

A close-up, warm-toned photograph of a clock's internal mechanism. The image shows several interlocking gears of different sizes, some with teeth and others with smooth surfaces. A thin metal rod with a circular end is visible, connected to a larger gear. In the lower-left corner, a portion of a dial is visible, showing numbers 50 and 60, and a smaller hand. The overall lighting is soft and golden, creating a sense of time and precision.

The Bible Doctrine of Time

Author: Dr. John Penn
Eddie Johnson & Tim Carter

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THE BIBLE DOCTRINE OF TIME

An Introduction

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TABLE OF CONTENTS

Page

Introduction	3
The <i>Eternal Word</i>	4
The <i>Instantaneity and the Trinity</i>	11
The <i>Divine Ratio</i>	23
The “ <i>As</i> ” and “ <i>So</i> ” of the Bible.....	48
The <i>New Creation</i>	56
Bibliography	62

Introduction

(Pink, 1972) stated: “Man is notoriously a creature of extremes, and nowhere is that fact more evident than in the attitude taken by different ones to this subject. Whereas some have affirmed the Bible is written in such simple language that it calls for no explaining, a far greater number have suffered the papists to persuade them that its contents are so far above the grasp of the natural intellect, its subjects so profound and exalted, its language so abstruse and ambiguous that the common man is quite incapable of understanding it by his own efforts....”

Since the commoner must work between the extremes, and against his own propensity to simply “go along,” then this Hermeneutic is intended to afford any commoner-any plowboy- a product of the repeatable process of achieving for themselves a sound knowledge of the Scriptures that will find them well-equipped “to determine the correct use of the Bible in theology and in personal life” (Ramm, 1970).

The Eternal Word

(Davis, 1923) stated: “The imperfect indicative represents an action as going on in past time (durative or linear action in past time), -this action may be simultaneous, prolonged, descriptive, repeated, customary, interrupted, attempted, or begun, according to the context and the meaning of the verb itself” (p. 41). By this common use of the imperfect tense, an action is denoted as in progress in past time.

Consequently, then, the imperfect tense of the verb εἶμι (to be) emphasizes a “kind of action” that is a “continuous, linear action” in the past. The eternity of this “in beginning” sustains according to the eternity of the Word Who was always being where He Himself described as “in beginning.” That is, John 1:1 is a revelatory expression disclosing in this preserved account the eternity of that which He Himself achieved by His eternally being there, “in beginning.”

John’s usage of the imperfect form of the verb εἶμι (to be) along with his use of the preposition ἐν (in) depicts the Word as the

One Who was *already being there* “in beginning;” was *always being* “in beginning.” John 1:1 is not a record of the origin of the eternal Word, rather, the disclosure of the **timelessness** of any place, space, or occurrence; namely, in this text, the timelessness of This One Who was both **always** and **already** being “in beginning.”

The subject in the sentence John 1:1 Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν καὶ θεὸς ἦν ὁ λόγος is the Logos, the Word. The structure of each clause prompts the translator, or reader toward the following word order; namely, The Word was in beginning, and the Word was toward the God; and, the Word was God.

The translation of “the Word” as the subject, therefore, adheres to the design of the Koine Greek language itself, that is, its grammar, syntax, and inflectional morphemes. This “subject,” the Word is a product of the language demanded by the structure of each clause, rather than arbitrarily arranged according to one’s biased, pre-primed religious tradition. The One Who was “always being” in beginning, therefore, also antedates the “all things created” and cannot hold any subsequent relationship to time.

First, time functioned as a quantified expression (t=1) prior to the Fall of Adam; therefore, it afforded a “measure” of life which

contained a beginning without an end; and, second, as time functions as a quantified expression ($t=l/d$) after the Fall of Adam, it affords a “measure” of life in relation to death-the death which entered into the anthropological cosmos; namely, a kind of time which now contains both a beginning and an ending.

“The imperfect tense of the word G2258 ἦν $\tilde{\eta}\nu$ $\tilde{\eta}\nu$ (was) expresses a continuous kind of action which occurs in in the past. When G2258 ἦν $\tilde{\eta}\nu$ $\tilde{\eta}\nu$ is contrasted with the verb G1096 γίνομαι $\tilde{\eta}\nu$ ginomai (come to be) in John 1:3 which verb discloses the distinction between G1096 (come to be) and G2258 (was); namely, that in verse 3, the verb form ἐγένετο, egeneto “John 1:3 πάντα δι’ αὐτοῦ ἐγένετο καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν,” conveys a point in time in which (point in time) something comes into existence; namely, comes to be (exist). The first verb, G2258 ἦν $\tilde{\eta}\nu$ $\tilde{\eta}\nu$ (was) does not reference a point in time in which (point in time) something comes into existence (comes to be).

One cannot ask: “When did the Word, the Logos come to be (exist)?” For, John used only G2258 ἦν $\tilde{\eta}\nu$ $\tilde{\eta}\nu$ (was) in his description of the Logos. The Divine, Eternal Logos, therefore has never come to exist (into existence in any kind of time) in any kind of point “in time.”

A point in time would indicate the Logos, the Word to be temporal and not Eternal.

For, recalling the two definitions of time: specifically, before the Fall of Adam, time had a beginning for mankind, but no ending: $t=l$, where l =length of days as in distance or span-a lifespan; and, after the Fall of Adam, time has both a beginning and ending: $t=l/d$ where l =life(span), and d =decay rate as in the absolutely mathematical expression of time indicates $t=d/r$ where d =distance, and r =rate. So, the Logos, the Eternal Word, wherefore, has no beginning, nor ending, then the Eternal Word exists independent of time as defined in the Bible. One cannot describe the Eternal Word, the Logos, nor the Eternal Father, nor the Eternal Holy Spirit (The Eternal Godhead) in any temporal terms, that is, as that which holds a relation “in time.”

The “always being in beginning” Word did not come to be in this “in beginning” nor was John’s epistle challenged in determining the age of the Earth; more rather, John’s letter establishes the One through Whom all things which came to be as the One Who was *always being* “in beginning.” That is, John’s letter states that concerning any creative act of God, or any “in beginning” of any creative act of God, the Word antedated it: The Eternal Word, like the

Eternal God toward Whom the Word was *always being* was **always the Antecedent** of all things created, including any kind of time.

Thus, this “in beginning” antedated all “in beginning” phrases, establishing that prior to the act of God to create any kind of thing, including both kinds of time, “in beginning,” the Word was *already being* there, *continuously being* there, *always being* toward the God, and *always being* God. Whether it be the “in beginning” of the creation of the all things which came to be of John 1:1, or it be the “in beginning” of the creation of the heaven and the Earth in Genesis 1:1, wherefore, the “always being, already being there” Word antedated both “in beginnings.” The Word is Eternal, has always existed, and has antedated every creative act of God; for, through Him all things which came to exist in time (either the time prior to, or after the Fall of Mankind) came to do so exclusively through Him.

