



— From **Egypt** to **Canaan** —

From Exodus to Joshua — Type, Antitype

**A Study about the Christian's
Pilgrim Journey — Traveling from
This Present World Under Satan to
the Coming World Under Christ**

Arlen L. Chitwood

Hebrews, chapters three and four cover the second of the five major warnings to Christians in this book. And different things in these two chapters have been an enigma to numerous Bible students over the years.

For example, what does the Scripture mean when it states:

“But Christ as a son over his own house; whose house are we, *if...*” (3:6)?

“For we are made partakers [‘companions’] of Christ, *if...*” (3:14)?

“Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come *short* of it” (4:1)?

“There remaineth therefore a *rest* [‘*Sabbath rest*’] to the people of God” (4:9)?

The problem which most students of the Word encounter when studying passages such as these in the Book of Hebrews is actually *self-induced*. Individuals seek to understand these and other passages in this book apart from two main things:

1) Understanding that Hebrews deals, *NOT* with the salvation which we presently possess, *BUT* with a future salvation, the salvation of the soul (*cf.* Heb. 6:18-20; 10:35-39).

2) Understanding that Hebrews draws extensively from the Old Testament, *centrally from the types*.

Then, issues in the Book of Hebrews have to do with *millennial* rather than *eternal* verities. That is to say, the warnings in this book have to do with *the 1,000-year Messianic Era ALONE, NOT with the ages beyond or with one’s presently possessed eternal salvation*.

And the spiritual lessons surrounding these issues are drawn *almost exclusively from the Old Testament, mainly from the types*.

This is what the Book of Hebrews is about, this is the manner in which the book has been written, and the book *MUST* be studied accordingly.

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“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession [‘confession’], Christ Jesus” (Heb. 3:1).

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By the Same Author —

RUTH
ESTHER
BY FAITH
RUN TO WIN
LET US GO ON
MOSES AND JOHN
END OF THE DAYS
IN THE LORD'S DAY
I KNOW THY WORKS
DISTANT HOOFBEATS
THE BRIDE IN GENESIS
SO GREAT SALVATION
SEARCH FOR THE BRIDE
GOD'S FIRSTBORN SONS
WE ARE ALMOST THERE
SIGNS IN JOHN'S GOSPEL
SALVATION OF THE SOUL
HAD YE BELIEVED MOSES
THE MOST HIGH RULETH
THE SPIRITUAL WARFARE
THE STUDY OF SCRIPTURE
MYSTERY OF THE WOMAN
COMING IN HIS KINGDOM
SEVEN, TEN GENERATIONS
REDEEMED FOR A PURPOSE
JUDGMENT SEAT OF CHRIST
THE RAPTURE AND BEYOND
FROM ACTS TO THE EPISTLES
MYSTERIES OF THE KINGDOM
PROPHECY ON MOUNT OLIVET
NEVER AGAIN! OR YES, AGAIN!
THE TIME OF JACOB'S TROUBLE
BROUGHT FORTH FROM ABOVE
ISRAEL — FROM DEATH TO LIFE
JUDE — ACTS OF THE APOSTATES
O SLEEPER! ARISE, CALL...! (JONAH)
THE TIME OF THE END (REVELATION)
MIDDLE EAST PEACE — HOW? WHEN?
SALVATION BY GRACE THROUGH FAITH
MESSAGE IN THE GOSPELS, ACTS, EPISTLES
ISRAEL — WHAT DOES THE FUTURE HOLD?

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FOREWORD

Something which *MUST* be understood in Biblical studies is the fact that Old Testament history has been recorded after a particular fashion. Not only does Old Testament history comprise an *actual account* of that which God wants His people to know concerning events throughout the 4,000 years preceding Christ's first coming, but this history is also fraught with *types and meaning*.

Actually, *ALL* Old Testament history has been written after this fashion.

In the words of Paul to the Church in Corinth:

"Now all these things happened to them for ensamples [*lit.*, 'for types']..." (I Cor. 10:11; *cf.* v. 6).

And though this passage written to the Church in Corinth refers more specifically to events during the wilderness journey of the Israelites under Moses, other portions of Scripture make it perfectly clear that *this is NOT the ONLY block of Old Testament history which has been recorded after this fashion*.

When Christ dealt with the two disciples on the Emmaus road following His resurrection, He began "at Moses and all the prophets" and "expounded unto them *in all the scriptures* the things concerning himself" (Luke 24:27). *ALL Old Testament Scripture is about Christ*, beginning with Gen. 1:1.

Christ is *the Word* which became flesh.

The former is *the Living Word in written form*; the latter is *the living Word manifested in flesh*, God, inseparably identified with the Word as well (He would have to be because of the inseparable nature of the trinity), became flesh in the person of His Son (John 1:1, 2, 14).

The Old Testament Scriptures, beginning with the opening verse of Genesis, set forth numerous inexhaustible word pictures of the person and work of Christ. And these word pictures are set forth largely within the numerous Divinely designed and established types found in *ALL revealed Old Testament history*.

God, in this manner, throughout the Old Testament Scriptures, has seen fit to reveal the numerous facets of Christ's person and work — past, present, and future. This is the way *Scripture has been written*, and this is the way *Scripture MUST be studied and understood*.

This book, *From Egypt to Canaan*, deals not only with the type extending from Exodus chapter twelve through Joshua but also with the original type in Gen. 1:1-2:3.

The type beginning in Exodus chapter twelve is simply an expansion of the former, adding numerous details.

The original type in Genesis was set perfect at the beginning; and the subsequent type beginning in Exodus, designed and established by the same triune God, *can ONLY remain in complete accord with the original at every point, in every detail*.

The second of the five major warnings in Hebrews, covering chapters three and four, draws extensively from both types. Hebrews, chapter three draws its spiritual lessons from the type beginning with Exodus chapter twelve; and Hebrews, chapter four refers back to the original type in Genesis chapters one and two for its spiritual lessons.

And that is, accordingly, the order in which this book, *From Egypt to Canaan*, deals with the two types.

The first part of the book (Chs. I-IV) deals with the latter type, beginning in Exodus; and the last part of the book (Chs. V-VIII) deals with the former type, opening the Book of Genesis.

1

Saved for a Purpose

A Purpose Which Has to Do with Regality

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus” (Heb. 3:1).

A large portion of Old Testament history is taken up with a basic, fundamental type which one *MUST* understand in order to properly understand the second and third warnings in the Book of Hebrews.

This type encompasses the whole of the experiences of the Israelites under Moses, and later under Joshua, and deals with the overall scope of the Christian experience in the antitype — from that past day when the blood of the Paschal Lamb was applied (through faith, by belief) to that future day when Christians will either realize or fail to realize the purpose for their salvation, the goal of their calling.

The type begins in Exodus chapter twelve with the death of the firstborn in Egypt and progresses from that point toward the goal of the Israelites’ calling out of Egypt, to be realized in the land of Canaan — a calling which did not begin to be realized until over forty years later, seen in the Book of Joshua.

The Israelites were called out from one land to realize an inheritance as God’s firstborn son in another land. They were called out of Egypt to realize the rights of primogeniture in the land covenanted to Abraham, Isaac, and Jacob.

The antitype follows the type *in EXACT detail*. *It MUST, for the former is an EXACT word picture of the latter.*

“Egypt” is a type of the *world*, and the antitype of “the death of the paschal lambs and the application of the blood” in Ex. 12:1ff is seen in *the death of the Passover Lamb and the application of the blood, by faith.*

Death and shed blood form the point of beginning. And those applying the blood (Christians) have been called out from this world to realize an inheritance as God's firstborn son in another land. They have been called out from this earth to realize the rights of primogeniture, not in an earthly land as in the type, but in a *heavenly land*.

In the type though, numerous Israelites, "because of unbelief" (Heb. 3:19), were overthrown in the wilderness, short of the goal of their calling. They were overthrown short of *their earthly calling*, as the Christian can be overthrown short of *his heavenly calling*.

Hebrews chapter three begins by identifying those addressed through referring to their calling:

"Wherefore, holy brethren, partakers of the heavenly calling."

The matter which the writer is about to address involves a *saved people with a particular calling during the present dispensation (Christians under Christ)*, and he draws his spiritual lessons from the experiences of another saved people with a particular calling during the previous dispensation (the Israelites under Moses).

That which happened to Israel in the type (in relation to their earthly calling) will also happen to Christians in the antitype (in relation to their heavenly calling).

From a Biblical perspective, the second and third warnings in the Book of Hebrews for Christians *can ONLY* turn on this thought from the type. And one *MUST* give heed to that which God intended in the antitype through reference to the type.

Immediately following an account of *the race of the faith* in which Christians presently find themselves, ending the ninth chapter in I Corinthians (vv. 24-27), Paul, continuing in the tenth chapter, calls attention to the experiences of the Israelites under Moses (10:1ff).

And after reiterating a number of experiences of the Israelites following the death of the firstborn in Egypt (vv. 1-5), Paul then states in verse six:

"Now these things were our examples... [lit., 'Now these things happened as types for us...']"

Also note a similar statement in verse eleven following a reitera-

tion of additional experiences of the Israelites under Moses:

“Now all these things happened unto them for ensamples... [lit., ‘Now all these things happened unto them for types...’].”

The word from the Greek text in both instances (translated “examples” and “ensamples”) is *tupoi* and should be translated “types” in the English text. Our English word “type” is derived from this word (*tupos* in its singular form), and that is the way in which the word should be understood and translated in I Cor. 10:6, 11.

The experiences of the Israelites under Moses form one overall type made up of numerous individual types.

God, in His sovereign control of all things, allowed certain things to happen to the Israelites relative to their calling in a past dispensation in order that He could have these things to draw upon to teach Christians deep spiritual truths relative to their calling during the present dispensation.

The opening verses of I Corinthians chapter ten form the Lord’s Own commentary on the closing verses of the previous chapter.

An individual who does not run the race of the faith after the instructed fashion will *fail*. He will be *rejected* for the “prize.” As revealed in I Cor. 9:27, he will find himself a “castaway,” which is the translation of a Greek word (*adokimos*), meaning “disapproved,” “rejected.”

He, at the judgment seat of Christ will be *disapproved*, *rejected*, for the “prize” (v. 24), a “crown,” which will prevent the Christian from ascending the throne with Christ in that coming day (v. 25; cf. Rev. 3:11, 21).

In the verses which immediately follow (I Cor. 10:1ff), disapproval of this nature is likened to that which befell an entire generation of Israelites under Moses. God was “not well pleased” with their actions, and “they were overthrown in the wilderness.” They, in the words of I Cor. 9:27, were “disapproved” and failed to realize the goal of their calling.

And the spiritual lessons drawn from that which happened to these Israelites in the type centers around the thought that the same thing will befall Christians who follow a similar course of action in the antitype. They will be “disapproved,” “rejected,” and fail to realize the goal of their calling.

(Note, as well, that the account of the Israelites under Moses forms more than just this one type regarding Christians. This account forms a dual type — that of *Israel yet future* as well, *FROM* the time of their national salvation when their Messiah returns *TO* the nation dwelling back in their own land in the Messianic Kingdom.

Also, the type, dealing with Israel, drops back and begins in Ex. 1, foreshadowing Israel in the Tribulation, under the future Assyrian. That seen in Ex. 12 has to do with events following Mesaiiah's return, foreshadowed by Moses' return to his people in Ex. 4.

For information on the preceding, refer to Chs. XV-XVII in the author's book, *By Faith.*)

Wherefore

Revelation in the Book of Hebrews is progressive. The book begins after a two-fold fashion:

1) By calling attention to Christ as the "heir of all things" and to Christians as those who will inherit as "companions" with Him in that coming day (1:2, 9, 14).

2) By quoting seven Old Testament passages which are Messianic in their scope of fulfillment (1:5-13).

The tone of the book is, thus, set at the very beginning. Revelation in this book surrounds *the coming inheritance of Christ and His co-heirs, which will be realized during the Messianic Era.*

That which lies in and beyond chapter one has to do with the realization of the rights of the firstborn — rights to one day be exercised by God's firstborn Son (Jesus) and the firstborn sons (Christians) who will inherit as companions with Him.

The great burden of Hebrews is, as set forth in Heb. 2:10, that of "bringing many sons unto glory" with God's firstborn Son, Jesus. And each of the five major warnings is built around this thought.

Inheriting with God's Son in that coming day is called, "so great salvation" in the first warning (Heb. 2:3). This is the greatest thing God has ever designed for redeemed man, for it has to do with removing man from this earth and positioning him on the throne in a heavenly

realm as a “companion” with God’s Son during that day when the Son comes into a realization of His inheritance.

The first warning, along with background material in chapter one and supplementary material following the warning (1:1-14; 2:5-18), establishes *the goal of the Christians’ calling*.

Then the second warning comes into view and moves progressively forward from the first by showing how Christians are to properly conduct and govern their lives during the present pilgrim journey in order to move *FROM the point of their salvation TO the goal of their calling* — that is, in order to move *FROM Egypt* (the point of their salvation in the present world) *TO Canaan* (the goal of their calling in a heavenly land, wherein the rights of the firstborn will be realized).

And the warning has to do with the fact that if Christians don’t so govern their lives during the present time, they, in the antitype, as the Israelites in the type, *will forfeit the rights of the firstborn*. They, as in the type, *will be overthrown short of the goal of their calling*.

The second warning begins with the word, “Wherefore,” calling attention to that which has preceded. And verses nine through eighteen of the previous chapter are particularly in view, but these verses rest upon preceding verses.

Thus, when one arrives at chapter three, at the beginning of the second of the five major warnings in the book, the writer starts out by progressively building upon *ALL* which has preceded.

Each of the warnings actually begins after a similar fashion, though different words are used in the Greek text in each instance.

Each begins in the English text with “Therefore” or “Wherefore,” calling attention specifically to that which has preceded (2:1; 3:1; 6:1; 10:19; 12:1). And several of these different words appear quite a few times throughout Hebrews, pointing to the writer continually building his remarks upon that which has preceded (*e.g.*, 2:17; 3:7, 10; 4:1, 6, 11, 14, 16; 7:11, 25; 8:3; 9:1, 18, 23; 10:35; 11:12, 16; 12:12, 28; 13:15).

Thus, when studying the Book of Hebrews, one *MUST* keep several things in mind:

- 1) There is *one central subject, established in the opening chapter*.
- 2) This central subject is *developed in the book mainly through reference to the Old Testament Scriptures in a type-antitype arrangement*.

3) Revelation surrounding this central subject *moves in a progressive fashion throughout the book.*

Holy Brethren

Calling attention to that which has preceded by beginning his remarks with “Wherefore,” the writer of Hebrews then addresses those to whom he is writing first of all as “holy brethren.”

The word “holy” in this passage does not have to do with a quality of life, such as purity, but with being “set apart” for a specific purpose. Places and things, as well as people, were called “holy,” using the same word in the Greek text which appears here, the word *hagios* (cf. Matt. 4:5; Acts 7:33; Eph. 3:5; I Peter 2:5, 9; II Peter 1:18).

The writer of this book was a Jew who had believed on the Lord Jesus Christ, becoming a new creation “in Christ” (Ps. 147:19, 20; Rom. 3:2; Heb. 2:1, 3).

Positionally, “in Christ,” there is no such thing as a distinction between Jew and Gentile, for neither exists within the new creation to allow for such a distinction (Gal. 3:26-29); but actually, here in this present life, such a distinction exists and is recognized by Scripture.

Paul, who wrote passages such as II Cor. 5:17; Gal. 3:28; Eph. 2:15, all dealing with *the new creation* “in Christ,” recognized that “in Christ” he had relinquished his national identity and had become a part of *the one new man*, where there is “neither Jew nor Greek [Gentile].”

But Paul also recognized that here and now, *in the world*, an individual from within *the one new man* is still “a Jew” or “a Gentile.” Paul, following his conversion, referred to himself as “an Hebrew,” “an Israelite,” and “a Jew” (cf. Acts 22:3; Rom. 11:1; II Cor. 11:22; Phil. 3:5).

Distinctions between the two are seen in two realms — *spiritual* on the one hand, and *physical* on the other (which can’t change).

The expression, “holy brethren,” in the light of passages such as Matt. 25:40 and Acts 2:37, could easily have been used by the writer of Hebrews as a reference to Israelites. They constitute a “set apart” people, set apart by God for a particular purpose; and they would have been the writer’s brethren according to the flesh.

However, the writer didn’t stop with this expression. He further identified those to whom he was writing through words which could not refer to Israelites, but to *Christians ALONE*.

The Book of Hebrews was written to a group of individuals who were neither Jews nor Jewish Christians (so-called).

It *COULDN'T* have been written to Jews, for the next words which the writer used nullifies that thought; and it *COULDN'T* have been written to Jewish Christians, for *NO such group of individuals exists*.

There are Jews and there are Christians, but there is *NO such thing* in Scripture as individuals who constitute a mixture of the two.

Using the expression "Jewish Christians" is, in effect, saying that within the new creation in Christ some things have been brought over from the old creation in Jacob — a denial that *ALL things become new* "in Christ" (II Cor. 5:17). Viewing matters after this fashion *NOT ONLY* results in a non-Biblical outlook upon the "one new man" *BUT* also in a building up of that "middle wall of partition" which has been "broken down" (Eph. 2:14, 15).

The Book of Hebrews was written *to one group of individuals and to one group ALONE*. It was written *to Christians*, the only group of individuals in existence today who can be identified in connection with *a calling from this present world into the heavens* (Heb. 3:1).

Partakers of the Heavenly Calling

In Old Testament history, Israel was made the repository for both heavenly and earthly promises and blessings. And Abraham was called out from Ur of the Chaldees to be the one through whom these promises and blessings would be realized.

Within the initial promise to Abraham, given in Ur, God had said, "...in thee shall all families of the earth be blessed" (Gen. 12:3). These blessings were to be realized, *NOT* through the person of Abraham alone, *BUT* through his seed; and the benefactors of these blessings were to be *ALL of the Gentile nations* (Gen. 22:18).

The nations of the earth were to be blessed through the seed of Abraham, and these blessings were to emanate *from both heavenly and earthly spheres* (Gen. 14:19; 22:17). That is, the descendants of Abraham — through Isaac, Jacob, and Jacob's twelve sons — were to ultimately reside in both heavenly and earthly places; and the Gentile nations of the earth were to be blessed through Abraham's descendants as his descendants resided in these two places.

Genesis 14:18, 19 provides the first mention of heavenly blessings associated with Abraham and his seed, though such was in view within God's original promise to Abraham in Ur of the Chaldees, as recorded in Gen. 12:1-3. And this first mention of heavenly promises and blessings appears in a Messianic type.

Melchizedek, one of two central figures forming the Messianic type (Abraham being the other) is also presented in Scripture for the first time in this passage. The type surrounds that day when Christ will come forth in the antitype of Melchizedek, as the great King-Priest in Jerusalem, with bread and wine (*cf.* Matt. 26:29), and bless Abraham and his descendants — both heavenly and earthly.

Thus, more than one first-mention principle is established in Gen. 14:18, 19, and that which is established in this passage remains constant throughout Scripture. Heavenly and earthly blessings, which God has for mankind, *reside ONLY in Abraham and his seed* (something which *NEVER* changes in Scripture), and these blessings will be realized during that coming day *when Christ, the greater Son of Abraham and David, exercises the Melchizedek priesthood.*

(Even preceding the Messianic Era, any blessing realized by the Gentile nations comes to pass *ONLY* because of God's dealings with these nations *through Israel*. This *MUST* be recognized as the way matters currently exist, for there can be *NO* blessings apart from Abraham and his seed beyond that point God called Abraham out from Ur of the Chaldees 4,000 years ago.

