thousand years.”

13. *The Rabbi Ketina*, as cited in Gemara, or gloss of their Talmud, says, “The world endures six thousand years, and one thousand it shall be laid waste (that is the enemies of God shall be destroyed), whereof it is said, ‘the Lord alone shall be exalted in that day.’”

14. *The Jewish Cabbalists* taught the same. The first letter of the Hebrew Alphabet (Aleph) occurs six times in the first verse of the first chapter of Genesis; and as a *numeral* in Jewish arithmetic it stands for 1,000, which being six times repeated in the same verse, they regard as prophetic, or typical of the six thousand years of secular history as well as the six days of creation.

From these quotations one cannot help but be impressed with the fact that some living nearest the Lord and His apostles believed beyond any shadow of a doubt that history is divided into the two periods of six days of work and a day of rest. Because the word tells us that “one day is with the Lord as a thousand years,” the

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true significance of the days means that God is working with the world six 1,000-year days, which leads to the seventh day, the day of rest.

### ***Knowing the signs of the times***

The question arises as to when the six days of man will conclude. The simple answer is that we do not know.

Obviously, down through the centuries men have held many views on when the Lord will come and take the scepter of the kingdom over this earth. Just as many truly thought the Lord was coming in their day. Starting in the 20<sup>th</sup> century, there have been many who have set dates, convinced in their minds that they were absolutely correct in their conclusion. All of these dates and expectations have come and gone, and many men have been left embarrassed, with an untold number of brethren left discouraged.

It is possible to calculate with some reasonableness the years from Adam to our present day. Scripture, along with the world's historical record, gives us a close proximity to how long it has been since Adam. For example, we know that roughly from Adam to Abraham was 2,000 years (more like 2,008), and from Abraham to Christ was 2,000 years. We also know that from Calvary to our present day has been about another 2,000 years. By the way, these years are based on a 30-day month, which is the way Scripture often presents time (see Revelation 11.2-3). Given even these rough approximations, the sixth day should have ended by now. If so, then where is the seventh day? I have two answers to this question, which are not mutually exclusive, for aspects of both could apply.

*First*, perhaps we have misunderstood Scripture regarding how the day will unfold, and in fact, it has come, and we are in it right now. Is it possible that we have been misled as to how the seventh day unfolds? What if the last seven years of Daniel's 490 years that so many are looking for was fulfilled at Calvary? Perhaps we are looking at end-time events through the wrong lens. This is something to seek the Lord about as we search Scripture.

*Second*, perhaps it has not come because we are in a time of *transition*. Simply, the Lord has built in transitions between the eons and possibly other times in history. Accordingly, we have reached the conclusion of the six days as far as the actual years of world history, as we know them. However, what we do not know is how God views these years and how many transitions have been built into the six days. We need to keep in mind that although the Lord works with man in time, He also sees outside of time. Although He has set six days, He sees those days from His perspective, not ours. I believe that we are presently in a transition. When this transition is up, perhaps the seventh day will come. May it be so!

What are we to do? Keep seeking and searching for the truth! I believe that God is pleased with seekers of His truth that is yet hidden in His word, and that He will reveal the season to His servants who are diligently searching and inquiring. After

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all, Jesus was critical of the religious elite of Israel that should have known the signs of the times (Matthew 16.2-3) as He stood in their midst. Jesus stands in our midst today.

Today, we are often warned by many commentators that we cannot know the times and the seasons, based on a few Scriptures. One of the most-often quoted verses is: *“It is not for you to know the times or the seasons which God has put in His own power”* (Acts 1.7 cv). The understanding of Jesus’ words rests on the latter half of the verse, which states that we cannot know those things that God in His sovereignty has chosen not to reveal to anyone. This does not state that He never reveals His secrets, even secrets about His appointed times and seasons. It is simply God’s prerogative what secrets He will reveal and when and to whom He will reveal them. Consider the word of the Lord through Amos.

Surely the Lord GOD does nothing unless **He reveals His secret counsel** to His servants the prophets. (Amos 3.7 NASB)

Further, consider the brethren in Thessalonica to whom Paul wrote: *Now concerning **the times and the eras**, brethren, you have no need to be written to you, for you yourselves are accurately aware that the day of the Lord is as a thief in the night—thus is it coming!* (1 Thessalonians 5.1-2 cv). The Thessalonian brethren needed encouragement regarding the times and the eras because of the trial that they were experiencing. They needed to know something about the times and the eras, so that they could discern the season they were in and be encouraged to go on in the faith.

Consequently, it seems apparent that for the benefit of His people, God conceals His secrets from some in certain eras only to reveal them to others in later eras. For example, it was not God’s will to reveal to Jesus’ disciples when the kingdom would be restored to Israel (Acts 1.6). Can you imagine what it would have done to the building of their faith and expectation, if they were told that it would not come for many millennia? Personally, I would have been very discouraged. And yet, think of the encouragement that would come to the hearts of those many centuries later that begin to wonder if the whole thing is just a dream that will never come true? God knows when and how to encourage His people and this involves revealing His secrets at the proper time. Sometimes, I think He purposefully opens the curtain just enough to give us a peak and wet our appetite, without giving it all away. This gives us hunger for more and leads us to be seekers.

So, to say that His secrets always remain secrets is not according to Scripture. All one has to do is consider Paul the apostle who was given much revelation from the Lord, which he referred to as the secrets of God. As we press on toward the goal, let us be seekers of the truth, including knowing the appointed times and seasons, perhaps God will reveal them to our hearts.

May we have spiritual sight as we wait for the presence of the Lord, which is in accord with the purpose and plan of the eons!