John’s Gospel starts with the “in beginning” phrase which antedates, and antecedes all other “in beginning” phrases.

John 1:1, and 1:2 state:

“Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν καὶ θεὸς ἦν ὁ λόγος” 2. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν

“1:1 In beginning the Word was continuously (always) being, and the Word was continuously (always) being toward the God, and the Word was continuously (always) being God. 1:2 This One was always (continuously) being toward the God in beginning.”

This “in beginning” phrase is not an “in time” expression, rather, that which antedated any point “in time.” Both the “always being one,” namely, the Word Who was always and already being (continuously, uninterruptedly being) “in beginning,” and the “in beginning” existed prior to any “in time” event or state of being. The Word thus described as “in beginning” affirms God the Son, like God the Father to be eternal, that is, to be the *always* being, uninterruptedly being One. Thus, the “in beginning” phrase about which John speaks is that “in beginning” which qualifies the Word as He Who, like God the Father, had no beginning nor ending; has no beginning neither an ending, asserting Him as the Only Eternal Creator.

(Higley, 1959) stated,

“The mathematical law expressing the relation between the time required to do a piece of work and the power applied is this:

The Time Is Inversely Proportional to the Power. In other

words, the greater the power, the less the time required. For example, if it takes one man one day to do a piece of work, it will require $1/10$ of a day for ten men to do it; it will require $1/100$ of a day for 100 men; $1/1000$ of a day for 1,000 men, and so on. If the number of men is unlimited, the fraction of a day required by this same law will be 1 divided by infinity ($1/\infty$).

The value of quantity, $1/\infty$, is zero” (p. 15).

Further, (Maor, 1987) expressed: “ $1/0=\infty$, $1/\infty=0$ ” (p. 89). Of the creation event, (Higley, 1959) asked: “How long did it take God to create the finite world?” Since, the only definitions of time are those definitions prior to, and after the Fall of Mankind; namely, $t=1$, and $t=1/d$, then as the Omnipotent God, He in no kind of time, created the heavens and the Earth. The term “Omnipotent” is from the Latin term ‘omni,’ all, and ‘ptens,’ powerful. The infinitely powerful God, the God of the Bible, the Omnipresent, Omniscient, and Omnipotent God, consisting of the Father, Son, and Holy Spirit, the One God in three Persons created instantly, immediately, and spontaneously the heavens and the Earth.

(Grudem, 1994) stated: “God is Timeless in His Own Being: The fact that God has no beginning or end is seen in Psalm 90:2:

‘Before the mountains were brought forth, or ever you had formed the earth and the world, *from everlasting to everlasting you are God*’” (p. 169).

Further, (Grudem, 1994) stated: “The study of physics tells us that matter and time and space must all occur together: if there is no matter, there can be no space or time either” (p. 169).

Bara/ ∞ = 0 time to be accomplished.

Thus, does Moses carefully demarcate Genesis 1:1 “In the beginning God created the heaven and the earth” from Genesis 2:4 “These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens” (KJV).

Instantaneity and the Trinity

Moses stated: “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God” (Psalm 90:2) KJV. (Moses is the author of Genesis). From “everlasting to everlasting” is from the Hebrew phrase $\text{עַד \text{אֵלְוָם}}$ אֵלְוָם and describes th God of the Bible in the most expansive manner; namely, as the One Who was God before time, and as the One Who is God after time!

Faculty (1984) stated:

“The writer of Hebrews...states in chapter 11:3, ‘By faith, we understand of the ages to be knit together by the spoken word of God; for not out of the things being manifest have become the things being seen’ (translation of Greek text). This verse says that the things that have form were not made from particles that could first be seen: At the spoken word of God they were made to appear to the visible sight” (pg. 82).

Returning to Genesis 1:1, the reader need only recall that H1254 *bara* (created) is modified by the adverbial phrase אֶרְבֵּי־שָׁמַיִם “in the beginning.” The term, *bire'shiyth* describes the manner of the original creation accordingly, “In the beginning God created the heaven and the earth” (KJV). This “in beginning” creation (IBC) demands instantaneity in creation; for the eternal nature of Christ Himself dispels any element of time from “in beginning” creation (IBC).

Genesis 1:1 is in no way a mere title of a book, rather Genesis 1:1 is the ultimate expression of the Godhead. From the expression “in beginning” one finds Christ already there. One need only recall that at the mention by Christ that “...Before Abraham was, I am” the self-righteous Judaizers took up stones to cast at Him. Were Jesus to have informed those Christ rejecters that He was already “in

beginning” when God created the heaven and the earth (space and matter), He could have expected no less than an attempt on His life; yet, with perhaps much more zeal. As the assertion of Christ in beginning generates the untenable implication for both atheist and false-religionist alike, it stems solely upon the implication of instantaneity!

Wherefore, by the manner of God’s creation, the instant and spoken manner, can no greater apologetic be given for His triune nature, the Father, the Son, and the Holy Spirit; neither can His Omnipotence, Omniscience, nor His Omnipresence be more greatly demonstrated than through His instant and spoken manner of creation by which He brought all things immediately into existence.

Genesis 1:1, therefore, is the premise upon which the entire Bible is based. For, according to the eternal power within the Godhead, the Bible says that God Himself expressly stated:

“I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass” (KJV). According to Strong’s definition: אֶתְּפוֹם pith’ôwm, pith-ome’; or תְּפוֹם pith’ôm; from H6621; instantly:—straightway, sudden(-ly).

The account in Genesis 2:4 states: “These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,” (KJV). The phrase “in the day” functions adverbially, modifying the manner in which the LORD God created; namely, “in the day.” The Hebrew phrase *bi’ yowm* בַּיּוֹם is from the Hebrew noun H3117 *yowm* and the Hebrew preposition בַּ *bi*.

The phrase “in the day” contains no article and the Hebrew language translates as “in time.” The absolutely “instantaneous” manner according to which God created could not be more precisely expressed than by the phrase “in beginning” in Genesis 1:1, and neither could the manner of His act to create “in time” be more precisely expressed than by the phrase “in time” in Genesis 2:4.

In Psalm 90:2 states: “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God” (KJV). The Hebrew term H3205 *yaladh*, according to Faculty (1984) “conveyed to the Hebrew mind the idea that the earth was a **birth from God**. It was a ‘tearing forth’ as a child is torn from the body of its mother in birth” (pg. 82).