And there is also a negative side to the matter — blessings withheld and curses bestowed.

For the past 4,000 years, in the realm of blessings and curses, God has dealt with the nations of the earth [and also individuals] *on one basis ALONE*, given in Gen. 12:3: "I will bless them that bless thee, and curse him that curseth thee.")

Even though Israel was made the repository for *both heavenly and earthly promises and blessings*, there came a day in history when the Jewish people forfeited *the heavenly promises and blessings* given to the nation through Abraham, Isaac, and Jacob. Israel though remained the repository for the promises and blessings associated with her earthly calling, allowing *NO change* to occur in Israel's relationship to

the Gentile nations of the earth, in accord with Gen. 12:3.

This forfeiture of heavenly promises and blessings occurred when Christ was on earth the first time. He offered to Israel the “kingdom of the heavens,” and the nation spurned the offer. Not only did the Israelites reject the proffered kingdom, but they also rejected and crucified the One Who made the offer.

Immediately prior to the crucifixion of Israel’s Messiah, the kingdom was taken from Israel, in view of that which once belonged to this nation alone being given to an entirely separate and distinct nation, one “bringing forth the fruits thereof” (Matt. 21:33-43).

Once this had been done — once the kingdom of the heavens had been taken from Israel — the Jewish people *could NO longer* be the instrument through which blessings would flow from heavenly places during Messiah’s reign. *Their earthly status in this respect remained unchanged, but their heavenly status in this same respect was gone FOREVER.*

The “nation” destined to bring forth fruit relative to heavenly promises and blessings and eventually occupy heavenly places with Christ *could NOT*, under any circumstances, be one of the Gentile nations, for God had laid a principle down in His original call to Abraham.

Blessings were to flow through Abraham and his seed ALONE. And in this respect, apart from the manner in which God had chosen to bring the matter to pass, *there could be NO blessings.*

And those Semitic nations descending from Abraham through Ishmael, the sons of Keturah, or Esau (looked upon in Scripture as “Gentile” nations) could, *under NO circumstances*, be part of the matter. According to Scripture *the lineage is restricted to the descendants of Abraham through, Isaac, Jacob, and Jacob’s twelve sons* (cf. Gen. 13:15, 16; 15:5; 21:12; 26:3, 4; 28:12-15).

The nation of Israel had relinquished her right to be the channel through which *heavenly promises and blessings* would flow out to the Gentile nations; and *NO* Gentile nation on earth could qualify for this right, for not a single one could claim a relationship to Abraham through Isaac and Jacob (including those nations descending from Abraham through Ishmael, the sons of Keturah, or Esau). Thus, *ONLY one thing could be done: A new nation, separate and distinct from both Israel and the Gentile nations, but one which was of Abraham’s seed from the correct lineage (through Isaac and Jacob), had to be called into existence.*

And this is *EXACTLY* what God did. He called the *one new man* “in Christ” into existence — anticipated in Matt. 16:18 — to be the recipient of that which Israel had rejected.

Christ is Abraham’s Seed, through Jacob’s son, Judah (Gal. 3:16; Rev. 5:5); and Christians, through *their positional standing* “in Christ,” are also “Abraham’s seed,” through the proper lineage. And because of *this positional standing* “in Christ,” Christians can be “heirs according to the promise” (Gal. 3:26, 29; cf. vv. 16, 18).

Christians constitute an *entirely new* “nation” (I Peter 2:9, 10), identified as “Abraham’s seed.” They are the ones presently afforded the opportunity to bring forth fruit for that portion of the kingdom offered to and taken from Israel. They are the ones now in a position to inherit with Christ in heavenly places, which is why Gal. 3:29 identifies Christians as “heirs according to the promise.”

Consequently, when a person reads, “partakers of the heavenly calling,” in Heb. 3:1, *ONLY one group of individuals* on the face of the earth could possibly be in view.

Following Christ’s pronouncement in Matt. 21:43, *Christians ALONE* find themselves in a position to bring forth fruit in relation to the kingdom of the heavens, with the prospect of one day realizing the rights of the firstborn as co-heirs with Christ in heavenly places.

(The word “partakers” in Heb. 3:1 is the same word in the Greek text [*metochoi*] previously translated “fellows [‘companions’]” in Heb. 1:9. It is also the same word later translated “partakers” in Heb. 3:14. All three references refer to the same thing — to that day when Christ’s “companions,” His “co-heirs” will occupy their proper position on the throne with Him in heavenly places [cf. Eph. 1:3, 10, 11, 17-21; 2:6, 7; 3:9-11].

Thus, those singled out in Heb. 3:1 are “companions” *of the heavenly calling*, or, in the light of Eph. 3:6, they are “fellowheirs” *of the heavenly calling*.)

Consider ... Jesus

Christ’s “companions,” “fellowheirs,” who will one day occupy positions with Him on His throne in a heavenly realm, are exhorted to *consider* God’s appointed “heir of all things” in a two-fold manner:

- 1) As Apostle.
- 2) As High Priest.

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession [‘confession’], Christ Jesus.”

The word “consider” is the translation of a Greek word which means *to fix one’s eyes or mind upon, to pay close attention to*. And Christians, after this fashion, are to fix their eyes, their thoughts, upon Jesus, with particularly attention given to two facets of His person and work — *His past work* as “Apostle” and *His present work* as “High Priest.”

In the first warning, the same individuals were exhorted to keep their attention fixed upon the things which they had heard — things surrounding Christ and His companions during that coming day when the rights of the firstborn will be realized.

And now, beginning the second warning, they, at the same time, are exhorted to also center their attention upon things concerning Christ which precede but make possible those things mentioned back in chapter one.

The word translated “profession” in Heb. 3:1 could be better translated “confession.” Christ is “Apostle and High Priest of our confession [not ‘...of our profession’].”

“Profession [‘confession’]” is the translation of *homologia* in the Greek text, which means “to say the same thing [as another].”

This is the same word used in its verb form in I John 1:9, translated “confess.” Confession of sins, according to the word used in this verse, is saying or acknowledging the same thing which God says about sins (saying or acknowledging that they are wrong and have no place in one’s life). It is to agree with God concerning sin.

The same thought is in view in Heb. 3:1 through the use of this word. The thought is that of Christians agreeing with God concerning the record which He has given of His Son in His Word.

We are to acknowledge that which God has stated in His Word relative to Jesus as “Apostle and High Priest.”

1) *Apostle of Our Confession*

The word “apostle” signifies *one who has been sent on a special or*

particular mission. Christ was God's Apostle, sent to this earth on a particular mission almost 2,000 years ago (John 3:34; 12:49; 17:4, 8, 18).

He was sent to the Jewish people, who, through birth, were His brethren according to the flesh, to offer to them the kingdom of the heavens.

And He was also sent to the Jewish people to die as the Passover Lamb for the sins of the world (the passover lamb was given to Israel, and *ONLY Israel* could slay this lamb; thus, *ONLY Israel* could slay Christ, the Passover Lamb).

Consequently, when considering Christ as God's Apostle and His work during the time He occupied this office, a rather wide scope of ministry at His first coming could conceivably be in view. Contextually though, this would not be the case. Verses leading into Heb. 3:1 (cf. 1:3; 2:9, 10, 14) center around that part of His past work having to do with His sufferings and death on Calvary.

Within the scope of the overall type during the days of Moses and Joshua, this corresponds to that which occurred in Egypt the night of the Passover, recorded in Exodus chapter twelve. The Lamb has died, but the blood *MUST* be applied.

The application of the blood, believing on the Lord Jesus Christ, is the point of beginning. Apart from this, fallen man, "dead in trespasses and sins," would *FOREVER* remain alienated from God's purpose for bringing him into existence. Apart from this point of beginning, wherein man passes "from death unto life," *there could be NO new creation* "in Christ," "companions" of *the heavenly calling*.

Redemption through Christ's finished work is *the foundation* upon which everything in the Book of Hebrews rests, *though this is NOT the central message of the book*. Hebrews deals mainly, *NOT* with redemption itself — *NOT* with Christ's work as "Apostle" — *BUT with that which redemption makes possible, the purpose for redemption*.

This revealed purpose for redemption provides the central reason why the author, within one portion of Hebrews, where redemption is in view, is careful to state that Christ "took not on him the nature of angels; but he took on him the seed of Abraham" (2:16).

Contextually, redemption in this passage (and other related passages in Hebrews) is with a view to bringing man (after he has been redeemed and is no longer alienated from God) into a realization of

promises and blessings which can be possessed *ONLY* by Abraham and his seed, *remaining in line with the central teaching of this book.*

Christians, with their thoughts fixed upon those things surrounding the "heir of all things" and His "companions" in that coming day when they ascend the throne together (3:1; cf. 1:2ff), are to fix their attention upon Christ in a past sense as well.

They are to ever keep in mind His finished work on Calvary, *which makes everything possible. BUT, they are to view this finished work after the same fashion Christ viewed it.*

While undergoing the sufferings surrounding Calvary, Christ had His eyes fixed on "the joy that was set before him [the day when He and those for whom He was paying redemption's price would *inherit all things together*]."

And Christians, though looking back at Christ's finished work as Apostle, are to ever keep their eyes fixed upon that which lies out ahead as well, that which His finished work makes possible.

2) High Priest of Our Confession

As "Apostle," Christ died for our sins, providing redemption; and as "High Priest," He ever liveth to make intercession for us. Christ is performing a work today, as in the past.

BUT, His work during the present time has *NOTHING* to do with redemption. It has to do *STRICTLY* with a work on behalf of those whom He has already redeemed.

He, as the Old Testament priests who performed a work in the earthly tabernacle on behalf of the Israelites, is presently performing a work in the heavenly tabernacle (after which the earthly was patterned) on behalf of Christians. The former ministry was performed on behalf of *a redeemed people called out of Egypt to inherit an earthly land*, and the latter ministry is being performed for *a redeemed people called out from this earth to inherit a heavenly land.*

Priests occupy a representative position between God and man, representing God to man and man to God.

Representation of this nature during Moses' day centered around a sacrificial system in connection with the earthly tabernacle, and during the present time it centers around Christ's sacrifice in connection with the heavenly tabernacle. Blood from animals was placed on

the mercy seat of the earthly tabernacle, but the blood of Christ has been placed on the mercy seat of the heavenly tabernacle (Heb. 9:1ff).

In the antitype of Aaron, Christ effects a present cleansing for a redeemed people from the defilement brought about by sin, on the basis of blood. Christ's present ministry is performed strictly on the basis of His shed blood on the mercy seat in heaven, it has to do with the kingdom of priests (the many sons) He is about to bring forth, and it looks out ahead to the coming age.

Christ is performing His present ministry for those whom He has redeemed in order that He might ultimately present the Church unto Himself, "not having spot, or wrinkle, or any such thing." *ONLY* through this present cleansing can Christians have *a part with Him* (as "companions") in that coming day (John 13:8; Eph. 5:27).

Concluding Remarks:

Fixing our attention upon "the Apostle and High Priest of our confession" is fixing our attention upon:

- 1) *The One Who performed a work in the past to effect our salvation.*
- 2) *The One Who performs a work during the present to bring about the purpose for our salvation.*

One is inseparably linked to the other when both are looked upon in their correct perspectives, for both center around and have to do with the same thing — *the GOAL, the coming Messianic Era.*

2

Two Callings, Two Houses *The Antitype MUST follow the Type*

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

Who was faithful to him that appointed him, as also Moses was faithful in all his house.

For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

For every house is builded by some man; but he that built all things is God” (Heb. 3:1-4).

The thought in the opening verses of Hebrews chapter three turns on a type-antitype comparison between two houses — *the house of Moses and the house of Christ*. The former constitutes the *type* and the latter the *antitype*.

“Moses” was a type of *Christ* (Deut. 18:15; Acts 3:22; 7:37), and the work which he performed in relation to his house typifies the work which Christ is presently performing in relation to His house. And there must be an *EXACT parallel* between the two.

The word “house” is used in Scripture to refer to both *a material structure and the inhabitants of or the people associated with that material structure*, and the thought sometimes merges from one to the other in the same text.

A dual use of “house” after this fashion is seen in II Sam. 7:1ff. David sought to build the Lord *a house* in which to dwell, seeing that he himself dwelled in “an house of cedar” while the ark (resting within that portion of the tabernacle where God dwelled) was surrounded only by “curtains.”

However, God had other thoughts in mind about the matter; and He instructed Nathan to tell David that rather than David building the Lord *a house*, the Lord would, instead, take David and build *a house* out of him (vv. 4, 11-13). That which is meant by “house,” thus, merges from the thought of *a material structure* to that of *the people associated with the structure*.

When on earth the first time, Christ referred to both *the Jewish people* and *the temple* as a “house” (Matt. 10:6; 21:13). The thought in Matt. 23:38 — “Behold, your house is left unto you desolate [left a ‘desert,’ ‘wilderness,’ ‘waste land’]” — was a reference to both the *people* and the *temple* (Matt. 23:39; 24:1, 2).

The house of Israel was left desolate at the time Christ spoke these words (a reference to their spiritual condition, likened to a desert or waste land, void of water), the temple (along with the city of Jerusalem) was destroyed thirty-seven years later (in 70 A.D.), and *the house of Israel* has remained desolate since that time.

Antichrist will complete this desolation (beginning in the middle of the Tribulation) by desecrating the rebuilt temple, destroying this temple, destroying the city of Jerusalem, seeking to destroy the Jewish people, and dividing the land presently occupied by the Jews “for gain” (Dan. 9:27; 11:39; Joel 3:2; Matt. 24:15-22; Luke 21:20-24). In this respect, “your house” in Matt. 23:38 could be expanded to include *the temple, the city of Jerusalem, the land of Israel, and the people of that land*.

The house of Moses likewise has to do with both a material structure and the people associated with that structure.

The thought in the opening verses of Hebrews chapter three is drawn from Numbers chapter twelve. In verse seven of this chapter, the Lord stated concerning Moses that he had been “faithful in all mine house.” The immediate context, both preceding and following this verse, has to do with “the tabernacle of the congregation.”

Events surrounding the tabernacle furnish the backdrop for the statement concerning Moses’ faithfulness, and there is a shift in the passage from “the tabernacle” to “the congregation” (from a material structure in which the Lord dwelled among His people and in which priestly activity transpired to those who had been separated from Egypt with a view to their becoming “a kingdom of priests” in another land [Ex. 19:6]).

And the thought concerning a tabernacle and the people associated with the tabernacle as both comprising a “house” is the same when it comes to the house of Christ.

There is a tabernacle in the heavens, after which the earthly tabernacle was patterned (Ex. 25:40; Heb. 8:5). Christ is today performing His high priestly ministry on behalf of Christians within that tabernacle, and He is presently building *a house out of Christians* — those separated from this world with a view to their becoming “kings and priests” in another land (Matt. 16:18; Eph. 2:19-22; Heb. 9:11ff; Rev. 5:10; cf. I Cor. 3:16, 17; 6:19, 20). This is a house separate and distinct from the house of Israel, made up of those forming *the new creation* “in Christ,” comprising *the one new man* (II Cor. 5:17; Eph. 2:15).

The warning in Hebrews chapter three turns on the thought of the headship of two individuals (Moses and Christ) over two groups of people (Israelites and Christians).

There is a *tabernacle* in each instance (one *earthly*, the other *heavenly* [Num. 12:7; Heb. 3:1; 10:19-22]); and the warning involves the *people associated with both tabernacles* (drawn from the experiences of *an earthly people in the type* [separated from Egypt in order to realize an *earthly inheritance in another land*], applicable to the experiences of *a heavenly people in the antitype* [separated from this earth in order to realize *a heavenly inheritance in another land*]).

(Moses, though of the Levitical line, did not occupy a priestly position following the erection of the tabernacle and the anointing of his brother, Aaron [Ex. 40:14ff]. Rather, this priestly work was carried out by Aaron, after which the present high priestly work of Christ is patterned.

The positions held by Moses and Aaron are combined in the present position held by Christ. And Christ’s high priestly ministry would have to be viewed as an integral part of His present headship over His house, as the ministry of Aaron was an integral part of Moses’ past headship over his house. The two must function together after an inseparable fashion in both type and antitype.)

The Primary, Fundamental Type

The Spirit of God moved some forty different men over a period of about fifteen hundred years to record God’s revelation to man after a

particular fashion, and Scripture *MUST* be interpreted after the fashion in which it was given to man through the Holy Spirit.

According to I Cor. 10:6, 11, and corresponding Scripture, *ALL recorded Old Testament history CAN ONLY be understood as an accurate account of past events which is fraught with types and meaning.*

“Now these things were our examples [Gk., *tupoi*, ‘types’; *lit.*, ‘Now these things happened as types for us’], to the intent we should not lust after evil things, as they also lusted” (v. 6).

Now all these things happened unto them for ensamples [Gk., *tupoi*, ‘types’; *lit.*, ‘Now all these things happened unto them for types’]: and they are written for our admonition, upon whom the ends of the world [‘ages’] are come” (v. 11).

The Greek word *tupos* (pl. *tupoi*), found in I Cor. 10:6, 11, is the word from which we derive our English word “type.” The immediate reference surrounding these verses has to do with the experiences of the Israelites under Moses (and, correspondingly, later under Joshua [*cf.* Heb. 3:2-19; 4:1-8]). *ALL* these experiences occurred as “types for us.”

However, the thought *could NOT* be limited to just this one section of Old Testament history — covering about one-fifth of the entire Old Testament. The Spirit of God didn’t move men to write this part of the Old Testament one way and the remainder another. History throughout the other four-fifths *could ONLY* have been written after the same fashion, which is *EXACTLY* what internal evidence reveals (*cf.* Matt. 12:40; Luke 24:26, 27; John 3:14, 15; Heb. 11:4ff).

Everything having to do with this earth and man occurred under the sovereign control of the Lord, and all Old Testament history has been recorded to not only provide man with a completely accurate account of certain events in history but also in order that the Lord could, at a later point in time, have these events to draw upon for the express purpose of teaching His people the deep things of God. Revelation of this nature *begins in Gen. 1:1 and continues throughout ALL of Old Testament history.*

There’s nothing quite like the study of Biblical typology. This is where the true meat of the word is to be found, and anyone ignoring the study of Old Testament history within a typical framework is not only refusing to study the Bible after the fashion in which it has been

structured but is also denying to himself (and, in many cases, to others as well [by those in positions to teach]) great spiritual truths which God has for His people.

Scripture as a whole simply CANNOT be properly understood apart from viewing the Old Testament types.

The Book of Hebrews is a good case in point. This Book is built around five major warnings, and all five of these warnings draw heavily from Old Testament typology. And the central reason this book has been understood so many different ways over the years is because those studying the book have either ignored or not properly understood the Old Testament types dealt with in the book.

All five warnings draw heavily from what could be called, *the primary, fundamental type*.

This is the type dealt with through five books in the Old Testament — from Exodus chapter twelve through Joshua. The overall type (comprised of many different individual types) involves the numerous experiences of the Israelites under Moses, and later under Joshua, *FROM the point of the appropriation of the blood of the paschal lambs in Egypt TO the point of either their overthrow in the wilderness (between Egypt and Canaan) or their entrance into and conquest of the land of Canaan* — the land to which they had been called for a revealed purpose, wherein they could realize the rights of the firstborn.

