

# IT'S ALMOST OVER

MAN'S DAY HAS ALMOST RUN ITS COURSE

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"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

The night is far spent, the day is at hand..." (Rom. 13:11, 12a).

God established an unchangeable time-line at the beginning of His Word, at the beginning of both the Old Testament in Genesis and the New Testament in John. Man though has largely ignored this time-line in both Testaments, particularly in the New Testament, with John erroneously placed at the end of the four gospels rather than at the beginning.

(Ref. Chapter I in the author's book, MOSES AND JOHN, for additional information on the preceding.)

## The Length of Man's Day, the Lord's Day

Both Testaments begin with the length of Man's Day set at *six days* and the length of the Lord's Day which follows set at *one day*. And it is plain from the whole of subsequent Scripture that all seven of these days have to do with 1,000-year periods, perfectly in line with II Peter 1:16-18; 3:8 for the complete seven days, or with Rev. 20:2-7 for the Lord's Day.

In the former reference, Peter had called attention to this septenary structure of Scripture — six days, followed by a seventh day — in the first chapter of his second epistle by referencing an event which he and two other disciples had witnessed years before (vv. 16-18). Peter called attention to that which had occurred on "an high mountain" after Jesus had taken

him, along with James and John, up into the mountain apart from the other disciples (Matt. 16:28-17:5).

The time was "after six days" — *after the time foreshadowed by the six days in both Genesis and John had run their course* — these three disciples saw "the Son of man coming in his kingdom," which would be *on the succeeding seventh day*.

Then in the third chapter, Peter continuing to deal with this same matter, stated:

"But, beloved, be not ignorant of this one thing [lit., '...stop allowing this one thing to escape your notice'], that one day is with the Lord as a thousand years, and a thousand years as one day" (v. 8).

The six and seven days beginning both Genesis and John point to the same thing as the six and seven days alluded to through the event referenced by Peter back in the first chapter of his second epistle, or anywhere else in Scripture where this septenary structure is dealt with. These days foreshadowed *1,000-year periods of time — six days, 6,000 years; the one succeeding day, the seventh day, 1,000 years*.

*The Sabbath* was given to Israel for "a sign," to keep that seen in this septenary structure ever before the Jewish people throughout their generations (Ex. 31:13-17). Every seventh day, following six days of work, *they kept a day designed to remind them that God — in complete accord with the manner in which He began the Old Testament and would begin the New Testament — following six days of work, was going to rest on the succeeding seventh day*.

In Genesis, God worked six days to restore a ruined material creation, followed by a day of rest; in John, another facet of the matter is seen. The six days beginning John's gospel have to do with the time God is taking to restore ruined man, with the subsequent day of rest pictured through the first sign in this gospel (2:1-11), pointing to God's restoration of Israel (again taking the nation as His wife, which will occur on the seventh day, the seventh 1,000-year period).

As previously stated, every time the Israelites kept the Sabbath, *they were to recall that to which the Sabbath pointed — 1,000 years of rest following 6,000 years of restorative (redemptive) work*.

And at the end of Man's Day in the Book of Revelation, the length of this seventh day is clearly stated in no uncertain terms, as in II Peter 3:8 (though it is clearly stated through the use of "days" numerous places throughout preceding Scripture as well, beginning in Gen. 2:1-3). Six times in Rev. 20:2-7, referring to *this coming seventh day*, Scripture states, "a thousand years," or "the thousand years."

We're still living during the 6,000 years (Man's Day), with the 1,000 years (the Lord's Day) still out ahead. How close are we to the end of Man's Day and the beginning of the Lord's Day? That's the subject of the remainder of this pamphlet, with the matter dealt with *largely via numerics, from a Biblical standpoint*.

## Following Biblical Chronology

There are sixty-two generations from the creation of Adam to Christ. Noah is the tenth from Adam (Gen. 5:1-32), Abraham the twentieth (Gen. 11:10-27), and there are then forty-two generations from Abraham to Christ (Matt. 1:17).

The number of years comprising these generations can be followed through the first twenty generations, extending from the creation of Adam to the birth of Abraham. Those years are seen in that revealed in the two previous genealogies referenced in Genesis chapters five and eleven. And the total time in these two genealogies, from Adam to Abraham, is 2,008 years.

(Note that there would be room for a few years difference when viewing the number of years in these genealogies from the standpoint of a calendar, for only whole years, not parts of years, are dealt with in the genealogies. And, actually, in the next section on dispensations, it will become clear that 2,000 years, not 2,008, evidently exist from Adam to Abraham.

Also, it must be kept in mind that Scripture uses a 360-day year, not the 365.25-day year that man uses today. In this respect, all references to time in Scripture are based on a 360-day year. And a person can't mix 360-day years and 365.25-day years. Thus, any use of time from our calendar will have to be changed to years of 360 days, which can easily be done.

Note in this same respect that the time foreshadowed by the six and seven days beginning Genesis and John, or anywhere else in Scripture, would be 6,000 and 1,000 years of 360 days per year.)