Of the scripture Hebrews 11:3, Faculty (1984) stated: “that the material creation appeared at the spoken word of God. This did not involve a period of time but came to be **instantly**. The thought is clearly brought out in the Hebrew text in Isaiah 48:3, “I have declared the former things from beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass” (pg. 83). Faculty (1984) stated: “From the standpoint of logic, it would be most illogical to believe an absolutely perfect God would be the author of an imperfect work” (pg. 84).

Morris (1972) constructed a creative process describing it accordingly:

“ ‘Matter’ began to appear, first as the formless earth, then as a matrix of water sustaining the basic elements of matter in the earth, then as light energy piercing the darkness, then as an atmosphere separating two great hydro-spheres, then as solid materials emerging from the watery matrix, such materials perhaps resting for the first time on what the Bible calls the “foundations of the earth” deep in the earth’s core, next as complex replicating materials all over the earth’s surface forming its covering of vegetation, and then, finally, as an

infinite array of heavenly bodies dotted everywhere throughout the universe, in an equally infinite variety of sizes, shapes, groupings, compositions and activities” (pg. 68).

Morris’ constructed process is not describing “In Beginning Creation” of Genesis 1:1-its instantaneity-(nor would this writer assume that any Christian would knowingly describe Genesis 1:1 in such a manner); for, to attribute Morris’ complex, and constructed process to Genesis 1:1 would be a complete and absolute affront to the Godhead Himself, diminishing the instantaneity of creation itself.

The Omnipotent, Omnipresent, and Omniscient God of the Bible created the heaven and the earth “in beginning.” Within the phrase “in beginning” is no time found, neither space nor matter. In beginning antedated space and matter; and, therefore time. Christ is declared as One Who was always being in beginning, Who was already “in beginning” *before* SPACE and MATTER; especially, was He *already* “in beginning” *before* TIME! The Eternal Christ, the Word, the Logos preexisted Space, and Matter. Consequently, therefore, He preexisted TIME; for without space and matter time did not exist.

The Bible says that Jesus said of Himself: “...I am Alpha and Omega, the first and the last...I am Alpha and Omega, the beginning

and the end...” (KJV). Each assertion of the “first and the last,” and “the beginning and the end” are presupposed by the expression “I am Alpha and Omega!” Isaiah 41:4 Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he KJV. The Logos is the Alpha of creation, and the Omega of creation: He was already in beginning when through Him all space and matter were created, and time subsequently followed. He will be the End of creation as it has become following its unwilling subjugation to inutility. Christ Jesus, the Logos Who was already being “in beginning” identifies Himself as the Alpha and Omega, the first and the last, the beginning and the end. He demonstrated *instantaneity in Creation*, the in Beginning Creation account of Genesis 1:1.

The Genesis 1:1 account is absolutely established by the Eternality of Christ, His co-Eternal, co-Equal relation to the Trinity. Instantaneous Creation “in beginning” is exclusively attributed to Christ, the First and the Last, the Beginning and the End, the Alpha and Omega. For, He is the First and Foremost One in creation, since it is He Who is revealed as the One (the Logos) Who was already being in beginning; He is the Logos in Eschatology, since He is

declared to be the Last in the book of Revelation, making the End as “foremost” as the beginning; He is the beginning of creation; for He was already being God in beginning, He is the End of creation, since the purpose of the Father is to gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him: Christ, the Creator.

The primary focus of this book, therefore, as it concerns time is to establish the very foundation of the doctrine of the Creator, Christ Jesus; and thereby, demonstrate the absolute, and uncompromised character of the Christ in beginning from the beginning of creation itself. The belief in one true and eternal God, the Maker of all things—is the first truth that demarcates Christianity from the chaotic, creation narratives among the pagan religions of the world. Any discussion of creation which diminishes the Trinity, that is, does not begin with the precise, unequivocal declaration that there is one, indivisible Being of God Who eternally exists as the Trinity: One God, in three Persons Who created the heaven and the earth in beginning before time, and in no time whatsoever, rather in the Trinity’s unique instant and spoken manner (*instantaneity*) not only diminishes monotheism-One God, rather also the Omniscience, Omnipresence, and Omnipotence of the

Persons of the Godhead. Instantaneity, therefore, of the Genesis 1:1 account of creation properly glorifies God in the Highest manner; specifically, by acknowledging the fullness of His strength as described in the Scripture; as in Isaiah,

“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: (Isaiah 46: 9– 10) KJV.

And again in Isaiah,

Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: That bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as

stubble. To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. (Isaiah 40: 21– 28) KJV.

Further, Jeremiah described this all powerful One,

“But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation” (Jeremiah 10: 10– 11) KJV.

Moses declared Him to be the possessor of heaven and earth (space and matter):

Behold, the heaven and the heaven of heavens is the LORD'S thy God, the earth also, with all that therein is (Deuteronomy 10: 14) KJV.

All space and matter throughout the universe exists, because God made it. Wherefore, by simply recalling Genesis 1:1 and its revelation of instant and spoken creation, the instantaneity of creation is consistent with the entire Bible's doctrine of the Godhead: He truly is the controller of the Universe and all that is in it.

“Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he (Isaiah 41: 4) KJV.

The Eternal One, Yahweh, the first and the last, is the Lord of time itself. God mocks idols who cannot exist beyond the realm of time as He can, and does: God could as easily mock our technology; for, it exists within the real time; and, technology, like idols, can be challenged by Him to do those things which only the true God can. First: Predict the future. Second: Disclose historical events according to the purpose of their happenings.

Further, the Creator God of the Bible, the God Who created space and matter instantaneously “in beginning” confronts feeble gods, asking them:

Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you. (Isaiah 41: 22– 24) KJV. Genesis 1:1

acknowledges God, the Trinity as the very Lord of matter, space and time: The Creator of all. Through the Eternal Logos the Trinity made the heaven (space) and the earth (matter):

Psalm 33: 6, “By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth:” This text discloses the implication of the term “word/logos;” namely, that the “word of the Lord,” and the power of God within His Word are references to a Person, the Person Christ Jesus, the One through Whom all things were created. Any understanding of the creation

event of Genesis 1:1 other than “instant and spoken creation” could communicate Christ as a temporal being, and the term *Logos* as a mere concept, rather than the Eternal Word of God. An illustration of God’s knowledge; specifically, His knowledge of Billions of years, thousands of years ago is easily demonstrated in the chapter entitled the Divine Ratio.

The Divine Ratio

Did Adam die “in the day that he ate?”

A Scripture of great intrigue and insight can be noticed in **Genesis 2:17** “But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (KJV). A cursory reading by a casual reader might induce a conflict, since Adam did not die on the actual 24 hour day in which he ate from the Tree of the knowledge of good and evil. One can, nevertheless receive great hope from the Scriptures as God has intended them for our learning that “we through patience and comfort of the scriptures might have hope.”