And a person simply CANNOT understand the warnings in Hebrews apart from viewing them within the framework of this section of the Old Testament.

Within this overall type, one will find *God's Own commentary on the warnings in Hebrews, providing source material to instruct His people concerning how to safely and successfully navigate through the course of life as they move from Egypt to Canaan (that is, how to safely and successfully navigate through the course of life as they move from this world to that heavenly land to which they have been called).*

In this respect, the warnings in Hebrews, drawing from this overall type, show that which will inevitably occur when Christians either do or do not follow the Lord's provided instructions.

And his primary, fundamental type *could ONLY cover the whole of the Christian experience* — from the point of salvation to that future time when Christians either realize or fail to realize the goal of their calling.

Accordingly, Hebrews provides instructions for Christians (drawing

from the type) concerning how to govern their lives so that they can be successful in the race of the faith, ultimately realizing the goal of their calling.

And Hebrews also warns Christians (drawing from the type) concerning that which will happen if they fail to so govern their lives.

The House of Moses

“The house of Moses” was simply *the old creation in Jacob (Jacob’s descendants through his twelve sons [Isa. 43:1])*.

Jacob and his family had gone down into Egypt during the days of Joseph, and over a period of four generations, covering slightly more than two hundred years (*cf. Gen. 15:13-16; Ex. 12:40, 41; Gal. 3:16, 17*), the descendants of this one family had become a great nation.

And it was this nation (comprised of possibly as many as two million people at the time of the Exodus) over which Moses had been placed for the express purpose of leading the people out of the land of Egypt into the land of Canaan.

Israel was (and remains today) *God’s firstborn son (Ex. 4:22)*, and the nation was to be led from Egypt to Canaan in order *to realize the rights of the firstborn in the land covenanted to Abraham, Isaac, and Jacob (Ex. 4:23; cf. Ex. 2:23-25; 3:7, 8)*.

Occupying the position of God’s firstborn son in this land, Israel was not only to rule over all the Gentile nations (the *kingly* aspect of the birthright) but Israel was also to be the channel through which all the Gentile nations would be blessed (the *priestly* aspect of the birthright).

1) Death of the Firstborn

The type begins with the death of the firstborn in Egypt as recorded in Exodus chapter twelve.

The firstborn had to die in Egypt BEFORE the nation could realize the rights of the firstborn in the land of Canaan (an individual and national death, brought to pass through the death of the firstborn in the family).

God rejects *first things* (the earth’s first Messiah [Satan], the earth’s first man [Adam], man’s first birth [the natural birth], etc.), and, consequently, the first had to be removed before the second could be established. This is God’s revealed method for carrying out His plans and purposes (Heb. 10:9).

In this respect, the firstborn in every household throughout all the land of Egypt (Israelite and Egyptian alike) fell under the sentence of death, a death which had to be carried out.

And in order to bring about the death of the firstborn, the Lord would pass through the land of Egypt at midnight, on a specified day, and slay *ALL* the firstborn throughout the land.

However, the Lord made a distinction between the Israelites and the Egyptians by providing the Israelites with a means of substitutionary death. A lamb, previously taken from the flock, could die in the place of, in the stead of, the firstborn in the family — a vicarious death.

And to show that death had already occurred, blood from a slain lamb (“a lamb for an house”) was to be applied to the door posts and lintel of every house in which the firstborn of each family dwelled.

The paschal lambs were to be slain — followed by the application of the blood — on the fourteenth day of the first month of the year “in the evening [‘between the evenings’].”

Then, when the Lord passed through the land of Egypt a few hours later, at midnight, He looked for *one thing ALONE*. He looked for *THE BLOOD applied to the door posts and lintel of each and every house*.

IF the blood was there, the Lord knew that death had already occurred. A lamb from the flock had died in the stead of the firstborn in the family; and, in this respect, in God’s eyes, the matter was viewed as the firstborn in the family having experienced death himself. And since the death of the firstborn had already occurred, the Lord passed over that house.

The firstborn had already died, and God was satisfied.

But, if there was NO blood on the door posts and lintel, then the firstborn himself, apart from a substitute, was slain (for the absence of blood showed that the firstborn had NOT yet died; death had NOT yet occurred). The firstborn in the family then experienced death himself, for that which God had previously decreed concerning the firstborn MUST be carried out.

The firstborn had NOT yet died, and God MUST be satisfied.

The first had to be removed before the second could be established.

Though the firstborn within a family is singled out after a particular fashion, *ALL* members of that family, and consequently the nation as a whole — Israel, God’s firstborn son — *MUST* be included within the larger scope of the type. *ALL* members of the family had a part in taking, slaying, and eating the lamb. The lamb was “for an house,”

not just the firstborn in that house (Ex. 12:3, 4). And every family in the camp of Israel was to take, slay, and eat a lamb after this fashion.

In this respect, ALL (the entire nation) appropriated the blood, in the same sense that Paul recounts:

“Moreover, brethren, I would not that ye should be ignorant, how that ALL our fathers were under the cloud, and ALL passed through the sea; And were ALL baptized unto Moses in the cloud and in the sea; And did ALL eat the same spiritual meat; And did ALL drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ” (1Cor. 10:1-4).

This was the point of *beginning*. The birth of a nation occurred this night in Egypt. There was death, followed by resurrection to life (cf. Heb. 11:17-19). God set aside the first in order to establish the second.

ONLY through bringing this to pass could God move His people out of Egypt with a view to establishing them in the land of Canaan.

2) The Red Sea Passage

The Egyptians though *could have NO part* in that possessed by Israel. The paschal lamb had been given to *Israel ALONE*, and *Israel ALONE, NOT Egypt*, could slay this lamb, apply the blood, and realize a calling to another land.

In Egypt, the firstborn had died *apart from a substitute*; and Pharaoh and his armed forces *were then buried in the Red Sea, where they remained*.

There was NO resurrection to life, NO realization of a calling.

While at the same time, Moses and those whom he had led through the sea (*who had experienced the death of the firstborn via a substitute, with its corresponding subsequent resurrection to life*) stood on the eastern banks of the sea.

They had walked across on “dry ground,” with the sea forming two walls of water, one on their right and the other on their left. Because of that which had previously occurred in Egypt surrounding the death of the firstborn, *the sea (having to do with “death”) had NO power over them* (cf. Dan. 3:24-28). *Israel on the eastern banks, NOT Egypt beneath the waters of the sea, was God’s recognized firstborn — the nation in line to realize the rights of primogeniture.*

The Red Sea lay between Egypt and the wilderness. The Israelites *could NOT* enter Canaan directly from Egypt even after the first had been set aside and the second established. They had to *first* go through the Red Sea, traverse the wilderness, and receive the Magna Charta for the kingdom (God's rules and regulations governing His people within the theocracy).

God *separated* His people from Egypt via the Red Sea passage; and once in the wilderness, their thoughts were to be *on the land to which they had been called, NOT upon the land from which they had been separated*. Their eyes were to be focused *on the goal of their calling, NOT on surrounding things in the wilderness or on the things back in Egypt* (cf. Heb. 12:1, 2).

This though *was often NOT the case*.

Because of the Israelites' lengthy prior association with Egypt (dwelling in Egypt and partaking of the things of this land for over two centuries), trouble often developed in the camp of Israel throughout the wilderness journey; and this trouble could always, after some fashion, be traced back to what the people had learned in Egypt and brought out of Egypt into the wilderness with them.

At Mt. Sinai, for example, the Israelites fell into a pagan form of idolatry, desiring "gods" like unto the gods of the Egyptians, gods they had previously worshipped in Egypt (Joshua 24:14). The calf (or ox) was the principle Egyptian god, and Aaron fashioned "a molten calf" for the Israelites while Moses was in the Mount (Ex. 32:1ff).

On another occasion the Israelites grew tired of the manna which God had provided, remembering the fish, melons, and other food which they had previously enjoyed while in Egypt (Num. 11:4-8).

And at Kadesh-Barnea *they climaxed their rebellion against the separation which God had established*. Rather than following the leadership of the Lord and entering the land of Canaan under Moses (exercising faith), they, instead, sought to appoint another leader (in Moses' place) and return to Egypt (exercising sight [Num. 14:1-4]).

According to I Cor. 10:2, the Israelites were "baptized unto Moses in the cloud and in the sea." The "cloud" was the *pillar of a cloud* by day and the *pillar of fire* by night which went before the Israelites — the Shekinah Glory, the visible presence of God among His people (Ex. 13:21, 22); and the "sea" was the *Red Sea* through which the Israelites passed (Ex. 14:22).

“Baptism” is used in Scripture in the sense of *identification*. Usually there is an element into which the individual is immersed to either bring about or show this identification (Matt. 3:11), but sometimes this is not the case (Matt. 20:22). The baptism of the Israelites “in the cloud and in the sea” showed their *identification* with the Lord (“in the cloud”) as a people *separated* from Egypt (“in the sea”). And there was a reason for this identification and corresponding separation, which had to do with their being positioned in the land of Canaan.

They had been *buried* “by baptism” on the western banks of the sea in Egypt and *raised* to “walk in newness of life” on the eastern banks in the wilderness (cf. Rom. 6:4; Col. 2:12). The firstborn had died. The first had been set aside and the second established.

There had been a death and subsequent resurrection to life, in which the people were separated from Egypt for a purpose; and, within this new standing, with their eyes fixed on *the GOAL of their calling*, God expected His people to govern their lives accordingly.

3) *The Wilderness Journey*

The Israelites’ march through the wilderness *was NOT* directly to the land of Canaan. Rather, through God’s prior command to Moses, the march was first to Mt. Sinai (Ex. 3:12; 19:1, 2). God had to first communicate His Word to His people, and this was to be done through Moses at Mt. Sinai.

In the third month after their departure from Egypt, the people of Israel came into the wilderness of Sinai and camped before the Mount.

Moses then went up into the Mount to receive the word of God, and the first thing which God communicated to Moses concerned the Israelites standing before Him:

“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel” (Ex. 19:5, 6).

The Israelites were to be “a peculiar treasure,” placed “above all people” as “a kingdom of priests, and an holy nation.”

This had to do with their standing as *God's firstborn son*; and their occupying this position in the land covenanted to Abraham, Isaac, and Jacob was contingent on *obedience*.

They had to obey the voice of the Lord and keep His covenant (v.5).

Thus, at Mt. Sinai, the Lord, after singling out and identifying the people who had been brought out of Egypt under Moses, communicated His Word to His people through Moses.

Also at Mt. Sinai, in connection with God's communication of His Word to His people, instructions for the building of the tabernacle and the manner in which the Levitical priests were to carry out their ministry were revealed to Moses. Subsequently, at Sinai, the tabernacle was constructed and the priesthood established (Ex. 25-40).

Then, immediately after Moses had "finished the work" which God had commanded, the "glory of the Lord filled the tabernacle" (Ex. 40:34); and at this point, a theocratic kingdom came into existence in the camp of Israel.

The people of Israel, in possession of the Word of God (rules and regulations governing them within the theocracy) and the Lord dwelling within the Holy of Holies of the tabernacle in their midst (forming a theocracy), *were NOW in a position to march toward the land of Canaan, occupy that land, and realize the rights of the firstborn in that land.*

God's purpose for calling Abraham out of Ur of the Chaldees five hundred years earlier, and singling out Shem as the only one of Noah's three sons with a God nine generations preceding Abraham (in Abraham's lineage), *could NOW begin to be realized.*

4) At Kadesh-Barnea

Several months beyond Israel's departure from the wilderness of Sinai (Num. 10:11, 12), about one and one-half years beyond the nation's departure from Egypt, the newly established nation, God's firstborn son, arrived at the borders of the land of Canaan.

The end of an era was at hand. Heretofore the descendants of Abraham had been considered "strangers" in relation to the land of Canaan (Gen. 15:13; 37:1; 47:9; Ex. 6:3, 4). But the sojourn of the seed of Abraham had ended (Ex. 12:40, 41), and the descendants of Abraham were now at the very borders of the land — an established nation *under God* (the only earthly nation which ever has been or ever

will be so placed) — ready to enter in and take possession of the land covenanted to Abraham, Isaac, and Jacob.

Moses, as instructed by the Lord, first sent spies into the land to obtain a report concerning the land and its inhabitants.

These spies traversed the land, “from the wilderness of Zin unto Rehob [the entire land],” for forty days and nights. And at the end of this time they appeared before Moses, Aaron, and the congregation of Israel to give their report (Num. 13:1-33).

Their report contained both positive and negative aspects. The land was truly a land flowing with “milk and honey,” *but...* The inhabitants of the land were strong, they dwelled in walled cities, and the sons of Anak (the *Nephilim*) dwelled in the land (Num. 14:26-29, 33).

Then, Caleb *stilled the people before Moses, and said:*

“Let us go up at once, and possess it; for we are well able to overcome it” (Num. 13:30).

Within his and Joshua’s thinking concerning the matter, the strength of the land’s inhabitants *was NOT the issue*. Rather, that which God had promised and God’s faithfulness to carry out His promises, *through His strength, was the issue with them*. They believed God would be well able to complete His dealings with Israel through bringing the people of this nation into a realization of their calling (*cf.* Num. 14:8), ultimately effecting the fulfillment of Gen. 12:2, 3.

The other ten spies though *presented an opposing report, saying:*

“We be not able to go up against the people; for they are stronger than we...” (Num. 13:31-33).

These ten spies led the people of Israel to believe that they would be unable to go up against and conquer the inhabitants of the land.

And viewing matters after this fashion, they were in essence saying that God would be unable to complete His dealings with Israel through bringing the people comprising this nation into a realization of their calling, resulting in Gen. 12:2, 3 remaining unfulfilled.

The people of Israel chose to believe the ten spies with their “evil report,” and it is at this point in Israel’s history that we find a national apostasy, resulting in the nation being overthrown in the wilderness.

Because of that which occurred at Kadesh-Barnea, rather than the people overcoming the inhabitants of the land and realizing their calling, the nation was overcome outside the land before ever engaging the enemy in battle.

The entire accountable generation, twenty years old and above, was caused to wander in the wilderness (for another thirty-eight and one-half years) *UNTIL that entire generation, save Caleb and Joshua, had died.*

THEN, the second generation, under Joshua, was led across the Jordan to enter the land, engage the enemy in battle, and ultimately occupy the land.

The House of Christ

That which occurred at Kadesh-Barnea under Moses and that which occurred thirty-eight and one-half years later after the Israelites had crossed the Jordan under Joshua form the two central places from which teachings surrounding *the warnings* and *promises* to Christians are drawn in the Book of Hebrews.

Everything is identical when dealing with the house of Christ — *FROM* the death of the paschal lambs in Egypt *TO* the overthrow of an entire generation (save Caleb and Joshua) following events surrounding the Israelites at Kadesh-Barnea under Moses, *OR* to the subsequent entrance of the second generation into the land under Joshua.

Accordingly, *the FIRST matter which MUST be considered in the antitype is the death of the firstborn.* The firstborn is under the sentence of death and *MUST* die; and, as in Moses' day, a substitute has been provided. "Christ our passover is sacrificed for us" (I Cor. 5:7).

His blood has been shed — blood which *MUST* be applied. And this is accomplished through *faith* in the One Who shed His blood (John 3:16), effecting a passage "from death unto life" (John 5:24; Eph. 2:1, 5).

(There is also a "national" aspect to the death of the firstborn, as in Israel's case. Collectively, Christians presently comprise "an holy nation" [I Peter 2:9], which will, during the coming age, comprise *a third firstborn Son* [along with Israel and Christ (Heb. 12:23)].

And, *EXACTLY* as was the case with both Israel and Christ, *the firstborn MUST die, with a view to resurrection and life, with the latter shown in the antitype of the Red Sea passage of the Israelites under Moses.*)

The Red Sea passage under Moses showed that the firstborn had died. Then, beyond showing that the firstborn had died, the Red Sea passage showed that there had been a separation from the world, and the Israelites had been raised on the eastern banks of the Sea to "walk in newness of life."

In the antitype, all of these different things are shown through the act of *baptism*, occurring following the death of the firstborn, following the individual passing "from death unto life." The individual, through baptism, is identified with Christ in His death, burial, and resurrection, *raised to "walk in newness of life"* (Rom. 6:3-5; Col. 2:12).

Then comes that foreshadowed by *the wilderness journey*, wherein the person receives the Word of God and, through this Word, moves from immaturity to maturity in the things of God, with a view to entrance into the land whereunto he has been called.

He CANNOT move from Egypt directly into this land, for he MUST first be properly equipped to engage and overcome the enemy occupying the land. And becoming equipped after this fashion occurs in the wilderness.

The individual *MUST first be trained in spiritual matters over a period of time. THEN, and ONLY THEN, can he be in a position to move forward into the land, engage the enemy, and overcome the enemy* (the different Gentile nations infiltrated by the *Nephilim* in the land of Canaan in the type, and *Satan and his angels* in that heavenly land in the antitype [cf. Num. 13:28-33; Eph. 6:11ff]).

BUT, as in the type, so in the antitype. Most (apparent from the type) will be overthrown in the wilderness. They will be overthrown on the right side of the blood — eternally saved — but short of the goal of their calling. They will have failed to follow the Lord's leadership during the wilderness journey or relative to entering the land to which they had been called. Rather than overcoming the enemy in the land, they will have been overcome, most before ever engaging the enemy in combat. And, as a consequence, in that coming day they will be denied positions with Christ in the land, within the theocracy.

And also, as in the type, a smaller group will realize the goal of their calling. They will have possessed "another spirit," "followed" the Lord, and will ultimately "possess" the land (Num. 13:30; 14:24).

Properly equipped for battle, they will have moved into the land and overcome the enemy. And these are the ones who will occupy positions in the land, within the theocracy, as co-heirs with Christ.

3

Whose House Are We, If...

Conditional Aspects of the Type, Antitype

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

Who was faithful to him that appointed him, as also Moses was faithful in all his house.

For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

For every house is builded by some man; but he that built all things is God.

And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end” (Heb. 3:1-6).

Teachings surrounding *the house of Christ* are drawn from those surrounding *the house of Moses*. The latter constitutes the *type* and the former the *antitype*.

And the antitype *MUST* be in complete accord with the type in every respect — *FROM* the death of the firstborn in Egypt (Ex. 12) *TO* either the overthrow of an entire generation in the wilderness (save Caleb and Joshua) or the entrance of the second generation into the land of Canaan (Num. 14:29ff; Joshua 1:1ff).

The house of Moses is spoken of as consisting of *ALL* who came out of Egypt under Moses’ leadership (*cf.* Num. 12:7; Heb. 3:5).

ALL comprising Moses' house were:

"...under the cloud, and ALL passed through the sea;
And were ALL baptized unto Moses in the cloud and in the sea;
And did ALL eat the same spiritual meat;
And did ALL drink the same spiritual drink..."

But, "with MANY of them God was not well pleased: for they were overthrown in the wilderness" (I Cor. 10:1-5).

Those overthrown in the wilderness were cut off from the house of Moses. They fell as excommunicated pilgrims — *on the right side of the blood (the death of the firstborn, back in Egypt), but on the wrong side of the goal of their calling (an inheritance in the land set before them).*

Then, immediately following these words reiterating the experiences of the Israelites in I Cor. 10:1-5, the Spirit of God moved the Apostle Paul to write,

"Now these things were our examples [*lit.*, 'Now these things happened as types for us']..." (v. 6; *cf.* v. 11).