Then, from the birth of Abraham to the Exodus under Moses was five hundred years (100 years to the birth of Abraham's seed, Isaac [Gen. 21:5], then 400 years from Isaac's birth to the Exodus [the 400-year sojourn of Abraham's seed in Gen. 15:13-16 — 190 years in Canaan before Jacob and his family went down into Egypt, then 210 years in Egypt]). Thus, going solely by Biblical genealogies and chronology, it was 2,508 years (2,500 years [see previous statements]) from the creation of Adam to the Exodus under Moses.

Then, to have a base to work from — showing dates in relation to B.C. or A.D. time, along with showing that a subsequent second 2,000-year period evidently exists in God's dealings with mankind — one can go back in secular history to illustrate that late archaeological finds for the date of the Exodus (usually seen as 1445 B.C.) are very much in line with the number of years that must exist between the Exodus and the events of Calvary (for this second 2,000-year period). In fact, only about six or seven years difference exist between the archaeological date and that which Scripture would require.

Using the archaeological date (1445 B.C.), it is 1,478 years between the Exodus and the events of Calvary (33 A.D.) — years of 365.25 days each. Then, converted to 360 day-years, this would be 1,499.5 years.

Scripture though, if dealing with a second 2,000-year period (which is evidently the case), would require only 1,493 years between the Exodus and the crucifixion (the reason for 1,493 years rather than an even 1,500 years [taking one to 4,000 years] is shown in the next section, dealing with dispensations).

Using dates as per the preceding (360-day years) — 2,500 years from the creation of Adam to the Exodus, then 1,493 years from the Exodus to the crucifixion — provides a total of 3,993 years of man's history preceding the events of Calvary.

At the present time (spring of 2014), we are 1,980 years beyond the events of Calvary (the first and last years counted as one year because only a part of

each year is used). Converting these 1,980 years to 360-day years gives us 2,009 years, which is at least nine years too many.

If 3,993 years elapsed between the creation of Adam and the crucifixion, which they evidently did, there can't be over 2,000 years between the events of Calvary and Christ's return for the Church (2,000 years between these two points would provide a total of 5,993 from the creation of Adam to the rapture, which is the number that should exist). Thus, a problem apparently exists with our calendar (one orchestrated by God so that man couldn't go beyond *the times and seasons*).

### The Dispensations During Man's Day

"Dispensation" is the term used in Scripture to show distinctions in God's dealings with different groups of mankind during Man's Day and the following Messianic Era.

During Man's 6,000-year Day, there can ONLY be three dispensations; as well, there MUST be three dispensations (no more, no less). And this is for the simple reason that there are three groups of mankind for God to deal with, which He must deal with, after this fashion — Jew, Gentile, and the Church of God.

There could be breaks in a dispensation (as there is in the Jewish dispensation, which will be shown), but, if so, it is still the same dispensation. Thus, again, concerning dispensations during Man's Day, there can only be three, and there must be three.

And it is evident from numerics, as seen in the preceding part of this pamphlet, that God did something rather unique with these three dispensations. Man's Day is exactly six days long (set in the opening chapter of Genesis), foreshadowing exactly 6,000 years. And God evidently split these years into three parts, providing three 2,000-year dispensations, corresponding with His dealings with the three groups of mankind.

The first 2,000 years extends from the creation of Adam to the birth of Abraham (2,008 years using the years through twenty generations in the genealogy accounts [Gen. 5, 11], though evidently 2,000 years, for reasons previously given). During this dispensation God dealt with mankind at large, with the group which would later be known as *Gentiles*.

Then, as previously shown, from the birth of Abraham to Calvary would be 1,993 years, which is *the Jewish dispensation*, lacking seven years to complete. God stopped the clock (so to speak) marking off time in this dispensation seven years short of completion, then called into existence *the one new man* "in Christ," and began a new 2,000-year dispensation, *during which time He would deal with this new man, with Christians*.

And when God has completed His purpose for this dispensation, He will remove the Church, turn back to Israel and complete the last seven years of the previous dispensation (the seven-year Tribulation), completing the full 6,000 years of Man's Day.

Note that the current dispensation cannot possibly last longer than 2,000 years, if the two prior dispensations encompass 2,000 years each, which they evidently do (and, if going by our calendar, it's already some nine years above the 2,000 years; thus, as previously stated, something is apparently wrong with our calendar, though the calendar seemingly couldn't possibly be off all that much).

The reason that the current dispensation can't exceed 2,000 years is because 3,993 years have already expired in the previous two dispensations (with 7 years reserved to finish the Jewish dispensation). *That takes care of four days, 4,000 years of Man's Day. And Man's Day can't possibly run over six days, 6,000 years. This was set in an unchangeable fashion at the outset of Scripture.*

Thus, there cannot possibly be more than 2,000 years from Calvary to that time when the Church is removed (the rapture), allowing God to turn back to Israel and finish His dealings with Israel during the last seven years of Man's Day (Dan. 9:24-27).

What time is it on God's prophetic calendar in the preceding respect? *It can only be much, much closer to the end of the dispensation than anyone cares to think about or admit.*

In short, *time is fast running out; it's almost over.*