Notice: [(Romans 15:4) “For whatsoever things were written aforetime were written for our learning, we through patience and comfort of the scriptures might have hope” KJV]

Consequently, then, this message is provided as a word for learning patience, and as a source of comfort, in order that the rise of skepticism, diligently noticing God’s Word lest anyone of us fail of the grace of God; that is, allow a root of bitterness to spring-up and so trouble us as to become defiled by it. The attention of the reader is turned toward the beloved passages: **2 Peter 3:8** “But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.” And **Psalm 90:4**, “For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night” (KJV). [Psalm 90 was written by Moses the author of Genesis].

Recalling the trustworthiness of God, the reader can be assured that in “no flummox” has the Great God of the Bible abandoned us, nor has He left it “up to us” to figure-out everything, rather only that we “calculate the number” graciously afforded to all of His people; particularly, in this case, the Divine Ratio: The “ratio” is called “divine” because it was given to us by God. It is a perfect ratio,

because it has been written in the past, and remains in full force for us presently.

Wherefore, then, because ancient men are discussed in the Bible, then the reader can consider the following passages in the common English Bible:

- And all the days that Adam lived were nine hundred and thirty years: and he died. Thus, Adam lived 930 years (Genesis 5:5).
- And all the days of Seth were nine hundred and twelve years: and he died. Thus, Seth lived 912 years (Genesis 5:8).
- And all the days of Enos were nine hundred and five years: and he died. Thus, Enos lived 905 years (Genesis 5:11).
- And all the days of Cainan were nine hundred and ten years: and he died. Thus, Cainan lived 910 years (Genesis 5:14).
- And all the days of Mahalaleel were eight hundred ninety and five years: and he died. Thus, Mahalaleel lived 895 years (Genesis 5:17).

- And all the days of Jared were nine hundred sixty and two years: and he died. Thus, Jared lived 962 years (Genesis 5:20).
- And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him. Thus, Enoch lived 365 years before God took him (Genesis 5:22–24).
- And all the days of Methuselah were nine hundred sixty and nine years: and he died. Thus, Methuselah lived 969 years (Genesis 5:27).
- And all the days of Lamech were seven hundred seventy and seven years: and he died. Thus, Lamech lived 777 years (Genesis 5:31).
- And all the days of Noah were nine hundred and fifty years: and he died. Thus, Noah lived 950 years (Genesis 9:29).

Let him that hath understanding count the number of Methuselah's years: for it is a number, when "calculated (G5585)," that

verifies Genesis 2:17; The biblical “arithmetic (G706)” supports God’s warning to Adam; namely, “...for in the day that thou eatest thereof thou shalt surely die” (KJV). God is right, was right, and remains right, that is, insofar as the Bible student trusts the Scriptures enough to search them out.

Furthermore, not only did Methuselah die the same year that the Flood occurred, but also, this “oldest man to ever live” died “in the day” that Adam ate from the tree-within 1,000 years. That is, when God warned Adam that “in the day that thou eatest thereof thou shalt surely die,” not one man has ever lived until 1,000 years, and certainly not beyond; but rather, as God stated: “...in the day that thou eatest thereof thou shalt surely die:” Not even one of these “ancient men” died outside of the “day-a 1,000 year period of time!”

Subsequently, the reader need only notice the trustworthiness of God’s Word. Notice: Methuselah fathered Lamech when he was 187 years old (Genesis 5:25); then, Lamech fathered Noah when he was 182 years old (Genesis 5:28); then, Noah’s Flood occurred when Noah was 600 years old (Genesis 7:6).

Consequently, then one can “calculate the number of his age accordingly:” $187 + 182 + 600 = 969$ The precise age of Methuselah

when he died. The oldest man to have ever lived, like Adam, died “in the day- The 1,000 year period of time which the Lord God prescribed in Genesis 2:17.

The “Oldest Man’s” story appears to be more factually relevant in resolving the embarrassing difficulty in the unending conflict between religionists and atheists concerning Earth’s Age; particularly, their inability to see from a point of view from which the contradiction disappears.

Further: An often discussed reality of “growth and decay rates” is expressed in a very elemental, but useful “mathematical-(G3129)” formula:

$$y(t) = a \times e^{kt}$$

Where y (t) = value at time "t"

a = value at the start

k = rate of growth (when >0) or decay (when <0)

t = time

However the Bible contains its own “Decay-rate” as the reader can easily notice: At the Flood a “hinge” on which ages of men begins to turn is realized. Some interpret Genesis 6:3 to indicate a 120 year lifespan, a decay rate from under 1,000 to now near only 100. Also, in

Genesis 11:1-9 the account of the tower of Babel, indicates an increased rate of life-decay approaching 200 years, and the decrease in life-actually, the increased rate of life-decay-according to a modern life-span approaches ~100 years.

Several hundred years after the flood, consequently, Moses documented the increased rate of life-decay, writing: “The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.” (Psalm 90:10). The reader can notice rates of increased life-decay in the “written Word;” and, by so noticing, can realize a “divine ratio” in the increase or decrease in the life-decay rate of mankind. Simply acknowledging certain texts as written expressions of the concept of life-decay rates affords confidence for the Bible student that it is God that decreases or increases the rate of growth and decay. As mathematics can only express the reality in alphanumeric formulations, the Bible reveals the One Who controls it. Today, as a general observation, people live 70-80 years; and, some until 100, or more; but, seldom beyond 100.

Moving on from the beginning of the history of mankind onto the final millennial reign (a 1,000 year period of time-a day), the student is directed to contemplate the text in Isaiah; particularly,

Isaiah 65:20-25 “There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.”

Noteworthy, therefore, is the ‘normalcy’ of life on Earth; yet, the ratio appears again; namely, the ratio between the 1,000 year period and the 100 year life-decay rate. During the “Millennial Reign,” the life-decay rate is decreased allowing the “day-the 1,000 year day to be realized:”

This is the day-the 1,000 year day in which Adam died. Now, man lives in this day, no longer dying in it. The “Divine Ratio” is again expressed according to a 1,000 year life-span. Modern life-decay rates aspire to 100, with not even one man (not even Methuselah) escaping the confines of the original curse, the establishment of an original life-decay rate of under 1,000 years.

Wherefore, as a reader who commonly reads the Bible, it is no marvel that a decay-rate for man is observed; actually, it is so commonly understood as to make the embarrassing difficulty in “Age-dating” the earth a matter that could be resolved according to the same “Divine Ratio.” Returning to **2 Peter 3:8** “But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day” (KJV), and to Psalm 90:4 “For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night” (KJV), the believer need only recognize that the assertions of science are the assertions made by experts within the

fields produced by theologians; specifically, Bible-believing people who practiced the first-science, that is, the science of Hermeneutics.