"Israel," under the leadership of Moses, forms *the type*; and "the Church," under the leadership of Christ, forms *the antitype*. *The matter could not be worded in a plainer and more understandable manner.*

With these things in mind, it is also clear that *IF* the house of Moses consisted of ALL who came out of Egypt under his leadership, *THEN* the house of Christ *MUST* consist of ALL who have been separated from this world under His leadership.

That is, *IF* the house of Moses consisted of ALL Israelites, the house of Christ must consist of ALL Christians. And such is *EXACTLY* the case, for there *MUST* be this parallel between the type and the antitype.

But, with this in mind, note that Heb. 3:6 speaks of the house of Christ in a *more limited sense than consisting of ALL Christians*. This verse places a condition on Christians being members of Christ's house — "...whose house are we [Christians], *if...*"

(The preceding is somewhat like the way in which the word "Church" [*Gk., ekklesia*, meaning "called out"] is used in the New Testament.

In Rev. 2, 3, the word is used of ALL Christians [called out of the

world]; but in Heb. 12:23, the word is used in a more restrictive sense. It is used in this verse pertaining to those who, following the adoption, will comprise *God's firstborn son* [synonymous with the bride, called out of the body, subsequent to a calling out of the world].)

And the reason Heb. 3:6 speaks of the house of Christ in a more limited sense is because this verse looks ahead to a time spoken of as "the end," *which could ONLY be the end of the Christians' present pilgrim journey.*

In the type, many coming out of Egypt (with all comprising Moses' house at that time) did not comprise his house at the end of their pilgrim journey. An entire generation of Israelites was overthrown in the wilderness, cut off from Moses' house, prior to the nation entering the land under Joshua and realizing the rights of the firstborn in that land.

The *cutting off* of Israelites from the house of Moses *had NOTHING to do with the previous death of the firstborn which had occurred in Egypt. The firstborn had died, God was satisfied, and that was the end of the matter.*

BUT, being subsequently cut off from the house of Moses *had everything to do with entrance into the land of Canaan.* Those cut off from Moses' house fell as *excommunicated pilgrims in the wilderness*, on the right side of the blood (eternally saved) but on the wrong side of the goal of their calling (outside the land of Canaan).

And the matter will be *EXACTLY the same* for those comprising the house of Christ in the antitype. In both instances, individuals (Israelites, Christians) were/ will be cut off from their respective houses (house of Moses, house of Christ) under their respective Heads (Moses, Christ).

As in the type, *a cutting off* from the house of Christ *can have NOTHING to do with the death of the firstborn.* Christ — the Passover Lamb, the antitype of the paschal lambs slain in Exodus chapter twelve — has "died for our sins..." (I Cor. 5:7; 15:3, 4). And any person applying the blood (through believing on the Lord Jesus Christ) is eternally secure, simply because *God is satisfied with the finished work of His Son at Calvary.*

NOTHING can ever nullify that which occurred at the point of belief (Rom. 8:38, 39), for it is based entirely on Christ's finished work.

But the person applying the blood can be cut off from the house of Christ in the antitype of those who were cut off from the house of Moses. He can fall as *an excommunicated pilgrim in the wilderness*, on the right side of the blood (eternally saved) but on the wrong side of

the goal of his calling (outside the land to which he was called).

In order to be a member of Christ's house in that coming day, one *MUST*, according to Heb. 3:6, "hold fast the confidence and the rejoicing of the hope firm unto the end." And the spiritual lesson concerning exactly what is meant by this statement *MUST be drawn from the type*.

Holding Fast

The Greek word translated "hold fast" (*katecho*) refers, contextually, to *keeping something constantly in mind or in one's possession as that person presses toward the goal out ahead*.

This word is used two other places in the Book of Hebrews — once again in the second warning (3:14), and once more in the fourth warning (10:23). In each instance the thought is the same, though different facets of the overall subject matter are in view.

The word *katecho* is used in nautical circles in the sense of "holding one's course straight." Luke, in Acts 27:40, used the word relative to the crew of a ship holding the ship on a straight course in a storm. The crew discovered a bay along the shore of an island, which they later found to be the island of Malta; and they sought to ground the ship in the bay near the shore in order to escape the stormy sea. Thus, they held the ship on *a straight course* headed for the bay and the shore.

The backdrop to Heb. 3:6 is the journey of the Israelites from Egypt to Canaan under Moses (vv. 2-5, 7ff). The Israelites had been removed from Egypt for *a revealed purpose*, which had to do with an inheritance in another land, the land of Canaan. And as they moved from Egypt to Canaan, they were to *keep their eyes fixed on the GOAL of their calling, which was to be realized in the land of Canaan out ahead, NOT in the land of Egypt behind them*.

And with Christians in the antitype under Christ, the thought is the same. Christians have been separated from this world for *a revealed purpose, which has to do with an inheritance in another land, a heavenly land*.

And as they move from this world toward that land, they are to *keep their eyes fixed on the GOAL of their calling, which is to be realized in that heavenly land out ahead, NOT in the world behind them* (note the position which the "world" is to *always occupy* in relation to *ALL Christian activity* when viewed from the perspective of the type).

This overall thought is expressed many different times in various ways throughout Scripture. The end result of “holding fast” though, no matter how it is expressed, is always the same — *ultimately occupying a position as co-heir with Christ in the kingdom, realizing the rights of the firstborn therein.*

In Matt. 22:2-14, for example, in the parable of the marriage festival, the matter is approached from a different perspective.

In this parable, proper attire was required for admittance to the festivities surrounding a royal wedding. *A wedding garment* was required, and only those clothed in this type garment were allowed inside the banquet hall.

But, despite this requirement, a man sought to attend the festivities improperly clothed. He was not wearing the required attire. And the King coming in and seeing this man questioned him concerning why he had sought to attend the festivities apart from being properly clothed.

The manner in which the question is worded in the Greek text shows that the man *knew* that he was supposed to be clothed in a wedding garment but had *wilfully refused to provide himself with one.* The King then instructed His servants to bind the man “hand and foot” and cast him into the darkness outside.

The wedding garment, according to Rev. 19:7, 8, is made up of “the righteous acts of the saints” (ASV). That is, the wedding garment is constructed of works emanating out of faithfulness (James 2:14-26) — the faithfulness of household servants in the house of Christ as He leads them from this world to that heavenly land.

A Christian under the headship of Christ *MUST* exercise faithfulness in seeing that *NOTHING* during the present time interferes with his one day attaining the goal set before him.

His every move in life *MUST be in ONLY one direction; he MUST move toward that heavenly land wherein Christians will realize the rights of the firstborn.* And faithfulness after this fashion will result in the type works which form the wedding garment.

This same thing is illustrated after another fashion in the parable of the Householder and His servant in Matt. 24:45-51 (*cf.* Luke 12:42-46). In this parable, faithfulness is shown through providing other servants in the house with “meat in due season” (v. 45), and unfaithfulness is shown through refusing to provide this meat (v. 48).

“Meat” in Scripture, as distinguished from “milk,” has a peculiar reference to those things pertaining to the Lord’s return and the coming kingdom. “Meat,” for example, in Heb. 5:11-14 has to do with Christ exercising the Melchizedek priesthood, a combined ministry as both Priest and King, reserved for the coming age.

And that which is meant by giving “meat in due season” in the parable of the Householder and His servant is shown by everything in the parable revolving around the Lord’s return, with either reward or chastisement (with the kingdom in view) awaiting household servants.

Then, in the parables of the talents and the pounds (Matt. 25:14-30; Luke 19:11-27) the basic picture is again the same — faithfulness in the Lord’s house during the present time, with a view to one day occupying a position as co-heir with Christ in His kingdom.

In these companion parables, the Householder has gone “into a far country [heaven, into His Father’s presence] to receive for Himself a kingdom [from His Father], and to return [back to earth]” (Dan. 7:13, 14; Matt. 25:14, 19; Luke 19:12, 15).

During the time of the Householder’s absence — between the time of His departure to receive the kingdom and His return after receiving the kingdom — He has left His household business in charge of His servants. Those servants acting after a responsible fashion to the charge left them will be rewarded upon the Householder’s return, but those servants acting after an irresponsible fashion to this charge will suffer loss at this time (Matt. 25:20ff; Luke 19:16ff).

There will be “a just recompense of reward” for all servants when the Householder returns (Heb. 2:2; 11:26). That is, each servant will receive *EXACTLY what he deserves*, “according to that he hath done, whether it be good or bad” (II Cor. 5:10). Judgment will be based *SOLELY* on the actions of servants relative to the charge left them by their Lord. They will be judged on the basis of whether they acted responsibly or irresponsibly, and each servant will, accordingly, be justly recompensed.

The GOAL is dwelling in that heavenly land as a co-heir with Christ in the kingdom which He has gone away to receive. From a Biblical standpoint, this is *the GOAL* toward which everything in the Christian life *MUST* move; and being rewarded for faithfulness or suffering loss for unfaithfulness has to do with the manner in which a servant in the house governs the course of his life as he moves toward this goal.

Accordingly, *holding fast* in Heb. 3:6 is responsible action on the part of household servants as they exhibit faithfulness to their household duties during the time of the Householder's absence. Having so governed their lives, they will have acted after a fashion which will result in a commendation by their Lord.

They, individually, will be told:

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. 25:21, 23; Luke 19:17-19).

But the opposite will be true for unfaithful servants, those refusing to act after a responsible fashion during the time of the Householder's absence. They will *NOT ONLY* be rebuked upon the Householder's return *BUT* they will suffer loss; and, accordingly, *they will occupy NO position of honor and glory with Christ in His kingdom* (Matt. 25:24-30; Luke 19:20-26).

Unfaithful servants in that day will hear their Lord say:

"Thou wicked and slothful servant..." (Matt. 25:26ff).

And that which will await unfaithful servants in that coming day is clearly revealed:

"And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth [an Eastern expression showing deep grief]" (Matt. 25:30).

Introducing the last of the five major warnings in Hebrews (12:1, 2) — which specifically warns household servants about the possibility that they can, as Esau, forfeit their birthrights (12:16, 17) — the servants are pictured as being in a race during the time of the Householder's absence.

And they are to run the race after a certain revealed fashion. They are to run the race with "patience['patient endurance']...Looking unto Jesus..."

This is a race set over a lengthy course, covering a long period of time; and the runner is to pace himself after a fashion which will allow him to successfully complete the race. And, during the entire course of the race, he is to focus his attention *ONLY in one direction* — *upon the One Who has gone away* "to receive for himself a kingdom, and to return."

The literal Greek rendering is “Looking *from unto* Jesus...” He is to look *from* all surrounding things — things which could distract him in the race — as he fixes his eyes on “the author and finisher of our [‘the’] faith,” looking out ahead toward *the GOAL*.

This was expressed by Christ after another fashion in Luke 9:62:

“No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.”

One’s attention is to *ALWAYS be focused on the GOAL out ahead*. We’re *NOT* to look back to Egypt; *NOR* are we to allow our attention to drift onto surrounding things in the wilderness. Rather, our attention is to be focused *in one direction ALONE* — on the land to which we have been called.

One’s attention is to be focused *on one person ALONE* — on the One Who will rule as “King of kings, and Lord of lords” in that land; and it is to be focused *on one goal ALONE* — on that of one day being accorded the privilege of ascending the throne with the “King of kings, and Lord of lords” when He rules from the heavens over the earth for 1,000 years.

(For additional information on the preceding, refer to the author’s book, *Run to Win*.)

The Confidence and Rejoicing of the Hope

According to the text, that which we are to “hold fast” under the headship of Christ, in the antitype of the Israelites under the headship of Moses, is “the confidence and rejoicing of the hope.”

The Israelites under Moses, after having passed through the experience of the death of the firstborn (a substitutionary death, effected through the death of the paschal lambs), had been “baptized unto Moses in the cloud and in the sea” (I Cor. 10:2). They had been buried on the western banks of the Red Sea in Egypt and raised to “walk in newness of life” on the eastern banks in the wilderness (*cf.* Rom. 6:4; Col. 2:12).

And the Israelites had *a HOPE set before them, which centered around the land of Canaan out ahead, NOT around the land of Egypt which they had left and from which they had forever been separated*.

And *EXACTLY* the same thing can be said relative to Christians

under Christ. Christians have passed through the experience of the death of the firstborn in this world (a substitutionary death, effected through the death of the Passover Lamb), and the next thing which is to occur is the immersion of the individual in the waters of baptism, typified by the Israelites passing through the Red Sea.

The Christian is to be buried “by baptism” and raised to “walk in newness of life,” and *the ONLY way to fully understand EXACTLY what is involved is to view the matter from the perspective of the type.*

The Christian has been *separated from this world* (buried on the western banks of the Red Sea in Egypt) and *raised in resurrection to life* (the first [birth] has been set aside and the second [birth] established) *in an entirely new realm* (on the eastern banks of the Red Sea in the wilderness).

The person in this new realm has a *HOPE* set before him, which centers around a heavenly land (typified by the earthly land of Canaan, wherein the Israelites’ hope lay), *NOT* around the world which he has left and from which he has forever been separated (typified by the Israelites’ separation from Egypt).

There is *NO difference whatsoever* in the manner in which the Israelites under Moses were to view their earthly calling and the manner in which Christians under Christ are to presently view their heavenly calling. The Israelites under Moses and Christians under Christ possessed/possess a *HOPE*, and they were/are to view this hope, as expressed in Heb. 3:6, *with confidence and rejoicing.*

Problems developed in the house of Moses when the Israelites refused to view their hope after this fashion, and problems presently develop in the house of Christ when Christians refuse to view their hope after the same fashion.

(Note several things in passing relative to the death of the firstborn and baptism. “Baptism” portrays a *burial*, followed by *resurrection* [Rom. 6:4]; and only the dead are to be buried, to subsequently be raised. This sets forth two undeniable truths:

- 1) The experience surrounding the death of the firstborn in Exodus chapter twelve *MUST* be looked upon as having to do with *EXACTLY* the same people who passed through the Red Sea in Exodus chapter fourteen.
- 2) Baptism [Ex. 14] *MUST* be looked upon as a separate, subsequent experience to that of the death of the firstborn [Ex. 12].

The *entire house of Moses* — *ALL of the Israelites* — passed through the Red Sea [I Cor. 10:2]. Therefore, it is clear that the previous death of the firstborn had to do with the *WHOLE house of Israel*, not with just one member of a family [if the death of the firstborn *did NOT* have to do with the entire nation, then the entire nation *could NOT* be included in the Red Sea passage].

The simple truth of the matter is that the blood in Exodus chapter twelve was shed and applied for God's firstborn son, the nation itself [Ex. 4:22], though this was expressed after an individual fashion through the slaying of numerous lambs in Israel — "a lamb for an house," with the firstborn of that household specifically in view [Ex. 12:3].

Then it should be noted that baptism, according to the type, has *NOTHING* whatsoever to do with one's salvation experience. Salvation occurs within the scope of that seen in Exodus chapter twelve, not that seen in Exodus chapter fourteen. Salvation is contingent *entirely upon applying the blood of the Passover Lamb*, not upon any subsequent experience, whether it be baptism, works, etc. Baptism is to immediately follow one's salvation experience, depicting the same thing as seen in the Israelites' passage through the Red Sea; but, according to the type, it can have *NOTHING* whatsoever to do with one's salvation.)

1) The Hope

According to I Peter 3:15, Christians are to be "ready always to give an answer to every man that asketh you a reason of the *hope* that is in you with meekness and fear." This is called, in introductory verses to the book, "a lively ['living'] hope"; and it is made possible through "the resurrection of Jesus Christ from the dead" (1:3). Christ lives, and those "in Christ" will live with Him.

Hope in I Peter is associated with "an inheritance" (1:4), a future "salvation" (1:5 ["the salvation of your souls"; v. 9]), and "honour and glory at the appearing of Jesus Christ" (1:7; cf. 4:12, 13).

When Christ appears, Christians will appear with Him in glory; and it is different facets of this entire matter — *ruling as co-heirs with Christ, realizing the salvation of our souls* — that Christians are *to always be ready* to discuss with anyone who asks "for a reason of the hope that is in you."

In Heb. 6:11, 12, the "hope" to be held by Christians is laid out in a very simple fashion: that "through faith and patience [present]" they would be able to "inherit the promises [future]."

Exercising “faith” is simply *believing what God has to say about a matter*, resulting in the person exercising faith acting accordingly.

Hebrews chapter eleven is *the great chapter on faith in relation to the saving of the soul* (Heb. 10:35-39), toward which everything in the preceding part of the book builds: “*By faith Abel...By faith Enoch...By faith Noah...By faith Abraham...*”

Then Hebrews chapter twelve, immediately following, forms the capstone to the whole matter. The fifth and last of the five major warnings comes into view — a direct reference to the rights of the firstborn (all the warnings have to do with these rights, though viewed from different facets of the overall subject) — and Christians are exhorted to run the race set before them after such a fashion that they will one day be accorded the privilege of realizing these rights.

Exercising “patience [*lit.*, ‘patient endurance’]” has to do with the manner in which one runs the race (*cf.* 12:1). This is *a race of the faith* (I Tim. 6:12; Jude 3), *to be run continuously for the entire duration of the Christian life.*

This is a race over the long haul — not one for sprinters, but one for marathon runners (though runners may be called upon to sprint in the race at times). And Christians are to properly pace themselves so that they will be able to victoriously complete the race.

The inheritance lying out ahead is the object of our *hope*, and one day realizing that which God has promised is, within the text, to be wrought *through patient endurance in the race of the faith.* “Faith” and “patient endurance” are inseparably linked after this fashion with *inheriting the promises.*

Hebrews 10:23-25 presents a companion thought. In verse twenty-three Christians are told,

“Let us hold fast the profession of our faith without wavering [*lit.*, ‘Let us hold fast the confession of our *hope* without wavering’].”

And the whole idea, contextually, behind Christians assembling together today (v. 25) is to “consider one another” and “provoke [one another] unto love and to good works,” with this *hope* in view.

Christians are to assemble together to talk about that which lies out ahead, pray for one another, and exhort one another; and they are to do this “so much the more,” as they “see the day approaching [that

coming day when the Christians' *hope* will be realized]" (vv. 24, 25).

This is "that blessed hope" in Titus 2:13, which is to be a *purifying hope* as Christians are exhorted to "live soberly, righteously, and godly, in this present world" (v. 12). "That blessed hope" is not Christ's return per se (particularly not His return for Christians at the end of this present dispensation, as is often taught). Rather, "that blessed hope" has to do with "the glorious appearing [*lit.*, 'the appearing of the glory'] of the great God and our Saviour Jesus Christ" (v. 13), a glory which will not be revealed until Christ returns at the end of the Tribulation. And this "hope" has to do with the thought of Christians having a *part in Christ's future glory*.

Actually, the Book of Titus is built around *this whole overall teaching*.

(Compare. Titus 1:1, 2; 3:7 [translate "eternal life" as "life for the age." See the author's book, *Salvation of the Soul*, pp. 82-86].

Also, the manner in which the Greek text is structured in Titus 2:13, "that blessed hope" and "the appearing of the glory..." are the same thing, with the latter forming a further description of the former.

This same construction is also seen in the remainder of the verse: "...the great God and our Saviour Jesus Christ." "Our Saviour Jesus Christ" is the same as, further describing, "the great God.")