Since the Queen of disciplines is Theology, it is not surprising that the fields within modern science, fields like those of Calculus, Chemistry, Physics, and even Psychology were produced by theologians (The theologian William James of Harvard produced Psychology; the first President of Harvard University was a Baptist preacher named Henry Dunster; the theologian Leibniz developed Calculus; Dmitri Ivanovich Mendeleev developed the Periodic Table of Elements; etc.).

The Science of Hermeneutics is required for such a time as this; and, therefore, because the Bible can be trusted, the practitioner of Hermeneutics may proceed forward, confident that the Word of God remains unacquainted with the “contradictions (past or present)” with which both religionists and atheists alike pre-occupy themselves.

As often is the case, men of differing opinions find source avoidance, and source bias to be insurmountable obstacles. But, for the practitioner of the science of Hermeneutics, his work remains within the text, observing any and all omissions among the battle-arrayed arguments, so aligned against the other that “judgmentalism”

becomes the formative power, preventing any expectation of resolution between the polarized participants.

As with the present controversy concerning the age of the Earth, one should not be surprised that an “either or” fallacy of argumentation becomes self-evident to all but those blinded by the “heat of the battle.” Arguing from emotion will not foster the acknowledgement of any solution beyond “this or that.” The error of omission of greatest consequence to both religionists and atheists alike, arises from the “either or” mentality that is the product of deconstructionism. That is, as “either or” posturing begins, those maneuvering accordingly become unaware that one has merely selected “thesis,” while the other “anti-thesis.” In this either “thesis” or “anti-thesis” deconstructed state, one can quickly observe that the foundational stone upon which sound reason depends has become rejected. That is, the original “synthesis,” as that one always found when the Scriptures are searched is seemingly lost forever.

These authors know from both education and experience that the approach to Bible study begins with the most humiliating assumption; namely, that we are “wrong from the beginning of the study of Scripture.” Thus, these authors, like any students of

Scriptures, realize the kind of knowledge within the Scriptures is a “synthesized” kind: The Bible is not a dichotomized book; for its Author is not a Divided Person-The LORD GOD is ONE.

Wherefore, as **Psalm 90** and **2 Peter** iterates for us, that a day is like a thousand years, so also, therefore, we are emboldened to utilize this “Divine Ratio.” These authors desire only that those of more advanced knowledge, enjoin us to contribute in the resolution of the conflicts in theories as scientists in the field of Hermeneutics, approaching the embarrassing difficulty involving the dating of the Earth as children, perhaps ...well favored, and skillful in a portion of wisdom, and an aptitude in knowledge, and an understanding of a historically developed science of Interpretation; specifically, As those obeying the Scriptures’ warning in **1 Timothy 6:20**

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions (“conflicts of theories” anti-theses G477) of science falsely so called:” KJV.

Relying upon no mathematical formula of “decay rates,” nor upon any “theories of relativity,” as that of Einstein’s, but rather, upon the acknowledged “decay rate” within the Scriptures, along with the “Divine Ratio” disclosed therein, we humbly propose a distinction

between “in beginning” from that of “in time.” That is, we propose to explain that which is not currently under discussion: According to what “ratio” did the Earth age, since the conflict between theories is actually the conflict between an “age disparity:” An age disparity not unlike that between ancient men and today’s modern man? Modern man lives and dies according to the “Divine Ratio” of 1:1000.

That is, as ancient men lived almost 1,000 years, and bore children well into their hundreds; and, as Noah built an Ark in his 500s, along with the facts that several men lived a plurality of centuries: They lived very active, productive lives; so also, do we, in ratio to them. That is, Noah was not an aged man at 500 years. He, according to the ratio in Scriptures, would be as the 50 year old modern man: This 100:1000 ratio explains how the rate of decay increased, thus decreasing life-span, yet not life-quality. Simply stated: Noah, Adam, & Methuselah, like all other ancients, did not become aged, decrepit old men at age 150, then live out their remaining centuries in such a condition. Because of the Bible’s insight according to the ratios disclosed within it, one can realize that a 630 year old ancient man would correspond to a 63 year old modern man. As modern men, we are literally dying according to a decay rate

approximately 10 times faster than that of any ancient men that lived prior to the Flood.

Consequently, then, when speaking of the age of the Earth, one can reconcile the scientific measure of the Earth's age (currently 4.5 billion years); along with the age of the Universe (currently calculated at 13.7 billion years old) by calculating according to "simplistic arithmetic:" The Divine Ratio is one day per 1,000 years; not a 100 years to 1000 years. It is quite a contrasting ratio when applied to the Earth's age.

As advocates for an age range between 6,000 and 20,000 years versus a 4.5 billion year old Earth, application of the ratio yields,

1. According to a Solar Year of 365 days:

$$12,329 \text{ years} \times 365 \text{ days} = 4,500,000 \text{ days}$$

Then, recognizing the 4,500,000 (4.5 million days) according to the Divine Ratio of 1 day: 1,000 years:

$$4,500,000 \text{ days} \times 1,000 \text{ years} = 4,500,000,000 \text{ years.}$$

Therefore, as the "divine ratio" demonstrates relativity, one then understands accordingly how the Earth actually aged 4.5 billions of years in only 12,329 Solar years. Einstein and others have long ago researched relativity, observing the ratios between speed, time;

identifying the constant speed of light, along with an expanding universe, etc.; but, as students of Scripture, our date (according to the Divine Ratio) is an Earth that has aged 4.5 billion years in 12, 329 years (solar years).

Interestingly, by including the omitted “ratio” of 1day: 1,000 years, this calculated age of 12, 329 fits squarely into the 6,000 – 20,000 year range advocated by “Young Earth Creationists.” Furthermore, the 12, 329 year duration in which the Earth aged 4.5 billions of years is no more difficult for God to do, and no more difficult for the Bible student than the phenomenon of ancient men living hundreds of years while NOT aging at the “decay-rate” of modern men. Thus, when it comes to synthesizing the age-dating process of the Earth, one is able to realize that our Earth has aged billions of years during the passage of only 12, 329 years: As 12.329 days for God.

Consequently, then, and rather regrettably, many Bible students might readily acknowledge the remarkable phenomenon of ancient men and their rate of decay, their durability, along with their extraordinary vitality, while easily noticing that modern man lives according to an accelerated decay rate; but, with apprehension, might

find themselves averse to the same reliable Hermeneutic when entering the age-dating arena: The God of the Bible is much larger than those who support anti-theses, that is, oppositions.

These authors only wished to rationalize the Earth's age according to the observable decay-rate in the Bible, as well as, rationalize the phenomenon concerning the question: "How did a young (~12,329 year old Earth) age 4.5 billion years in such phenomenal manner? The solution presented in this elemental, and humbly composed introduction is that the Young Earth (~12,329 years young) became, that is, aged into (through an aging process in accordance to that ratio revealed in Scripture) the Old Earth of today (4.5 billion years old) according to the "Divine Ratio." This ratio is governed and controlled directly and immediately by God, the Creator of heaven and Earth.

2. According to a Lunar Year of 360 days:

Application of the ratio yields,

$$\mathbf{12,500\ years \times 360\ days = 4,500,000\ days}$$

Then, recognizing the 4,500,000 (4.5 million days) according to the Divine Ratio of 1 day: 1,000 years:

$$\mathbf{4,500,000\ days \times 1,000\ years = 4,500,000,000\ years.}$$

Therefore, as the “divine ratio” demonstrates relativity, one then understands accordingly how the Earth actually aged 4.5 billions of years in only 12, 500 Lunar years. Einstein and others have long ago researched relativity, observing the ratios between speed, time; identifying the constant speed of light, along with an expanding universe, etc. But, as students of Scripture, our date (according to the Divine Ratio) is an Earth that has aged 4.5 billion years in 12, 500 years (Lunar years).

Interestingly, by including the omitted “ratio” of 1 day: 1,000 years, this calculated age of 12, 500 fits squarely into the 6,000 – 20,000 year range advocated by “Young Earth Creationists.” Furthermore, the 12, 500 year duration in which the Earth aged 4.5 billions of years is no more difficult for God to do, and no more difficult for the Bible student than the phenomenon of ancient men living hundreds of years while NOT aging at the “decay-rate” of modern men. Thus, when it comes to synthesizing the age-dating process of the Earth, one is able to realize that our Earth has aged billions of years during the passage of only 12, 500 years: As 12.5 days for God.

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allowance; and, recognizing that “as” in arithmetical terms would be known as “approximately,” then 6,250 years is indeed ~6,000 years. All of these easily performed calculations reflect the majesty of the God Who created all things: He is Omnipotent, Omniscient, and Omnipresent.

The importance of defining one’s terms according to the Bible cannot be overemphasized. Thus, a recall of the 4th Principle in the Historical Wholistic Hermeneutical Process is herein appropriate:

4.) Seek first the “Bible definition:” of the term in question.

(A.) Terms, when understood according to unbiblical definitions will skew the understanding of the text in which it appears; for, the student will unknowingly “import,” that is, interpose an alien meaning into the Biblical text.

(B.) Terms, however, when defined according to Biblical definitions will align the Bible student/Interpreter with the actual meaning in the Biblical text, itself, diminishing the futile effects that “pre-understanding” has on one’s efforts “to determine the correct use of the Bible in theology and in personal life” (A Matter of Interpretation p. 21 Retrieved from http://www.iamkoine.org/uploads/3/4/5/9/34593438/a_matter_of_interpretation.pdf).

Fundamental elements within the concept of time are noteworthy and essential when understanding time according to the Bible. One need not redefine the concept, rather only, define it, and subsequently apply it.

$$\text{Distance} = \text{Rate} \times \text{Time}$$

$$\text{Rate} = \text{Distance}/\text{Time}$$

$$\text{Time} = \text{Distance}/\text{Rate}$$

Noteworthy, then, the term “Rate” as it concerns time is a significant type or kind of ratio, which when applied to time finds itself an essential component of the definition of time itself: $t=d/r$ where t =time, d =distance; and r =rate. Originally, then, Adam had an unlimited number of heartbeats; his **heart rate** would have been irrelevant, since his life-support was endless, that is, his “Edenic Biosphere” fostered a kind of time simply, but profoundly expressed as $t=l$ where t =time, and l =life. For Adam, then time was life, and life as he knew it had no end. Recalling the 4th Principle of the Historical Wholistic Hermeneutical Process allows for a functional definition of time within the anthropological cosmos both before and after Adam’s fall; namely,

Before the Fall of Man: $t=l$; where t =time, and l =life.

After the Fall of Man: $t=l/d$; where t =time, l =life; and d =death.

Life corresponds to the lifespan (length of life); Death refers to the decay rate (rate of death). So, the definition of time, mathematically speaking, $t=d/r$; where t =time, d =distance; and, r =rate rationally, and expectedly so, correlates directly to the Biblical definition of time; namely, $t=l/d$.

More than merely solving exegetical problems, the discipline to define one's term, as in the case with the Bible word *yom*-time, fosters an actual ability for the practitioner of the HWH-process to lead-out from the text, to posit-outwardly: An impossible task heretofore, that is, an exercise in futility apart from a working-functional definition.

However, fundamental formulas like **rate equals distance divided by time: $r = d/t$; time equals distance divided by rate: $t=d/r$** ; and, **distance equals rate times time: $d=r \times t$** demonstrates that ancient theologians, like Leibnitz, who developed these equations have already accomplished the work of greater difficulty for today's exegete.

Consequently, the practitioner of the HWH-process can write and rewrite these formulae according to her or his knowledge of the Bible itself: $t=l/r$ indicates for the student that life is measured

according to its “span, or length,” as in length of days; and, further, the reader can notice (especially according to the Divine Ratio) the fluctuation in the (decay) rate (a euphemistic manner of expressing the death rate). So, just as one can write this formula in two other ways, to solve for **distance** ($d = rt$) or **time** ($t = d/r$), so also can the interpreter write (length of life) **lifespan** as ($l=rt$) where r =rate and t =time, and **time** ($t=l/d$) where l =life(span), and d =death(rate of decay).

A demonstration according to the Bible:

Genesis 2:17 וַיִּמְעַן הַדַּעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת:

“And from tree of the knowledge of good and evil you will not eat from it, because in a time [for you] to eat from it, dying you will die” (HEV).

The term *yom* **Strong's H3117** according to www.blueletterbible.org within the **KJV is translated in the following manner:** day (2,008x), time (64x), chronicles (with H1697) (37x), daily (44x), ever (18x), year (14x), continually (10x), when (10x), as (10x), while (8x), full (8), always (4x), whole

(4x), always (4x), miscellaneous (44x). Consequently, therefore, the sentence: "...in a time [for you] to eat from it, dying you will die" refers to a *kind of time* which when expressed in a formulaic format, could be expressed accordingly: $t=l/d$.

The equation $t=l/d$ where t =time, l =life; and, d =death demonstrates that God's warning informed, and warned, Adam that in (within) a kind of time heretofore unknown to the anthropological cosmos; namely, a time in which life would be constantly diminished, literally, divided by death until which time no life remains.