2) *With Confidence and Rejoicing*

Christians are to hold fast the *hope* set before them after a revealed two-fold fashion — *with confidence and rejoicing*. The word "confidence" is a translation of the Greek word, *parresia*, meaning "to be bold, courageous, open, or plain" about a matter; and the word "rejoicing" is the translation of the Greek word, *kauchema*, meaning "to take pride in something," resulting in the person having "something to boast about."

Parresia is used a number of times in the New Testament in the sense of being "open or plain" about matters, with nothing being hidden.

Jesus spoke *openly* and *plainly* to His disciples and the people of Israel (Mark 8:32; John 16:29; 18:20), though, because of the nation's rejection of Him, the day came when He "walked no more *openly* among the Jews" (John 11:54). And it was because of this same rejection that Jesus had previously begun to teach through the use of parables (Matt. 13:10-15).

Parresia is also used in the New Testament a number of times in the sense of being "bold or courageous" about matters. Peter and

John, standing before Annas the high priest, and others, exhibited “boldness” as Peter spoke; and those hearing Peter “marvelled,” recognizing that both men exhibited these qualities because “they had been with Jesus” (Acts 4:5-13; *cf.* v. 31).

Then Paul, at the end of his epistle to the Ephesians, requested prayer on his behalf: “that utterance may be given unto me, that I may open my mouth *boldly*, to make known the mystery of the gospel” (6:19).

(Note that the thought of “openness” or “plainness” would also have to be included within the idea conveyed by “boldness” in the preceding passages [*cf.* II Cor. 3:12; 7:4; see also Phil. 1:20; I Tim. 3:13; Heb. 4:16].)

Then the word *kauchema* (translated “rejoicing”), or the verb form of this word (*kauchaomai*), is also used a number of different times in the New Testament. The word is translated three different ways in the KJV — “boast,” “glory [used in the sense of ‘boast’ or ‘pride’],” and “rejoice” (*cf.* Rom. 2:23; 4:2; 5:2; II Cor. 1:14; 5:12; 9:3).

The thought of “rejoicing” (as in Heb. 3:6; *cf.* Phil. 1:26; 2:16), rather than being derived from the meaning of *kauchema*, appears to be derived more from the result of what this word means.

That is, *kauchema* means “to take pride in something,” resulting in the person having “something to boast about”; and “rejoicing” would emanate out of the person being placed in this position.

Thus, when a Christian is told to be “ready always to give an answer to every man that asketh you a reason of the hope that is in you,” he is to be open about the matter, he is to exhibit plainness of speech, he is to be bold and courageous as he expresses himself, and he is to take pride in the matter, for he has something to boast about.

He has been extended an invitation to ascend the throne with the “King of kings, and Lord of lords” to rule as co-heir with Him in His kingdom. He possesses the *hope* of having a part in that which Scripture calls, “so great salvation” (Heb. 2:3), which is the greatest thing God has ever designed for redeemed man.

And this is what a Christian is to be open and plain about. He is to tell it *EXACTLY* like it is, regardless of what others may say or think.

And he is to be bold and courageous as he tells it like it is, knowing that he has something of incalculable value, something he can boast about (*cf.* Matt. 10:32, 33; II Tim. 2:10-13).

Firm unto the End

Drawing from the type, everything from the death of the firstborn in Egypt throughout every subsequent experience in which the Israelites were led, occurred for a purpose. And that purpose had to do with the goal of their calling, to be realized in the land of Canaan.

The death of the firstborn, the Red Sea passage, and the wilderness journey with all its experiences occurred with *one GOAL in view*.

And the Israelites, within every single experience, were to keep their eyes fixed on this goal. They were to set their course straight and hold it there, not deviating; and they were to hold their course, after this fashion, “firm unto the end,” allowing them to one day realize the goal of their calling.

And this is *EXACTLY* what is in view within the Christian experience. Christians, as the Israelites, possess a *hope*, which has to do with a realization of the goal of their calling in another land. They were saved for this purpose; and every experience in life, beginning at the point of salvation, has this *one goal in view*.

Christians are to set their course straight and hold it there, not deviating; and they are to hold their course, after this fashion, “firm unto the end,” allowing them to one day realize the goal of their calling.

(Note, in the preceding respect, the difference between the first-century Church at the time Hebrews was written and the Laodicean Church of today, almost twenty centuries later.

Christians comprising the first-century Church *possessed a hope*, which was known and understood by individuals throughout the Churches. And these Christians met together to encourage and exhort one another concerning this hope.

Christians in the Churches today still have *this same hope set before them*, but how many of them even know this? How many of them have any understanding at all of this hope? How many Christians in Churches today meet together to encourage and exhort one another concerning this hope?

In the light of existing conditions — after almost twenty centuries of the working of the leaven which the woman placed in the three measures of meal in Matt. 13:33 — the question is self-answering.)

4

Companions of Christ, If...

Conditional Aspects of the Type, Antitype

“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.

For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;

While it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation.

For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness?

And to whom sware he that they should not enter into his rest, but to them that believed not?

So we see that they could not enter in because of unbelief” (Heb. 3:12-19).

The Israelites departing Egypt under Moses had been called out of *one land* in order to serve God in a particular capacity in *another land*.

They had been removed from *Egypt* in order to realize the rights of the firstborn in *the land of Canaan* (Ex. 3:7, 8; 4:22, 23).

They were to enter this land under Moses, overthrow the inhabitants through God’s power, and not only rule over all the Gentile nations but be the channel through which God would bless these nations (as Israel realized kingly and priestly aspects of the birthright).

The Israelites were to be “a peculiar treasure” unto the Lord, placed “above all people [all the Gentile nations]” as “a kingdom of priests, and an holy nation” (Ex. 19:5, 6; cf. Num. 13:26-30; Joshua 3:10; I Sam. 17:47).

Israel though, at Kadesh-Barnea, refused to enter into the land, overthrow the inhabitants, and occupy the position for which the nation had been called. At Kadesh-Barnea the nation fell away; and, resulting, during the next thirty-eight and one-half years, God overthrew an entire generation of individuals — all who were twenty years old and above — save Caleb and Joshua (Num. 14:22-24, 29-34).

The direction which Israel took at Kadesh-Barnea is looked upon in Scripture as *apostasy* on the part of the nation. The Greek word for “apostasy [*aphistemi*, the verb form of the word *apostasia*, from which we derive our English word, ‘apostasy’]” is used in Heb. 3:12 in a passage warning Christians (in the antitype) to not let the same thing happen to them which happened to Israel (in the type).

Also, in the Book of Jude, a book dealing centrally with *apostasy*, Israel’s actions at Kadesh-Barnea form the first example which the writer gives to illustrate the subject matter at hand (v. 5).

The word *aphistemi* in Heb. 3:12, translated “departing,” has to do with removing oneself from a previously occupied position.

This thought is easy to see from a breakdown of the noun form of this same word, the word *apostasia*. *Apostasia* is a compound word, comprised of *apo* (meaning “from”) and *stasis* (meaning “to stand”). Thus, the word simply means “to stand away from,” *i.e.*, to occupy a different position than previously occupied.

The Israelites under Moses form one of the best examples of *true apostasy* to be found anywhere in Scripture.

These Israelites, preceding the events at Kadesh-Barnea, believed that under God they could enter the land of Canaan, overthrow the enemy, and occupy the position for which they had been called.

However, at Kadesh-Barnea, after hearing the report of the spies concerning the strength of the inhabitants of the land and the evil report of ten spies concerning the inability of the Israelites to successfully go up against these people, the people of Israel changed their minds. They ceased believing that they could enter the land and be victorious over the land’s inhabitants, and their thoughts shifted away from the land set before them back to the land which they had left.

Resultingly, they rejected the leadership of Moses, sought to appoint a new leader, and return to Egypt (Num. 13:26-14:4). Through this act they removed themselves from — they “stood away from”

— the position relative to Moses and the land of Canaan which they had previously occupied.

Apostasy on Israel's part had NOTHING to do with the death of the firstborn in Egypt or with the Red Sea passage. These were past, completed matters which could NEVER again be brought up within the scope of God's dealings with His people.

The firstborn had died in Egypt, burial in the Sea had occurred, and there had been a resurrection to walk in newness of life on the eastern banks of the Sea, outside Egypt. And within the scope of this resurrection to walk in newness of life, *ONE central thing was in view — a realization of the nation's calling as God's firstborn son within the land covenanted to Abraham, Isaac, and Jacob.*

Apostasy on Israel's part had to do STRICTLY with the Israelites' refusal to enter the land and occupy the position for which they had been called. It had to do SOLELY with that which lay beyond the death of the firstborn and the Red Sea passage.

And their resulting overthrow in the wilderness likewise had to do with *the SAME thing*. They were overthrown on the eastern side of the Red Sea, on the right side of the blood (the death of the firstborn back in Egypt); but they were overthrown on the wrong side of the goal of their calling. *They were overthrown short of entering the land and realizing the reason that they had been removed from Egypt.*

Take Heed, Brethren

The spiritual lessons for Christians under Christ in Heb. 3, 4 are drawn, in their entirety, from that which happened to the Israelites under Moses, and later under Joshua. The historical account during a past dispensation forms the *type*, and that which is happening in Christendom during the present dispensation forms the *antitype*.

And the antitype MUST follow the type in EXACT detail.

Those Christians who follow a similar path to that taken by the Israelites who believed the "evil report" of the ten spies relative to the land to which they had been called (an earthly land), will, as these Israelites, be denied entrance into the land to which they have been called (a heavenly land). Such Christians will, as the Israelites under Moses, be overthrown short of this goal.

On the other hand though, those Christians following the path which the remaining two spies took relative to their calling will, as Caleb and Joshua, be allowed to enter the land. *Christians exhibiting this type attitude, governing their lives accordingly, will one day realize the goal of their calling.*

This is the heart of the warning, and the whole matter is really as simple as it sounds if one has eyes to see that which the Lord has outlined in His Word.

Do you, as one called out and separated from this world for a purpose, want to realize that purpose? Do you want to be a Caleb or a Joshua and one day enter the land to which you have been called?

Or, on the other hand, are you content to go along with the status quo? Does your interest lie in a realm other than the land in which you have been called to realize an inheritance, which could only be understood, after some fashion, as an interest in the things back in Egypt, the things of this present world?

The vast majority of Christians, like the vast majority of Israelites, fall within the scope of the latter group. For one reason or another, their interest is not centered on that heavenly land set before them, wherein the rights of the firstborn will be realized.

And there is really no middle ground in the matter:

“He that is not with me is against me; and he that gathereth not with me scattereth abroad” (Matt. 12:30).

Most Christians today though haven't even heard the message. They don't know that they have been called to one day occupy positions as co-heirs with the King of kings in a heavenly land. They are pilgrims in a strange land, living their lives apart from a set goal, the goal of their calling — a goal which, in reality, is unknown to them.

Then there are others who have heard the message and have either ignored or rejected it, affixing their attention elsewhere. And these are also pilgrims in a strange land, living their lives apart from the same set goal, the goal of their calling — a goal known to them after some fashion.

Only a small minority of Christians have any real understanding and appreciation at all of these things, which is *EXACTLY* as it was in the camp of Israel during Moses' day.

ONLY Caleb and Joshua exhibited any understanding and appreciation at all of the reason why they had been removed from Egypt and led to the borders of the land at Kadesh-Barnea. ONLY Caleb and Joshua believed that, under God, they could go into the land, be victorious over the enemy, and realize their calling. The vast majority had no appreciation of these things, and, consequently, they turned away from the land and set their sights on the things back in Egypt.

With all of this in mind, in one sense of the word, the vast majority of Christians today would not fit within the framework of the type.

The Israelites under Moses heard the report of the spies concerning the land of Canaan, and they even tasted the actual fruits of the land which the spies had brought back with them.

In the antitype, this would have to be understood in the sense of Christians hearing about the land to which they have been called and even "tasting" (through a knowledge of the Word) the fruits of this land. And this is an experience most Christians today *have NOT had*, mainly because of the failure of the pastor-teachers in the Churches to fulfill their calling.

This though has not always been the case.

In the early Church, before the leaven which the woman placed in the three measures of meal in Matt. 13:33 began to do its damaging work, "the hope of the gospel [*the gospel of the glory of Christ, NOT the gospel of the grace of God*]," was proclaimed "to every creature which is under heaven" (Col. 1:23).

There was an exact parallel in those days between type and anti-type insofar as all hearing the message was concerned.

However, today, after almost 2,000 years, the leaven has done such a damaging work in Christendom that the message concerning "the hope of the gospel" is all but absent. And the leaven, according to Matt. 13:33, will work "till the whole" has been leavened.

That's why the Lord stated that He would not find "the faith" (an expression peculiarly related to the Word of the Kingdom) on the earth at the time of His return (Luke 18:8).

(For additional information on the preceding, refer to the section on "The Faith" in the author's book, *Salvation by Grace through Faith*, pp. 33-37.)

Thus, because of the working of the leaven in Christendom throughout the present dispensation, *an exact parallel* between this one part of the type — which once existed — really *NO* longer exists.

Rather, today there is *a corrupted parallel*, brought about by the corruption produced by the leaven. The Israelites at Kadesh-Barnea heard the report concerning the land, and they tasted the fruits grown therein. Most Christians today though — and the number is increasing, not decreasing (corresponding to the working of the leaven) — *have NEITHER heard the report NOR tasted the fruits.*

This would really have no bearing though on viewing the entirety of the Christian life within the scope of the experiences of the Israelites in that portion of Scripture extending from Exodus chapter twelve through the Book of Joshua. The message throughout, within the framework of the type, *does NOT change.* The beginning event (the death of the firstborn in Egypt), subsequent events (the Red Sea passage, reception of the Word of God, the wilderness journey), and the goal (the things having to do with the land of Canaan) *do NOT change.*

The overall scope of this type is the message which was once proclaimed throughout Christendom. Today though the leaven has done such a damaging work that not only is this message all but absent in the Churches of the land but even the message surrounding the death of the firstborn has become corrupted. In this respect, though the working of the leaven was/is centered on *the Word of the Kingdom*, corruption has really entered into *the whole scope of the various teachings drawn from the type, for there is an inseparable relationship between the different parts of the whole.*

(Concerning this corruption, extending throughout the whole body of Biblical teaching in this respect, note, for example, the widely-accepted *Lordship Salvation message* [a corruption, in this case, inseparably related to the working of the leaven].)

Lordship salvation, in reality, is a message which attempts to introduce things beyond the Red Sea passage [things beyond that point where the dead had been raised to walk in newness of life on the eastern banks of the sea] into things surrounding the death of the firstborn back in Egypt, *corrupting not only the message surrounding the gospel of the grace of God but, essentially, for all practical purposes, doing away with the message surrounding the gospel of the glory of Christ as well* [ref. Chapter II in the author's book, *Salvation by Grace through Faith*.])

Consequently, if things seem somewhat awry in Christendom today when viewing the antitype within the framework of the type, the reason is evident. We are living in that day when the leaven is not only completing its work but, with this completion, the leaven is doing its most damaging work of the entire dispensation. The mustard bush — the third parable in Matthew chapter thirteen, immediately preceding the parable of the leaven — has become a great tree (an unnatural growth), and the birds of the air (ministers of Satan) have found a lodging place in the branches of the great tree (Matt. 13:31, 32; *cf.* vv. 4, 19).

The preceding is where Christians find themselves today, in our supposedly enlightened twenty-first-century Christianity.

1) Lest...

In Heb. 3:8, 9, 15, 16, Israel provoked the Lord in what is called “the day of temptation in the wilderness.” This provocation occurred at times preceding events at Kadesh-Barnea (*e.g.*, the forming of the molten calf at Sinai or the later rejection of the manna which God had provided [Ex. 32:1ff; Num. 11:4-8]), and God’s judgment fell on each occasion. But it was not until the nation exhibited a negative attitude toward entrance into the land at Kadesh-Barnea that the whole matter came to a head, resulting in the overthrow of an entire generation.

To tempt an individual is to put that individual to the test to show or prove that the individual is who he declares himself to be; and, accordingly, *the individual will always react after a particular fashion, in keeping with his identity.*

Note, for example, the temptation of Christ in the wilderness by Satan (Matt. 4:1-11). Christ was tempted in all points, as man is tempted, though He was not tempted to sin, for He couldn’t be tempted to sin (*cf.* Heb. 4:15; James 1:13). Rather, Christ was tempted by Satan *to show once and for all that He was EXACTLY Who He declared Himself to be*; and, accordingly, He reacted to each presented situation in perfect keeping with His identity, *EXACTLY after the fashion that any member of the Godhead would react.*

God was tempted after a similar fashion by the Israelites through the provocation in the wilderness. They provoked Him and, in this manner, put Him to the test. And He, being God, One Who could not countenance sin, *could ONLY react in a certain manner.* Sin must be

dealt with after a particular fashion, *which is EXACTLY what occurred.*

The word used for “provoke” in the Greek text means *to revolt or to rebel*. The Israelites rebelled against God in different ways during their wilderness journey, putting God to the test on each occasion.

But when they rebelled against God at Kadesh-Barnea relative to entrance into the land set before them (through rejecting the true report concerning the land and subsequently rejecting the leadership of Moses), that was the end of the matter for that entire generation insofar as God was concerned.

They had put God to the test; and He reacted in complete keeping with that which He Himself MUST do concerning this particular provocation.

The enormity of Israel’s sin, *viewed from an omniscient perspective*, was declared by God to necessitate the overthrow of that entire accountable generation. And an overthrow of this nature is *EXACTLY* what God brought to pass.

Except for Caleb and Joshua, the entire accountable generation present at Kadesh-Barnea, because of their sin, was rejected by God; and, rather than subsequently being allowed to enter the land of Canaan, they were, instead, overthrown in the wilderness.

During the next thirty-eight and one-half years the Israelites comprising this generation were left to die in the wilderness, short of the objective, short of the goal of their calling.

This was what God thought about the Israelites attitude toward the things surrounding the land of Canaan when He was put to the test, which is *EXACTLY* what God thinks about any Christian’s attitude toward things surrounding that heavenly land when Christians put Him to a similar test today.

God took *a hard line* toward the matter in the type, and He will take *the SAME hard line* toward the matter in the antitype. There can be *NO change* in God’s attitude and resulting action from type to antitype.

One *MUST* form an exact parallel to the other, for two obvious reasons:

1) The antitype *MUST* follow the type in exact detail.

2) There can be *NO* change in the attitude and actions of a member of the Godhead relative to the same provocation, though by different individuals (Israelites, past; Christians, present).

God was “grieved” with the generation of Israelites under Moses, and *He swore in His wrath* that they would “not enter” into His rest (Heb. 3:10, 11, 17, 18). They “could not enter in because of unbelief [unfaithfulness]” (vv. 18, 19). That is, *they could NOT enter because they had NOT faithfully followed the Lord’s leadership in the matter.*

Rather, they had believed the “evil report” of the ten spies (exhibiting unfaithfulness) instead of the “true report” given by Caleb and Joshua. They had believed the report which, in reality, stated that God would be unable to complete His purpose for having removed His people from Egypt.

And relative to this whole matter, Christians are warned:

“Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it” (Heb. 4:1).

Christians, as the Israelites, can go in one of two directions in this matter—the same two directions which had been open to the Israelites. Christians can either believe the “true report” concerning the land or they can believe the “evil report.” And God’s attitude toward their actions, resulting in action on God’s part (in *EXACT* keeping with the type), will be determined by which report they believe and follow.