Romans 5:12 Διὰ τοῦτο ὡσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν ἐφ' ᾧ πάντες ἥμαρτον

"Because of this as concerning through one man the sin into the cosmos entered and through the sin the death and in this manner into all mankind the death went through upon which death all (mankind) sins" (KEV).

Within the cosmos of humanity time equaled life, a length/distance without end; without death, no rate of decay: $t=l$.

After the sin of Adam death entered into the cosmos of Humanity:

Time hereafter for the cosmos of humanity would always equal $t=l/d$.

1 Corinthians 15:26—*the last enemy to be destroyed is death*. ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος The death, [the] last enemy will be worked-downwardly. Consequently, then, within the anthropological cosmos time will one day return to $t=l$ (t =time; l =life). The last, eschatological enemy is worked-downwardly, eventually, at the end-when eliminated by Christ-being removed entirely from the equation of time; namely, $t=l$.

Human (anthropos) death is the consequence of the disobedience of Adam. Although Adam and Eve were not immortal by creation, that is, they were created as ones co-dependent for sustained life: Life which was only available to them through the supernatural “tree of life” deliberately placed into the Garden of Eden: Adam and Eve’s biosphere.

Access to the “tree of life,” therefore, was imperative for them after the fall; specifically, after Adam’s act of sin. Barring mankind from access to the “tree of life” following the fall (the introduction of death to the equation of life: From $t=l$ to $t=l/d$) found mankind’s only

hope to escape their judgment forever lost to them: Into the anthropological cosmos death entered, passing upon all mankind universally.

Since Adam was not immortal, his life-support was within the originally created cosmos, the anthropological cosmos. Within this original, anthropological cosmos, every tree for food was provided; a virtual biosphere was afforded Adam and Eve.

The “As” and “So” of the Bible

Penn (2017) stated: “To those who may question the literal interpretation of this Divine Ratio and insist that it is only a figure of speech, I offer the following use and interpretation of similar Scriptures,”

1. John 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: (KJV).
Cf. Numbers 21:9- What in this verse (John 3:14) should not be interpreted literally? Moses? Wilderness? Son? Lifted up?
The literal interpretation of this Scripture has to be literal.
2. John 12: 32-34 And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? (KJV). “What in this verse should not be interpreted literally? Lifted up? The Earth? Draw all men? What death He should die? The Son of Man? The literal interpretation of this Scripture has to be literal.

3. Matthew 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth (KJV). “What in this verse should not be interpreted literally? Jonas? Three days? Three nights? The Whale? The Son of Man? The heart of the Earth?”

Observations about “simile” which were made by Capell (1970) included,

- A. “The simile may be defined and described in several different ways: an expressed or formal comparison; a declaration that one thing resembles another; a comparison using the terms “as,” “like as,” “even as,” “like,” etc. (p. 27).”
- B. “The simile differs from the metaphor in that it merely states the resemblance, while the metaphor boldly transfers the representation, or in some cases, implies the resemblance (depending upon the type of metaphor) (p. 27).”

- C. “The simile does not possess the feeling conveyed by other figures; but it is clear, beautiful, gentle, true to fact, cold and deliberate”(p. 27).
- D. “The simile requires no explanation, it is the explanation” (p. 27).

A simile, therefore, by its very nature, must contain two facts, rather two truths. In Matthew 12:40a the text states: “For as Jonas was three days and three nights in the whale's belly...” (KJV). Is this a true fact? Is this comparison false in any way? Is it possible to misunderstand it?

Further, in Matthew 12: 40b, the text states: “...so shall the Son of man be three days and three nights in the heart of the earth” (KJV). Is this a true statement? Is it truth? Is it easily understood? Thus, the simile requires no explanation; for, the simile is the explanation!

Psalm 90:4 states: “For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night” (KJV).

This text contains two distinct comparisons which contain two truths each; namely,

1. “... a thousand years in thy sight are but as yesterday” (KJV).

A. A Thousand Years

B. Yesterday

Is this a true statement? Should it be believed as a fact? Is it true?

2. ... a thousand years in thy sight are but...as a watch in the night (KJV).

A. A Thousand Years

B. A Watch in the night

Is this a fact? Is it the truth?

2 Peter 3:8 states: “But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day” (KJV).

This text also contains two distinct texts which contain two truths each; namely,

1. ...one day is with the Lord as a thousand years (KJV).

A. One Day

B. A Thousand Years

Is this a true statement? Should it be believed as a fact? Is it true?

2. ... a thousand years as one day (KJV).

A. A Thousand Years

B. One Day

Is this a fact? Is it the truth?

Since a “simile” must possess two truths. If a statement or a proposition does not have two truths, then it is not a simile. An example of this is provided by Jesus Himself in John 3:14, stating: “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up” (KJV).

1. Did Moses lift up a serpent in the wilderness? Is this a literal fact?

2. Was the Son of Man lifted up? Is this a literal fact?

In **2 Peter 3:4** Peter mentions both the beginning, and the creation, saying: "...Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (KJV). This entire chapter is governed by the nature of time from the beginning of the creation. Some might say that God is simply comparing a day to a thousand years, in order to demonstrate His patience. Indeed, the nature of time, as revealed by God, teaches us about our need for patience. We aren't eternal, we are temporal: Under circumstances of persecution, we can lose patience quickly, but not God.

Because the context mentions time from the beginning of creation (Cf. **2 Peter 3:4**), then one does well to recognize the correlation between the nature of time between Genesis and the book of **2 Peter**.

Why would we approach Genesis with the understanding that a "day" is literal and that we know what it means, and not likewise approach the book of II Peter or Psalm 90 with the same belief? We believe that Genesis is literal in its teaching; yet, we cannot accept how

God explains time in the book of II Peter 3:1-17; especially, in verse 8?
Or, how Moses the author of Genesis demonstrates it in Psalm 90?

Further, should we accept the Lord's Supper as literal, or only as symbolic? Did the wine really represent His shed blood? Did the bread really represent His broken body? If we do, then why should we reject the statement concerning the way God employs time in the New Testament?

Peter's statements follow his explanation of God's longsuffering; yet, the end will come. John the Apostle tells us in I John 2:17: "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (KJV). Within "time" the "heaven and Earth (The Earth created in beginning, before time)" of Genesis 1:1 came to an end, an ending described as "without form and void, and darkness was upon the face of the deep Genesis 1:2a" (KJV) due to what many acknowledge to be a result of a Divine judgment against Satan and rebellious angels.

Then, the Earth of Genesis 1:3-24 came to an end due to a second Divine judgment, the Flood: A judgement against the wickedness of mankind. Soon, our Earth, the Post-Flood Earth will

come to an end, an ending described accordingly: 2 Peter 3:10 “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up” (KJV). Fortunately, the hope for the new heavens and Earth of (Revelation 21:1-8), in which righteousness dwells will not find a destructive end any longer necessary, or even possible. One would do well not to scoff at time, or times, nor at the dynamic nature of time itself; especially, when God only is He Who exists independently of it; for, He is the beginning and ending of all time, and times.

The New Creation

Regeneration is immediate and spontaneous. It, like creation in Genesis 1:1, is spontaneous. The instantaneity of our regeneration is exactly as the creation of the original space and matter of Genesis 1:1.

As stated in Psalm 90:2:

“Before the mountains were brought forth [*were born*], or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God” (KJV).

The Hebrew term H3205 yaladh, according to Faculty (1984)

“conveyed to the Hebrew mind the idea that the earth was a birth from God. It was a ‘tearing forth’ as a child is torn from the body of its mother in birth” (pg. 82).

Our knowledge of the instantaneity of our regeneration-new creation- comes to us from the beginning of creation itself. The act itself, performed by the Holy Spirit, is instantaneous: No one is ever partially regenerate, or halfway reborn. Like Genesis 1:1, a person is either regenerate, recreated instantly, or not at all; there is no process for recreation, or regeneration.

The following texts speak of our creation ***“in Christ; in Christ Jesus:”***

II Corinthians 5:17 Therefore if any man be in Christ, he is a new creature [**creation**]: old things are passed away; behold, all things are become new.

Galatians 6:15 For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature [**creation**].

In Genesis 1:1 space and matter were instantaneously created; and, for the ones who deliberately cause themselves to trust that Jesus is the Christ the Son of God, (see John 20:31), then it is “in Christ” that one is instantaneously regenerated. Therefore, creation “in beginning” was instantaneous, and our privilege to become a new creation is likewise achieved instantaneously “in Christ Jesus.”

About the Authors



Dr. John E. Penn, BA, BTh, MTh, ThD is Pastor Emeritus of North Bryant Baptist Church, Bryant, Arkansas, and Retired Professor of Church History at the Missionary Baptist Seminary in Little Rock for 34 years, where he also taught Bible Interpretation, Comparative Religions, Ministerial Practicalities and other courses. Prior to coming to North Bryant, he was pastor of the following Baptist churches in Arkansas: Union at Jesup, Jerusalem at Strawberry, Landmark at Forrest City, First Baptist at Cave City, and Southwest Missionary Baptist in Little Rock, which relocated and became North Bryant Baptist Church. He has also conducted revivals and taught Church History seminars in many states across the U.S., and has been instrumental in organizing several churches in Arkansas. His travels have taken him on 4 trips to South India to preach and establish churches, to attend The First World Congress on Religious Liberty in Amsterdam, and to conduct Church History tours in the U.S. to study our American heritage, France to study the Albigenses, and Italy to study the Waldenses in the Valleys of the Piedmont.

Dr. Penn believes in a verse by verse, New Testament approach to teaching God's Word. Like the churches he pastored for more than 58 years, his goal with this website is to bring God's Word to the world while giving you a foundation upon which to build your life for Christ.



Eddie Johnson is an original “Oil-Patch” kid, born and raised in Hobbs, New Mexico. He is the second son of Ed and Kathleen Johnson who taught him to be active in church and in associational work. His parents were both known as friends to preachers and churches throughout West Texas and Eastern New Mexico. Eddie was raised in the First Missionary Baptist Church of Hobbs where during Vacation Bible School he professed faith in Christ Jesus at the age of seven and was baptized that next Sunday along with thirteen others who had professed faith during that week.

After graduating from Hobbs High School in 1980, and after a year of general and computer programming studies at the New Mexico Junior College at Hobbs, Eddie moved to Little Rock, Arkansas to attend the Missionary Baptist Seminary and Institute to pursue studies in Church Music. He received the Associates Degree in Church Music Education in May of 1983. During this time Eddie was called as Music Director to the Sharon Missionary Baptist Church of Benton, Arkansas, where after one year, the responsibility of Youth Director was added to his duties. In 1985 he was called to return to Hobbs to be the Music and Youth Director at his home church of First Missionary Baptist Church where he served for nearly two years. It was during this time in Hobbs that Eddie perceived the call of the Lord to preach and announced that call in December of 1986. In the summer of 1987 He moved back to Little Rock to re-enroll in the Missionary Baptist Seminary to pursue a Bachelor’s Degree in Bible Languages which he received in May of 1991.

Eddie was called to serve as pastor for the first time by the Friendship Missionary Baptist Church in Bradford, Arkansas where he served from 1989 to 1992. He then served as pastor at Bethel Missionary Baptist Church in Arkoma, Oklahoma from 1993-1995.

In June of 1995 Eddie accepted the call to serve as pastor of Antioch Missionary Baptist Church in Amarillo, Texas, where he continues to serve with a passion for the preaching of Scripture to this congregation.



Timothy Evans Carter heard the Gospel while attending a New Testament Church in Jacksonville, Arkansas at the young age of 10, receiving Scriptural baptism soon after. That local New Testament Church dissolved over an abstract movement known today as the “Charismatic Movement.”

Abandoning the Lord’s Church, his parents did not find engaging a New Testament Church any longer necessary. Brother Carter was adrift for years, navigating out from a Maze of Mormonism through resources provided by the Christian Research Institute founded by Dr. Walter Martin. He did not return to a New Testament Church again until the 1980’s, when he was reached by the 52 Doctrinal Lessons booklet produced by Dr. Ben M. Bogard.

A graduate from Jacksonville High School in 1980, he attended the U of A- Fayetteville, joining the Pre-theological Association. Ordained on August 26, 1989 by Landmark Missionary Baptist Church in Jacksonville, Arkansas, he has served over twenty years on staff, serving 18 years as Teaching-Pastor.

He graduated from the Missionary Baptist Seminary in 1992 with a Bachelor of Bible Languages, and 2002 with a Master in Theology

(Language Track); also from California Coast University in 2001 (the University from which Dr. Walter Martin graduated) with a B.S. in Psychology; also from Andersonville Theological Seminary in 1999 with a Master of Theology; also from John Brown University in 2004 with a B.S. in Organizational Management.

He also attended Pulaski Technical College, completing all Associate level Mathematics courses through Calculus III, being inducted into the Phi Theta Kappa International Honor Society for two-year Community colleges in 2011.

He studied Sacred Texts (Ancient Gnosticism), World Religions, the Psychology of Religion, and Critical Thinking at the University of Arkansas-Little Rock.

He received a Master of Science in Human Performance Improvement Technology from Grantham University in 2015, and is currently enrolled in the Psychology (Biblical Counseling Track) program as a PhD candidate through Louisiana Baptist University.

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