(In either the type or the antitype, realizing one’s calling in the land out ahead—the land of Canaan for the Israelites [3:18], or that heavenly land for Christians [4:10, 11]—is spoken of as *a rest* [3:11, 18; 4:1].

This rest is equated in Scripture with realizing one’s inheritance, which is synonymous with realizing one’s calling [*cf.* Deut. 3:18-20; 12:9-11; Heb. 4:11].

And within the septenary arrangement of Scripture, this rest, still lying in the future, is spoken of as a “Sabbath rest.” It will be realized during the seventh day, the seventh Millennium, the earth’s coming Sabbath [Heb. 4:4-9].)

Christians are warned over and over in the Book of Hebrews concerning the goal of their calling. This is the central subject of the book, it is the central issue within the Christian life, and it should be the issue which occupies *the CENTRAL place in every activity of every Christian at ALL times. This overall matter is set forth in the Word of God to be THAT important in God’s sight.*

2) *But Exhort One Another Daily*

Right in the middle of the spiritual lessons drawn from the type, the Spirit of God commands Christians:

“But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin” (Heb. 3:13).

In Heb. 10:23-25 the same command is restated after a slightly different fashion in connection with Christians assembling together:

“Let us hold fast the profession of our faith [*lit.*, ‘the confession of our hope’] without wavering.”

“And let us consider one another to provoke unto love and to good works:

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching.”

Note particularly how this section of Scripture ends. Christians are to conduct their affairs among one another after the preceding fashion “so much the more” as they “see the day approaching [that coming day when one’s present hope will be realized].”

Contextually, in Hebrews chapter ten, a central purpose for Christians assembling together (really, *the central purpose* in the text)—“Not forsaking the assembling of ourselves together...” (v. 25) — *is with a view to exhorting one another relative to the hope of our calling* (cf. vv. 23, 25).

And to do this, *Christians would have to be knowledgeable, after some fashion, concerning this hope*. They would have to talk about and discuss this hope with one another, for there could be *NO* exhortation apart from some type knowledge of the facts surrounding the Christians’ calling.

In other words, in the light of Heb. 3:13; 10:23-25, *Christians are to assemble together with a view to talking about and discussing among themselves the things surrounding their calling*. They are to talk about that land out ahead (that heavenly land), the enemy therein (Satan and his angels), the necessity of present victory over the enemy (through the spiritual warfare), and the hope set before them — that of one day occupying that land with the “King of kings, and the Lord of lords” as Christ and Christians ascend the throne together (replacing Satan

and his angels) and exercise the rights of the firstborn.

And, with these things in view, Christians are to spend time *exhorting one another* (“daily” in the text [3:13]) *relative to the importance of keeping their eyes fixed on the goal out ahead*; and they are to carry on an interchange with one another after this fashion *so much the more* as they “see the day approaching.”

And that’s *EXACTLY* where we are today — *at a time when Christians should be exhorting one another “so much the more,”* for we are living very near the end of the present dispensation, very near the end of man’s allotted six days (6,000 years), immediately prior to the fast-approaching seventh day (the Lord’s Day, the Messianic Era, to last 1,000 years).

But are Christians assembling together today with this purpose in view? Hardly! Christians, by large, know little to nothing about this whole matter. This is *NOT* something which they talk about, discuss; nor, much less, is it something which is uppermost in their thoughts, governing their actions.

Consequently, Christians are assembling together today *for purposes which completely ignore that which is stated in Heb. 10:23-25.*

That’s how complete the leaven has done its damaging work.

Are conditions going to improve? Are Christians going to one day wake up? *NOT* during the present dispensation!

The dispensation will, according to Scripture, end in total apostasy; and that’s *EXACTLY* the direction in which the Church continues, after a rapid fashion, to move today. The Church continues to be swept away in a direction which is rapidly carrying it completely away from “the faith” which it held universally during the first century.

Christ’s statement, “till the whole was leavened” (Matt. 13:33), and His companion statement that at the time of His return He would not find “the faith on the earth” (Luke 18:8), *MUST* be taken at face value. Christ, in His omniscience, knowing the future as well as the past and present, stated *EXACTLY* what would occur within the Church during the dispensation.

After two millenniums, at the end of the dispensation, the leavening process would be so complete that, correspondingly, the message surrounding “the faith” would no longer be heard in the Churches.

And the Church as a whole would be, as the Laodicean Church

in Rev. 3:14-21, "...wretched, and miserable, and poor, and blind, and naked."

Christ's Co-Heirs, His Companions

Christians are to "exhort one another daily, while it is called To day," in order to avoid, at all costs, following a similar course of action to that which the nation of Israel followed at Kadesh-Barnea (*cf.* Heb. 3:8, 13).

According to Scripture, Christians will occupy positions with Christ on the throne, as His "companions," *IF*... Christians will hold positions of this nature with Christ in that coming day *ONLY IF* during the present day they "hold the beginning of [their] confidence steadfast unto the end" (Heb. 3:14).

(The word "companions" rather than "partakers" [KJV] would be the preferred translation of the word used in the Greek text in Heb. 3:14, the word *metochoi*. This is the same word which the writer of Hebrews also used in 1:9 [translated "fellows"] and in 3:1 [translated "partakers," as in 3:14]; and the preferred translation in these two instances as well would be "companions" [*ref.* Chapter I in this book; also see the author's book, *So Great Salvation*, Chapters I, V].)

Holding "the beginning of our confidence steadfast unto the end," with a view to being "companions" with Christ in that coming day, must be understood within the framework of the type.

Caleb and Joshua held the beginning of their confidence steadfast unto the end; the remainder of the nation however didn't.

Relative to entering the land, overthrowing the enemy, and occupying the position for which they had been called, Caleb, speaking for Joshua as well, said:

"Let us go up at once, and possess it; for we are well able to overcome it" (Num. 13:30).

But the remainder of the nation manifested an entirely different attitude and took an entirely different approach toward the matter.

They feared the inhabitants of the land, they wept through the night, they murmured against Moses and Aaron, and they then sought

to appoint a new leader (other than Moses) and return to Egypt (Num. 13:32-14:4). *THIS* is where the difference lay, and, contextually, Heb. 3:14 must be understood within this framework.

1) *Beginning of Our Confidence*

The word “confidence” in verse fourteen is the translation of the Greek word *hupostasis* (a different word than used in v. 6). *Hupostasis* is a compound word — *hupo*, “under”; and *stasis*, “to stand.” Thus, *hupostasis* literally means, “to stand under,” referring to a *foundation*.

This word is used three times in the Book of Hebrews (1:3; 3:14; 11:1), and only two other times in the New Testament (II Cor. 9:4; 11:17).

In Heb. 1:3, the word is translated “person” (KJV), referring to *Christ*. The thought expressed through the use of the word has to do with that which the verse goes on to state concerning Christ: “upholding all things by the word of his power.” *He is the chief Cornerstone, the Foundation underlying everything* (Eph. 2:20; I Peter 2:6).

“And he is before all things [a foundation always has to be laid first], and by him all things consist [‘and in Him all things have been placed together’ (which, of necessity, would have to rest upon the Foundation)]” (Col. 1:17).

In Heb. 11:1, *hupostasis* appears at the very beginning of the chapter to describe how “faith” is used in the chapter:

“Faith is the substance [*hupostasis*, ‘foundation’] of things hoped for, the evidence of things not seen.”

“Faith” is not simply something placed at the foundation. In the words of the text, “faith” is *the foundation*. Faith is the foundational aspect of *ALL things hoped for*; and, “without faith” *it is impossible to please God* (v. 6).

Then, continuing the verse, *faith* is further revealed to be “the evidence [‘a bringing to light’] of things not seen [though these things are seen ‘by faith’ (v. 3)].”

Hebrews 11:1 is *not* a definition of faith, as is often thought. Rather this verse has to do with *that which emanates out of faith*.

“Faith” is simply *believing that which God has to say about a matter*.

The word for “faith” and the word for “believe” are actually the same in the Greek text. The former is a noun, and the latter is a verb (cf. John 3:16; Eph. 2:8). In this respect, Hebrews chapter eleven begins with the statement, “Believing God is...”

Thus, placing Heb. 3:14 within the framework of the type, along with that revealed by the use of *hupostasis* in Heb. 1:3; 11:1, that which is meant by “the beginning of our confidence” is easy to see and understand. The thought has to do with *that which stands under everything being dealt with — the foundational aspect to the matter —* which in Heb. 1:3 is seen as “Christ” and in Heb. 11:1 as “faith.”

In the words of Heb. 12:2, it is *keeping one’s eyes fixed on Jesus* (looking “from [anything which would distract] unto Jesus”), while *believing that which God has stated about the “joy” set before Christ, as He endured the sufferings of Calvary.*

It is simply *looking unto Jesus and believing God*, resulting in Christians expressing a confident assurance in that which God has said surrounding the goal of their calling, *EXACTLY* as expressed in the actions of Caleb and Joshua (they believed God, resulting in a confident assurance that they could go in and, under God, take the land).

In short, Caleb and Joshua went back to *the foundational aspect of the matter itself, which is EXACTLY where Christians MUST go as well.*

2) Steadfast Unto the End

In the words of the text, Christians are to hold that presented as *foundational* “steadfast unto the end.” They are to possess an unwavering confident assurance in that which God has said throughout every experience of life, typically, *from Egypt to Canaan*. They are to keep their eyes fixed on the goal, believing God, throughout *the WHOLE course of the race* (cf. Luke 9:62; Heb. 12:1, 2).

The identical wording appears in the Greek text in Heb. 3:6 relative to the “hope” set before Christians. In this passage they are to hold this hope (which has to do with “the confession of our hope” [Heb. 10:23], “the hope that is in you” [I Peter 3:15]) *with confidence and rejoicing* “firm [or, ‘steadfast’] unto the end.”

And in Heb. 3:14 Christians are to hold that which God has presented as *foundational* relative to this same hope (being “companions” with Christ in that coming day) “steadfast [or, ‘firm’] unto the end.”

5

The Sabbath Rest

After Six Days, on the Seventh Day

“For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

And in this place again, If they shall enter into my rest.

Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

Again, he limiteth a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts.

For if Jesus [Joshua] had given them rest, then would he not afterward have spoken of another day.

There remaineth therefore a rest to the people of God.

For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief” (Heb. 4:4-11).

Entrance into the land covenanted to Abraham, Isaac, and Jacob and occupying their God-ordained position in that land was spoken of in the Old Testament as a “rest” lying before the Israelites (Joshua 1:13; cf. Deut. 12:9; 25:19; Joshua 21:43-45).

The same thing was in view in the seventh and last of the festivals of the Lord in Leviticus chapter twenty-three, the feast of tabernacles (vv. 33-43).

These seven festivals comprise *the prophetic calendar of Israel*, and the seventh and last festival sets forth *a time of rest which will follow the fulfillment of the preceding six festivals*, depicting the same rest set forth in Joshua 1:13, foreshadowing that rest presently awaiting Israel during the Messianic Era.

Hebrews chapter four deals with this rest in a type-antitype relationship — the Israelites under Moses and Joshua (vv. 6, 8), and Christians under Christ (vv. 1, 11). And reference is made to *the seventh day* in which God rested after He had completed His work of restoring the ruined material creation during the preceding six days and bringing man into existence following the completion of His restorative work on the sixth day (v. 4; cf. Gen. 1:24-2:3).

Hebrews chapter four deals with this rest within the scope of the septenary arrangement of Scripture, drawing from basic types in Genesis, Numbers, and Joshua. The matter, within the septenary arrangement of Scripture, has its basis in the opening two chapters of Genesis and is projected out into the seventh day — a “rest [Gk., *Sabbatismos*, a ‘Sabbath rest’]” awaiting “the people of God” (vv. 4, 9).

And the Spirit of God, projecting the matter out into the seventh day, the seventh millennium, then sounds an exhortation and warning to Christians:

“Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief” (v. 11; cf. v. 1).

God's Rest from All His Works

Scripture begins with a simple statement concerning the creation of the heavens and the earth:

“In the beginning God created the heavens and the earth” (Gen. 1:1).

This verse is comprised of ten words in the English text but only seven in the original Hebrew.

“Seven” is *God's number*, showing the completion of that which is in view. In seven words, twenty-eight letters (*four sevens* [“four” is the number of creation]), the Spirit of God provides a complete statement revealing a completed Divine work — the creation of the heavens and the earth.

Then the following verse, Gen. 1:2, reveals a ruin of the creation (a ruin of the earth) and the beginning of God's restoration of the ruined creation. The creation itself in verse one and the subsequent ruin revealed in the first part of verse two occurred at unrevealed times in the past, occurring, in both instances, over 6,000 years ago.

The restoration of the ruined creation though occurred at the very beginning of the 6,000 years allotted to man, comprising Man's Day.

In this respect, the restoration of the ruined creation would be the beginning point of the seven days — the seven thousand years — *the septenary structure around which Scripture is built*. This would be the beginning point in the septenary arrangement of Scripture, *extending FROM the restoration of the earth and the creation of man TO the end of the Messianic Kingdom*.

(This complete, overall subject is extensively dealt with in the next chapter of this book, Ch. VI, "The Septenary Arrangement of Scripture.")

The earth was originally created as one of evidently innumerable provinces in God's kingdom (*cf.* Job 1:6; 2:1; Isa. 14:13). And Satan, in his unfallen state (along with numerous angels holding different positions under him), was appointed the Messianic (ruling) angel over the newly created earth (Ezek. 28:14).

Exactly how long Satan held this position until, as Scripture declares, "iniquity was found" in him (Ezek. 28:15), is unrevealed. And exactly how long his kingdom lay in ruins (Gen. 1:2a; Isa. 14:16, 17; Jer. 4:23-28), resulting from "iniquity" being found in him, is also unrevealed.

Time in Scripture begins with *the restoration of the ruined creation*. That which precedes the restoration occurred during unrevealed time in eternity past.

(Scripture actually has very little to say about that which occurred prior to the beginning of the earth's restoration from its ruined state [eternity past], as it also has very little to say about that which will occur beyond the end of the Messianic Kingdom [eternity future].)

The focus of Scripture is on *the seven thousand years* lying between events surrounding the restoration of the heavens [heavens associated with the earth] and the earth and the creation of man on the one hand and the destruction of the same heavens and earth [with a view to a new heavens and earth] at the end of the Messianic Kingdom on the other.

Scripture provides only a glimpse into events outside the scope of the seven thousand years, revealing only essential information for man to possess, allowing him to place events occurring during the seven thousand years in their proper perspective.)

Satan, as provincial ruler over one province in God's kingdom, became dissatisfied with his position and sought to occupy a higher position, actually the highest of all positions.

Rather than being content to rule under God over one province, Satan sought to be "like the most High" and rule over all the provinces in the universe (Isa. 14:13, 14). He sought to occupy the place which God occupied, becoming the Supreme Ruler over all things.

Satan though failed in his attempt; and, as a result, his kingdom was reduced to a ruin, as seen in Gen. 1:2a:

"And the earth was ['became'] without form, and void; and darkness was ['became' (word not in Hebrew text, though implied from the first verb)] upon the face of the deep ['raging waters']."

The earth was reduced to a ruined state, with the light of the sun darkened (*cf.* Jer. 4:23, 28). Thus, Satan's sin must have affected the entire solar system with its sun and nine revolving planets.

However, though Satan had disqualified himself as the earth's ruler, and his kingdom had been reduced to a ruined state — submerged in total darkness — he continued to reign. A principle of Biblical government necessitates that an incumbent ruler hold his position until he is actually replaced (*cf.* I Sam. 15:26; II Sam. 1:10).

Then, in Gen. 1:2b-31, we read about the beginning of God's intervention in matters surrounding His original intent for the earth.

"And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light..." (Gen. 1:2b, 3ff).

According to Isa. 45:18, God *had NOT* created the earth to lie in the ruined state in which it lay following Satan's sin:

"...he created it [the earth] not in vain [*i.e.*, not 'without form' (the same word, *tohu*, appears in the Hebrew text of Gen. 1:2a, translated 'without form')], he formed it [the earth] *to be inhabited...*"

But, even though God set about to place the material creation back into a condition wherein its original purpose could be realized, He could not allow Satan to continue as the provincial ruler over this one province in His kingdom. Thus, immediately following the res-

toration of the earth with its plant and animal life, God created man. And the stated reason is clearly given:

“And God said, Let us make man in our image, after our likeness: and let them have dominion [Heb., *radah*, ‘rule’ (same word translated ‘rule’ in Ps. 110:2)]...” (Gen. 1:26).

This is the dominion which Satan possessed. Thus, man was brought into existence to rule the restored earth in the stead of Satan.

Man though didn't receive the sceptre immediately following his creation. In fact, man never held the sceptre, else he, rather than Satan, would still hold it today (had man held the sceptre, it could not have reverted back to Satan's possession at the time of man's fall — note the principle of Biblical government concerning incumbent rulers).

Rather, immediately following his creation, apart from the sceptre being taken from Satan and given to man at this time, man was told:

“Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion [Heb., *radah*, ‘rule’]...” (Gen. 1:28).

Man would eventually hold the sceptre. But, before man could act in the capacity for which he had been created, Satan, through Eve, brought about his fall (Gen. 3:1-7). Satan knew *WHY* man had been created; and he knew, *from experience*, that if he could bring about man's fall, *man would NO longer be qualified to take the sceptre*. Man would be in a fallen state, as Satan, allowing Satan to continue holding the sceptre.

When man sinned, the earth once again became in a ruined state. However, this time the ruin was of such a nature that it allowed man to continue living on the earth in his fallen state, for God's purpose surrounding His bringing man into existence *MUST* ultimately be realized (Rom. 11:29).

Thus, though the entire material creation has been brought under a curse because of man's fall (Gen. 3:17-19), the curse will one day be lifted Acts 3:21; Rom. 8:18-23). Redemption has been provided, and redeemed man will one day be brought back into the position where he can hold the sceptre; *and he will hold this sceptre on a restored earth*.

In the interim though, Satan, because of a Divine regal appointment at a time preceding man, continues to reign.

In accord with the original pattern set forth in Genesis chapters one and two, God is going to work six more days to restore both the material creation and man. God's original intent for restoring the earth and bringing man into existence *MUST* be realized.

A qualified provincial ruler (rather than a disqualified provincial ruler) MUST ultimately hold the sceptre and rule over this one province in God's kingdom.

Then, also in accord with the original pattern, God is going to REST the seventh day from all His work — the time during which man will hold the sceptre.

One of God's attributes is His immutability. *He does NOT change* (Mal. 3:6). Consequently, once God has established a pattern revealing His work in a particular realm, *NO change can ever occur, for the pattern is SET perfect in the beginning.*

And with this in mind, when we read in the opening verses of Genesis about the way God restored a ruined creation in the beginning, we can only expect any subsequent ruined creation to be restored after *EXACTLY the same fashion*. This is why we find God taking six more days to restore the present ruined creation and ruined man, with a view to a seventh day of rest following the six days of work.

And Peter, in his second epistle — an epistle built around a septenary structure (*cf.* II Peter 1:15-18; 3:3-8) — was very careful to tell those to whom he was writing that *the six and seven days in the latter restoration and rest are NOT days of twenty-four hours each BUT days of 1,000 years each:*

"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" (II Peter 3:8).

The Rest Set Before Israel

The rest set before Israel was to be realized following the Israelites' conquest of Canaan and the nation being established in that land "above all people [above all the Gentile nations]," as "a kingdom of priests, and an holy nation" (Ex. 19:5, 6; *cf.* Joshua 1:1-13). Israel, occupying this position, was to be at rest; and the nations, likewise, in subjection

to and being blessed through Israel, were to be at rest as well.

From a naturalistic viewpoint, somewhat of a mystery within the eternal plans and purposes of God enters at this point in Scripture. The removal of Israel from Egypt to realize what could only be a seventh-day rest within the septenary arrangement of Scripture (Heb. 4:4-9) was extended to Israel after only two and one-half days (two and one-half millenniums) of the necessary six days (six millenniums) had elapsed.

That is, the rest set before Israel under Moses (and later under Joshua) was extended to the nation about 2,500 years beyond the creation of Adam, only 2,500 years into the 6,000 years which *MUST* come to pass (years which God *MUST* use to restore the ruined creation, in accord with the original pattern) *BEFORE* God could rest from His work.

Aside from the preceding, the Sabbath was given to Israel shortly after the nation came out of Egypt, forming a *sign* of a “perpetual [an ‘everlasting’] covenant.” The Israelites, through keeping the Sabbath week after week, following six days of work, were to be continually reminded of a future rest awaiting the people of God.

The past rest, following six days of work, foreshadowed a future rest, which, as well, would follow six days of work.

Every time that the Israelites kept the Sabbath, following six days of work, they were acknowledging that which God was about to do, following a corresponding six days of work.

The Sabbath was a *sign*, and a *sign* portends something beyond itself. According to Ex. 31:13-17, the Israelites were to look back to the Sabbath in Gen. 2:2, 3 (preceded by six days of work) and know that the Sabbath which they were to keep week after week (following six days of work) foreshadowed a future day of rest (following six present days of work).

The Sabbath was to be kept by Israel “throughout their generations, for a perpetual covenant”; and the Sabbath constituted a “sign” which reflected back on the opening two chapters of Genesis but looked to a day beyond the weekly Sabbath itself.

This is the primary reason God was so particular about Israel observing the Sabbath. The Sabbath pointed *to something beyond itself*, with the basis for that to which it pointed established after *an unchangeable fashion* in history. And at the time God gave the Sabbath to Israel, He thought enough of seeing His plans and purposes pertaining *to the material creation and to man* one day coming to pass — plans and purposes which

will be realized on the seventh day, the coming Sabbath of rest (after six days of work, after 6,000 years of work) — that He set the penalty for any Israelite's failure to keep the Sabbath as "death" (Ex. 31:14, 15).

However, seemingly, under Moses (and later Joshua), God was moving Israel toward a goal which, according to the "sign" of the Sabbath given to Israel during this same time, *could NOT be realized for another three and one-half millenniums*. Thus, how could God remove Israel from Egypt to fulfill a purpose, which, according to the very "sign" of the Sabbath, *could NOT be fulfilled at this time?*

Asomewhat similar set of circumstances can be seen at Christ's first coming almost 1,500 years later. Christ offered to Israel the kingdom of the heavens, with the thought in mind that, contingent on Israel's acceptance of the King and the Kingdom, the Messianic Era would be ushered in at that time (*cf.* Matt. 23:37; Acts 2:15-21, 37, 38; 3:19-21; 7:54-56).

The questions are, How could God deliver His people from Egypt to occupy a position in the land of Canaan which, according to the septenary arrangement of Scripture, *it was NOT possible* for them to occupy for another 3,500 years?

Or, How could Christ make a bona fide offer of the kingdom to Israel at His first coming which, again, according to the septenary arrangement of Scripture, could not have been established at that time? The offer was extended at *a time 2,000 years prior to the 1,000-year Sabbath of rest*.

And to further complicate the matter, note the severity of God's punishment for Israel's actions in each instance.

An entire unbelieving generation was overthrown during Moses' day because of Israel's refusal to enter the land at Kadesh-Barnea.

And because of Israel's rejection of the King and Kingdom at Messiah's first coming the house of Israel was left desolate (a desolation which would last 2,000 years and reach its peak at the end of this time).

Why such dire consequences for Israel's actions in each instance if we are dealing with things *which the nation COULDN'T actually enter into and fulfill at either time?*

Then there's the matter of the Old Testament types dealing with the Church to add a further complication. These types *MUST* be fulfilled, which means Israel *could NOT* have received the King and the proffered Kingdom at Christ's first coming. For, had Israel received the King and the Kingdom, there would have been no need for God

to call the Church into existence (the Church was called into existence to be the recipient of that which Israel had rejected, and had Israel *NOT* rejected the kingdom of the heavens...).

Any Biblical response to the preceding questions or thoughts can really only be looked upon after one fashion.

In Isa. 55:8, 9 God states:

“For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”

Man looks upon matters from a finite perspective, seeing only the past and present. God though looks upon the same matters from an infinite perspective, seeing not only the past and present but also the future.

Resultingly, God’s thoughts about matters and His ways of doing things, emanating from the infinite, *are NOT the same as finite man’s thoughts and ways at all.*

Thus, for the creature to question why the Creator has carried or presently carries out His plans and purposes after a certain fashion is completely invalid. Such should never happen.

We’re told how God has carried out His plans and purposes in the past, we’re told how He is presently carrying out these same plans and purposes, and we’re told what will occur in the future (after six days, after six millenniums) surrounding His plans and purposes being brought to fruition. And, from beginning to end, this is *NOT ONLY* the *SOLE Word* on the matter *BUT* this is also the *FINAL Word*.

“The wisdom of this world [man’s wisdom]” *is foolishness with God*, and “the thoughts of the wise [man’s thoughts]” *are vain* (I Cor. 3:19, 20). It is *ALL finite* and not in accord with Isa. 55:8, 9 at all.

That’s why we are called upon to simply believe the record which God has given. Though there are many things which we cannot understand, we can know that the record was given by One with infinite wisdom and understanding and will always be in perfect accord with that which He has revealed in Isa. 55:8, 9.

This is why Paul told Timothy, “Preach the Word...” (II Tim. 4:2). What man has to say or what he thinks about matters is of *NO moment whatsoever*. In God’s eyes *it is NO more than foolishness; it is NO more*

than vain. BUT what God's Word has to say about matters is of infinite, supreme moment. The whole of the matter is that plain and simple.

The Rest Awaiting the People of God

A Sabbath rest awaits the people of God. This is plainly taught in numerous portions of Scripture.

And this rest awaits both Israel and the Church.

Israel in that day will be placed back in the land covenanted to Abraham, Isaac, and Jacob, *on the earth*; and the Church in that day will be placed in that promised heavenly land, *above the earth*.

And there will be a dual reign by Israel's Messiah from both David's throne on earth and His Own throne in the heavens above the earth.

Israel, with the nation's Messiah dwelling on David's throne in the midst of the Jewish people, will hold the sceptre on earth. Israel, placed under the new covenant, will be "a kingdom of priests, and an holy nation" (Ex. 19:6), at long last realizing the reason why the nation was called out of Egypt under Moses almost 3,500 years ago.

And the Church, seated on the throne as consort queen with Christ in the heavens, will likewise hold the sceptre. Those comprising *the new creation* "in Christ" — *the one new man* — will rule from the heavens over the earth as "kings and priests," "an holy nation" (I Peter 2:9; Rev. 5:10). The Church will, in that day, realize the reason God called this new entity into existence almost 2,000 years ago.

In that coming day, following *the adoption of Christians* (which has to do with *the placing of "sons" [Christians] in a firstborn status* [Rom. 8:14-23]) and *the restoration of Israel* (presently God's firstborn son [Ex. 4:22, 23; Rom. 11:25, 26]), God will have *three firstborn Sons* — *Jesus, Israel, and the Church* — to exercise rule over the earth (Ex. 4:22; Heb. 1:6; 12:23; cf. Heb. 2:10, 11).

And in that day, during the seventh millennium, man, along with the material creation, will enter into the long-awaited Sabbath of rest.

1) Israel Today and in That Day

There is an unrest in the world today unlike anything man has ever previously seen. And this unrest, from a Biblical perspective, can be directly attributed to only one thing: Israel's presence in the land (the land

covenanted to Abraham, Isaac, and Jacob), before the time, out of God's will.

And the working of Satan as he directs his attack against Israel fits into the matter after a particular fashion *because of the present position which Israel occupies in relation to the Gentile nations.*

Satan, because he knows Israel's identity — *God's firstborn son, the nation in possession of the rights of primogeniture* — has directed his attack against Israel since the time of the nation's inception in Egypt.

Satan, *at ALL costs*, since the days of the Assyrian Pharaoh in Egypt, *has unceasingly sought to destroy this nation.* And his most intense and final blow against Israel will occur yet future during the days of another Middle East ruler — Antichrist, who will also be an "Assyrian."

Thus, Satan's attack against Israel really remains unchanged whether Israel is in or out of the land (*e.g.*, note conditions during the days of the Third Reich [immediately prior to the existence of an established Jewish nation in the Middle East], present conditions [during the time when a recognized Jewish nation exists], and conditions which will exist during the last half of the Tribulation [following the nation being uprooted from her land and scattered among the Gentile nations once again]).

But, with Israel in the land, out of God's will, there is a type unrest among the Gentile nations (nations through which Satan and his angels rule) which does not exist with Israel out of the land, out of God's will.

An allusion to this national unrest with Israel in the land but out of God's will is the way which the Book of Jonah begins. Jonah had been called to go to "Nineveh, that great city, and cry against it."

He was a prophet within the nation which had been called into existence to carry God's message to the Gentile nations of the world (Isa. 43:10; Matt. 12:39), and God had called Jonah to carry His message to a particular segment of the Gentiles — those within the city of Nineveh.

However, Jonah refused to heed God's call and, instead, went in the opposite direction. Jonah booked passage on board a ship headed for Tarshish. Nineveh was east, but Jonah headed west.

In this respect, Jonah became a type of the *nation of Israel* (Jonah, in his experiences, was also a type of *Christ* in another respect [Matt. 12:39, 40]).

Viewing the whole book of Jonah with respect to Israel:

- 1) Jonah was commissioned to go to the Gentiles (1:1, 2).
- 2) Jonah refused to go, ultimately ending up in the sea (1:3ff).

3) Jonah later cried out to God in his distress and sufferings, from the sea, from the place of death (2:2-9).

4) God then heard his cry, raised him from the dead, removed him from the sea, and placed him back in the land (2:10).

5) Jonah, back in the land, was recommissioned to go to the Gentiles (3:1, 2).

6) And his recommission resulted in the salvation of the Gentiles to which he had originally been sent (3:3ff).

We are presently living during the latter time of that period typified by Jonah in the sea (part two in the preceding). Though a remnant is in the land, comprising a present Israeli nation, most of Israelites in the world today are still dispersed among the Gentile nations (the "nations" typified by the *sea* into which Jonah was cast [cf. Dan. 7:2, 3; Rev. 13:1; 17:1, 15]).

The time when Israel will cry out in her distress and sufferings (part three in the preceding) will be during the latter half of the coming Tribulation. This is seen in an earlier type, during the days of Moses (Ex. 2:23, 24).

And as then, so in the Book of Jonah, and so will it be yet future:

"God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

And God looked upon the children of Israel, and God had respect unto them" (Ex. 2:24, 25).

With Jonah in the ship out of God's will, Note Jonah 1:4:

"...the Lord send out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken."

And the reason:

1) *In the type, in time past: Jonah's presence in the ship, going in a direction contrary to that which the Lord had called him to go.*

2) *In the antitype, during the present day and time: Israel in the land, going in a direction contrary to that which the Lord had called the nation to go, seen in those forming the present nation of Israel.*

Thus, the same situation seen in the Book of Jonah exists in the world today — a situation which is more intense in the Middle East but exists worldwide.

And a major move among the Gentile nations during the present time is their efforts to bring about peace in the troubled Middle East.

Leaders among the Gentile nations *KNOW that Israel is the key nation* in any Middle East peace endeavor (and, consequently, world peace as well), though the reason for this is *NOT* understood at all.

The one thing which they completely fail to grasp is the fact that the problem which they are attempting to solve is *spiritual*, in more ways than one — ways which the Gentile nations *do NOT even begin to understand or have ANY control over whatsoever*.

Thus, even if the nations did have an understanding of the problem, they *COULDN'T* resolve it (Hosea 5:13, 14). The nations *DON'T* — they *CAN'T* during the present age — act in the spiritual realm.

Thus, though Antichrist, when he appears, will seemingly bring about Middle East peace, appearing to resolve the present intractable problem, the latter end will be worse than the former (for his act will not only run completely contrary to the existing spiritual problem but he will, in the end, seek to utterly destroy Israel). Middle East conditions, though seemingly appearing to stabilize or improve at times for brief periods, can really go in *ONLY one direction under existing circumstances*. *They can ONLY continue to deteriorate*.

If they didn't, we would have a theological problem, for Scripture teaches that *the current situation can ONLY move in a particular, revealed direction*. That is, *the sea could ONLY have continued to increasingly rage so long as Jonah was in the ship out of the Lord's will, which is EXACTLY the picture today*.

True peace in the Middle East, producing rest among the Gentile nations, can result *ONLY through bringing about a correct solution to the real problem*. And that can be brought to pass *ONLY one way*:

Israel MUST be uprooted from her land and driven back out among the nations, with repentance following (as in Jonah 1, 2).

This will then be followed by the return of Israel's Messiah, the national conversion of the nation, and the nation's subsequent willingness — even apparent eagerness (*cf.* Isa. 53:1ff; Jonah 3:1ff) — to then go to the Gentile nations as God's witness to these nations.

The present unrest among the Gentile nations of the world will reach its climax in the very near future with the return of Israel's Messiah, the national conversion and restoration of Israel, "all nations" being brought against Jerusalem to battle, and the subsequent treading of the winepress (Zech. 12:9-14; 14:1-9; Rom. 11:26; Rev. 14:14-20; 19:11-21).

ONLY THEN can there be rest among the nations. ONLY THEN can the earth's long-awaited Sabbath be brought to pass (Rev. 20:1ff).

(For additional information on the preceding, refer to the author's books, "O Sleeper! Arise, Call!" and "Never Again!" or "Yes, Again!")

2) *The Church Today and in That Day*

Scripture teaches unequivocally that Christians are to "labour [present]" in order to "enter into that rest [future]" (Heb. 4:11). This has to do with activity during the six days of work (6,000 years) in view of resting on the Sabbath day (the seventh 1,000-year period).

God's people are to be busily engaged during time covered by the six days (which, for Christians, would be the last two days of the six — the present dispensation) with activity as outlined in the parables of the talents and pounds (Matt. 25:14-30; Luke 19:12-27).

The Householder has gone away "to receive for himself a kingdom, and to return" (Luke 19:12).

In the interim, in connection with His household servants properly carrying out their assigned household activity during His time of absence, the Householder has promised His servants compensations, rewards upon His return, commensurate with their faithfulness in the house during His time of absence. And these compensations, rewards will be realized in the kingdom which He has gone away to receive (Matt. 25:19-23; Luke 19:15-29).

Servitude in the house (present), within a Scriptural framework, is always with a view to *the kingdom (future)*.

Thus, faithfulness in the Lord's house during the present dispensation is to be carried out in an unceasing manner with *one GOAL in view*; and works emanating out of faithfulness exhibited after this fashion — having one's eyes fixed on *the GOAL out ahead* (Heb. 12:1, 2) — will result in the proper "just recompense of reward" (Heb. 2:2; 10:23-26), allowing Christians to enter into the earth's coming Sabbath rest, *NOT as servants in the house BUT as co-heirs with Christ in the kingdom*.

6

The Septenary Arrangement of Scripture *The Structure of Scripture, Covering 7,000 Years*

“There remaineth therefore a rest [‘Sabbath rest’] to the people of God” (Heb. 4:9).

Hebrews 4:1-11 deals with *a rest* which will be realized by “the people of God” during the seventh millennium dating from the restoration of the earth and the creation of man in the first chapter of Genesis.

Teachings surrounding this rest, textually and contextually, viewed from the standpoint of the way matters are outlined in the Book of Hebrews, are based on three portions of Old Testament Scripture:

- 1) The experiences of the Israelites under Moses, and later under Joshua (Heb. 3:2-19).
- 2) Reference back to God’s work and subsequent rest during the seven days of Genesis chapters one and two (Heb. 4:4).
- 3) The Sabbath given to Israel, which the nation was to keep week after week following six days of work (Heb. 4:9).

The experiences of the Israelites under Moses, and later under Joshua, during a past dispensation, form the *type*; and the experiences of Christians under Christ during the present dispensation, leading into the coming dispensation, form the *antitype*.

Then teachings surrounding *a rest* lying before both the Israelites in the type and Christians in the antitype are drawn from *the rest* which God entered into following six days of work in Genesis chapters one and two.

And the Sabbath was given to the Jewish people *to keep that foreshadowed by events in the opening two chapters of Genesis ever before them throughout their generations* (cf. Ex. 20:8-11; 31:13-17).

Teachings drawn from the opening two chapters of Genesis form *the KEY* to the entire matter, and a correct understanding and interpretation of these opening chapters *is NOT* something which should be taken lightly.

Scripture is built upon a structure which is laid down in these two chapters, and an individual's understanding and interpretation of numerous things throughout the remainder of Scripture will be governed by his understanding and interpretation of this opening section of Scripture.

If one understands these opening verses correctly, *he will understand how God has structured His revelation to man, allowing him to grasp numerous things which he could NOT otherwise properly understand.*

However, if one fails to understand these opening verses correctly, the opposite will be true. *He will NOT have gone in a correct direction at the beginning, which can only reflect negatively on his understanding of related matters in all future studies.*

The preceding, for example, is the reason many individuals fail to see the proper relationship of the Sabbath rest in Heb. 4:9 to God's rest following six days of work in Gen. 2:2, 3 (*cf.* Heb. 4:4). They attempt to relate this rest to something which Christians enter into during the present day and time, which is a time prior to the seventh day, a time not even in view.

Or, this is the reason many individuals attempt to understand II Peter 3:8 in the light of Ps. 90:4, when, contextually, II Peter 3:8 *MUST* be understood in the light of the septenary structure of Scripture, introduced at the beginning, in the opening two chapters of Genesis (*cf.* II Peter 1:16-18; 3:3-7).

With these things in mind, material in the next two sections of this chapter will deal with the structure of the Hebrew text in parts of Genesis chapter one — particularly verse two — allowing the septenary structure of this opening section of Scripture to be properly seen and understood from the standpoint of *an EXACT rendering of the text itself.* Then, the remaining section in this chapter will deal with this septenary structure as seen *in subsequent parts of Scripture.*

One *MUST FIRST* understand that which is revealed at the beginning. *This is the KEY. ONLY THEN* can an individual be in a position to move forward and properly understand the remainder.

“Was” or “Became”

It would go without saying that there has been a great deal of con-

trovery over the years among theologians and Christians in general concerning exactly how the opening two chapters of Genesis should be understood. And it would also go without saying that, resultingly, confusion has reigned supreme in Christian circles concerning not only these chapters but the general tenor of the remainder of Scripture as well.

There are actually two major schools of thought surrounding the interpretation of these opening two chapters, though there are a number of variations within that held by those in each school.

Those in one school (probably the position held by the majority today) view the six days in the first chapter as time revealing and describing God's creative activity from verse one.

And those in the other school view these six days as time revealing God's restoration of a ruined creation (*creation* seen in v. 1, *a ruin of this creation* seen in v. 2a, and *God's restoration of the ruined creation* seen in vv. 2b ff).

Then, there is a variation of the second school which is held by quite a few individuals and could be looked upon as a third school of thought. Those holding to this view see Gen. 1:1 as other than an absolute beginning. They see this verse as an opening statement dealing with restoration, not creation. That is, they see the verse dealing, not with God's creation of the heavens and the earth in an absolute sense (as most view the verse), but with the beginning of God's restoration (reforming, remolding, refashioning) of a previously perfect creation which had been reduced to a ruin (with the creation of the heavens and the earth per se not seen in these opening verses).

Much of the controversy surrounding these different views is centered in the linguistics of verse two. Grammarians go back to the Hebrew text and deal with two areas, and good Hebrew grammarians reach different conclusions in both realms:

- 1) The relationship of the three circumstantial clauses which form the second verse to that stated in the first verse.
- 2) The meaning of the Hebrew word *hayah* in verse two (translated "was").

1) *The Three Circumstantial Clauses*

The three circumstantial clauses in Gen. 1:2 are simply the three clauses which form the verse:

- 1) "And the earth was without form, and void,"
- 2) "And darkness was upon the face of the deep,"
- 3) "And the Spirit of God moved upon the face of the waters."

In the Hebrew text there is what is called a "waw" beginning verse two (a conjunctive or disjunctive particle [actually, a letter in the Hebrew alphabet, the *waw*, prefixed to a word], usually translated "and" in most English texts). Some grammarians view this particle prefixed to the word beginning verse two in a *conjunctive* sense (showing a connection between v. 1 and v. 2), and other grammarians view it in a *disjunctive* sense (showing a separation between v. 1 and v. 2).

(The other two circumstantial clauses in verse two begin with "waws" prefixed to words as well, which will be discussed later.

The Hebrew text of the Old Testament uses the "waw" more frequently in a conjunctive ["and"] rather than a disjunctive ["but"] sense. Of the approximately 28,000 usages of this particle, some 25,000 appear to be conjunctive and some 3,000 disjunctive. Normally the context determines how the particle is to be understood.)

Those viewing the "waw" prefixed to the word beginning Gen. 1:2 in a *conjunctive sense* would usually see the three circumstantial clauses as inseparably connected with verse one; and those viewing this "waw" in a *disjunctive sense* would, instead, see a separation between these two verses, with verse two connected with subsequent verses.

If there is an inseparable connection of the clauses in verse two with verse one (in a conjunctive sense), and verse one describes an absolute beginning in relation to the heavens and the earth (God's actual creation of the heavens and the earth in the beginning), then verse two would have to describe *how* God created the earth in the beginning (*i.e.*, "without form, and void").

Understanding the structure of the Hebrew text after this fashion would necessitate viewing that which is described at the beginning of verse two as *the condition of the earth at the conclusion of the action described in verse one*. That is to say, God would have initially created the earth (v. 1) in the condition described in verse two. Then the six subsequent days would have to be looked upon as time in which God, step by step, performed and completed His creative work introduced in verse one.

The preceding view of the structure of the Hebrew text is the main reason for the position held by some that Gen. 1:1 describes the beginning of God's restorative work rather than an absolute beginning.

Those holding this view see the three circumstantial clauses in verse two as inseparably connected with verse one. But they also see that Scripture teaches a subsequent ruin of the earth following God's creation of the heavens and the earth in the beginning (*e.g.*, *cf.* Gen. 1:2 and Isa. 45:18 [the Hebrew word *tohu*, translated "without form" in Gen. 1:2 is translated "in vain" in Isa. 45:18; and this verse in Isaiah specifically states that God did not create the earth *tohu*, *i.e.*, after the fashion in which it is seen in Gen. 1:2]).

Thus, those who see God's perfect creation undergoing a subsequent ruin but also view the three circumstantial clauses in verse two as inseparably connected with verse one (in a conjunctive sense) are, in a respect, forced into a particular position concerning the interpretation of the opening verses of Genesis. They are forced into the position of seeing the actual creation of the heavens and the earth, and also the ruin of the heavens and the earth, as occurring at a time prior to Gen. 1:1, events which they would see as not being dealt with *per se* in the opening verses of Scripture at all.

Then there are those grammarians who see the "waw" prefixed to the word beginning verse two as *disjunctive*. These grammarians would understand this Hebrew "waw" in a similar sense to the way in which the Greek word *de* is used in the New Testament (normally disjunctive), as opposed to the Greek word *kai* (the word usually used to show a conjunctive sense).

In this respect, the translators of the Septuagint (Greek translation of the Old Testament) used *de* to translate the first "waw" in what was apparently meant to be a disjunctive sense beginning Gen. 1:2 (with the conjunctive *kai* used to translate the remaining two "waws" prefixed to the words beginning the other two circumstantial clauses in the verse).

Using the KJV text to illustrate, the translators of the Septuagint used *de* and *kai* to translate the three Hebrew "waws" in this manner:

"And [*De, lit.*, 'But'] the earth was without form, and void; and [*kai*] darkness was upon the face of the deep. And [*Kai*] the Spirit of God moved upon the face of the waters."

And, viewing the verse beginning in a disjunctive sense of the preceding nature, there would be no connection between the first two verses of Genesis. Rather, a separation would exist instead. Within this view, one would normally see verse one revealing an absolute beginning, with verse two (along with the verses following) revealing events occurring at later points in time.

(Most holding this linguistic view see verse two as a description of God's perfect creation [from verse one] being brought into a ruined state, separated from verse one by an unrevealed period of time. And they would, accordingly, see God's activity during the six days as activity surrounding the restoration of this ruined creation.

Some holding this linguistic view though still see the six days as time revealing God's creative activity. They view verse one as describing a "grand summary declaration that God created the universe in the beginning." Then, apart from seeing a connection between v. 1 and v. 2, they view God's activity during the six days as a revelation concerning how God accomplished that which He had previously stated in verse one.)

2) The Hebrew Word "Hayah"

Hayah is the Hebrew word translated "was" in most English versions of Gen. 1:2 ("And the earth *was*..."). The word is found twenty-seven times throughout chapter one and about 3,570 times in the entire Old Testament.

The etymology of the word is somewhat questionable (most look at the probable primary meaning of *hayah* as "falling" or "to fall").

Hebrew scholars though see the word used over and over in the Old Testament in the sense of "to be," "to become," or "to come to pass." And through attempts to trace the etymology of the word, comparing Hebrew with Arabic (a related Semitic language), and seeing how the word is used in the Old Testament, many scholars have come to look upon the word in the sense of a verb of "being" ("to be"). But scholars also recognize that it is not completely accurate to equate the word with the English verb of being after this fashion.

The word is translated different ways in English versions — e.g., "was" or "were" (Gen. 1:2, 3, 5, 7, 8, 9, 13, etc.), "be" (Gen. 1:3, 6, 14, 29, etc.), "became [or, 'to become']" (Gen. 2:7, 10; 3:22, etc.). But that's in English versions.

In the Latin Vulgate there are thirteen instances where *hayah* has been translated in the sense of “became” in Genesis chapter one alone; and in the Septuagint there are twenty-two such instances in this one chapter (out of the twenty-seven times *hayah* appears in chapter one).

As previously seen, the first use of *hayah* in Scripture is in Gen. 1:2 — the verse being discussed. But going beyond this verse for a moment, note how the word is used elsewhere in chapter one.

Hayah appears twice in verse three, translated “be” and “was.” And translating, “Let light *be* [or ‘become’]: and light *became*,” would actually best convey the thought of that which occurred.

Then note verses 5, 8, 13, 19, 23, 31. The word *hayah* appears two times in the latter part of each verse (both translated in a combined sense in the English text by one word — “were”). Translating literally from the Hebrew, using “was” in the translation, the text would read, “...And there *was* evening, and there *was* morning, [comprising] the first day...the second day...the third day,” etc.

Actually though, “became” would really better convey the thought surrounding that which occurred, for evening and morning came to pass, “became,” comprising each of the six different days.

(Leupold, a Hebrew grammarian from past years, in his commentary on Genesis, appears to capture the overall thought of *hayah* to mark beginning and/or ending points in each day quite well by translating, “...Then came evening, then came morning — the first day...the second day...the third day,” etc.)

Then note the words, “...and it *was* so,” at the end of verses 7, 9, 11, 15, 24, 30. “Was” in each reference is a translation of the word *hayah*, and it is easy to see that “became” rather than “was” would really provide a better description of that which occurred in each instance, translating, “...and it became so” (cf. “Let there *be* [a translation of *hayah*]...” [vv. 3, 6, 14]).

Though *hayah* has been translated “was,” “were,” or “be” throughout the first chapter of Genesis, the word is actually used mainly throughout this chapter in the sense of “be,” “became,” or “had become.”

Attention is called to this fact because numerous individuals look at translating *hayah* “became [or ‘had become’]” as so rare in the Old Testa-

ment that serious consideration should not be given to the thought of translating Gen. 1:2, "And [or 'But'] the earth became [or 'had become']..."

But the rarity is in the English translations, not in a literal Hebrew rendering or in certain other translations (e.g., in the KJV there are only 17 instances in all of Genesis where *hayah* has been translated "became [or, 'become']" [2:7, 10; 3:22; 9:15; 18:18; 19:26; 20:12; 21:20; 24:67; 32:10; 34:16; 37:20; 47:20, 26; 48:19]; but in the Septuagint there are at least 146 instances [and some 1,500 instances in the entire O.T.]).

3) *The Hebrew Text Alone*

Can linguistic questions surrounding the first two verses of Genesis be resolved from the Hebrew text alone?

Can one determine from the Hebrew text alone whether the "waw" beginning verse two should be understood as conjunctive or disjunctive? Or, can one determine from the Hebrew text alone how the word *hayah* should be translated in verse two? Or, can one determine from the Hebrew structure of verse two alone how the remainder of the first chapter should be understood in an overall sense?

Some Hebrew scholars would answer in the affirmative. But, because of the different ways in which a number of Hebrew scholars view the matter at hand, using the Hebrew text alone, the issue could only be resolved within their minds and possibly within the minds of others who would follow their same line of reasoning.

And note that the issue would be resolved by different scholars after entirely different fashions, all based on their understanding of the grammatical structure of the Hebrew text.

However, there is *another way* to approach the matter; and that other way is to see how the whole of Scripture deals with the issue at hand. If the whole of Scripture can be shown to support *one view ALONE* — *which it can* — then the correct linguistic understanding of Gen. 1:2 and the corresponding correct interpretation of chapter one *can easily and unquestionably be demonstrated.*

This is not to say that Gen. 1:2 or the first chapter of Genesis as a whole cannot be understood correctly apart from first going to the remainder of Scripture, for that *CANNOT* be the case. God *would NOT* have begun His revelation to man after a fashion which man *could NOT* have understood apart from subsequent revelation (requiring approx.

1,500 years to complete). But this is to say that the correct linguistic position for Gen. 1:2 and the correct corresponding interpretation of the entire chapter — which can be shown by going to the remainder of Scripture — is a position which God would have expected man to see *as evident when he began reading at this point in Genesis*, though man many times has not done so (past) and does not do so (present).

Thus, in this respect, a knowledge of the way in which the Hebrew text is structured is really not going to resolve the issue at hand.

And time has been spent in the Hebrew construction of Gen. 1:2 and other related passages, not in an attempt to resolve the issue, but to demonstrate two basic things:

1) There are good, reputable Hebrew scholars who hold varying views on the opening verses of Genesis, which are many times based strictly on their understanding of the structure of the Hebrew text, apart from textual and contextual considerations.

2) Though the linguistics of the Hebrew text (within the different ways scholars understand the linguistics of the text) will support any one of these views, *ALL BUT ONE* are out of line with the remainder of Scripture and are, consequently, *WRONG*.

That is to say, though it may be possible to support different views from the structure of the Hebrew text alone (the way different scholars understand the syntax of the Hebrew text), different views *CANNOT* be supported when the remainder of Scripture is taken into consideration — with or without the Hebrew text. Scripture will support *ONLY ONE VIEW*, and that one view is the position alluded to in the opening portion of this chapter.

Scripture will support:

1) “Creation” (an absolute creation [v. 1]).

2) “Ruin” of the creation (which means that the “waw” prefixed to the word beginning v. 2 *MUST* be understood in a disjunctive sense [“But”], and the Hebrew word *hayah* *MUST* be understood in the sense of “became [or ‘had become’]” [v. 2a]).

3) “Restoration” of the ruined creation (vv. 2b-25).

4) “Rest,” following six days of restorative work (1:2b-2:3).

And to illustrate this is NOT difficult at all. In fact, the opposite is true.

It is a very simple matter to illustrate, from other Scripture, EXACTLY how the opening verses of Genesis MUST be understood.

Tohu Wavohu

In this respect, first note the words *tohu wavohu* from the Hebrew text of Gen. 1:2.

The words *tohu wavohu* are translated “without form and void” in the KJV English text (“formless and void,” NASB; “formless and empty,” NIV; “waste and void,” ASV). *These two Hebrew words are used together ONLY two other places throughout all of the Old Testament — in Isa. 34:11 and Jer. 4:23. And both of these passages present a ruin of that previously seen existing in an orderly state.*

In Isa. 34:11, “Edom,” representing *ALL of the Gentile nations* (vv. 1-8), was destined to become *tohu wavohu* (translated “confusion” and “emptiness” [KJV], “desolation” and “emptiness” [NASB]).

And in Jer. 4:23-28, there is a comparison of that which had previously occurred *relative to the earth* in Gen. 1:2a to that which was about to occur *relative to the land of Israel*.

The land of Israel was about to become *tohu wavohu*. That is, as seen in Jer. 4:23-28, God was about to do *the same thing to the land of Israel* (cf. vv. 14-22) *that He had previously done to the earth in Gen. 1:2a*.

And the reason for both of these actions — that which God had done to the earth, and that which He was about to do to the land of Israel — was the same. *Sin had entered* (*sin* on the part of Satan in the former, and *sin* on the part of the Jewish people in the latter).

And, in complete keeping with this type understanding of the use of *tohu wavohu* in Isa. 34:11 and Jer. 4:23, Isaiah 45:18 (where the Hebrew word *tohu* is used, translated “in vain”) clearly states that God did not create the earth (in Gen. 1:1) in the manner described in Gen. 1:2a. Isaiah 45:18 states that God “created it [the earth] *NOT* in vain [NOT ‘tohu,’ NOT ‘without form,’].”

Thus, if Gen. 1:2a is to be understood in the light of related Scripture bearing on the subject (*which it MUST be* [cf. Ps. 12:6; Isa. 8:20; 28:10; I Cor. 2:13]), *there can be ONLY one possible interpretation — the ruin of a prior existing creation (from v. 1), because of sin.*

The earth from verse one “became” *tohu wawohu*.

The ruin seen in both Gen. 1:2a and Jer. 4:23, for a purpose, is with a view to eventual *restoration*. And *the restoration* seen in the continuing text of Gen. 1:2 (vv. 2b-25) and in the overall passage of Jer. 4:23ff (v. 27b), as well as in related Scripture (e.g., Isa. 35:1ff), is also for a purpose.

Then, the whole of subsequent Scripture is perfectly in line with this type understanding of the opening section of Scripture. The whole of subsequent Scripture is built on a septenary structure, with the foundation established and set in an unchangeable fashion at the beginning, in Gen. 1:1-2:3.

That is to say:

The heavens and the earth were created, there was a ruin of the material creation (because of sin), God took six days to restore the ruined creation, and He rested the seventh day.

Man was created on the sixth day, man fell into a state of ruin (because of sin), God is presently taking six days (6,000 years) to restore man, and God will rest the seventh day (the seventh 1,000-year period [cf. II Peter 1:15-18; 3:3-8]).

And the latter restoration, patterned after the former restoration, is what the whole of Scripture is about. *The whole of Scripture is about the SAME thing initially introduced and established in an unchangeable fashion in the opening thirty-four verses of Genesis (1:1-2:3).*

The whole of Scripture is about the creation of man, his ruin, his restoration over a six-day period (over a 6,000-year period), followed by a seventh day of rest (a seventh 1,000-year period — the Sabbath rest awaiting the people of God [Heb. 4:9; cf. vv. 3, 4], the Messianic Era).

As previously stated, man would have been expected to understand this opening section of Scripture after the preceding fashion at the time it was written. And subsequent Scripture simply verifies the correctness of the way man would have been expected to understand this opening section at that time, apart from other revelation.

Days in Scripture

The structure of God’s revelation to man will be succinctly set

forth under three headings, and material discussed under these three headings will relate specifically to how particular sections of Scripture handle the matter at hand.

Then attention will be called to other related Scriptures outside these sections to better present the overall picture from the whole of Scripture.

1) *The Sign of the Sabbath*

The Sabbath was given to Israel as *a sign*, and the Sabbath was to be observed by the Jewish people “throughout their generations, for a perpetual covenant” (Ex. 31:16).

In this respect, God stated concerning the Sabbath:

“It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed” (Ex. 31:17).

When giving the Sabbath to Israel (*cf.* Ex. 20:11) or referring to the Sabbath rest awaiting the people of God in the Book of Hebrews (Heb. 4:4-9), in each instance, *for a very good reason*, God called attention to that which had occurred in Genesis chapters one and two.

There is a latter work of restoration, followed by rest, which is based on a former work of restoration, followed by rest; and the Sabbath was given to the Jewish people to keep this thought ever before them.

That is, though the sign of the Sabbath concerned a present work and future rest, it was *based* on a past work and rest.

God worked *six days* to restore a ruined creation in the opening chapter of Genesis; and on *the sixth day*, along with the completion of His work of restoration, He brought man into existence to rule over the restored material creation (Gen. 1:26-28). Then God rested on *the seventh day*.

But *a ruin* ensued once again. Man, an entirely new creation in the universe, fell; and, as a result, the restored material creation was brought under a curse (Gen. 3:17), leaving God with two ruined creations: *man*, and *the material creation*.

With that in mind, how did God, in the Genesis account, set about to restore these two ruined creations? The answer is not only clearly revealed but it is also very simple.

According to Scripture, God set about to restore the subsequent

ruined creations *in EXACTLY the same manner* which He had used to restore the former ruined creation in the opening chapter of Genesis.

God set about to restore the two subsequent ruined creations over a six-day period (in keeping with Gen. 1:2b-25); and, in keeping with Gen. 2:2, 3, following His restorative work, God would then rest on the seventh day.

The latter restoration MUST occur in complete keeping with the former restoration. A Divinely-designed pattern had been set in the former restoration — a pattern set perfect in the beginning, which, accordingly, could NEVER change.

Thus, the latter restoration *MUST* occur over a six-day period. And this six-day period of restorative work *MUST*, as the former, be followed by a day of rest.

From a Biblical standpoint, it is NOT possible for the matter to occur in ANY other manner.

And the Sabbath, following six days of work, was given to Israel to keep the thought ever before the Jewish people that, in accord with the opening verses of Genesis, God was going to once again rest for one day following six days of work to effect the restoration of that which is presently in a ruined state (both man and the material creation).

The Sabbath was a “sign,” and *a sign* in Scripture points to something beyond itself. This “sign,” the Sabbath, points to *a seventh-day rest which God will enter into with His people (“the people of God” in Heb. 4:9) following six previous days of restorative work.*

The length of each day in the former restoration and rest was twenty-four hours, but the length of each day in the latter restoration and rest is revealed to be one thousand years (II Peter 1:16-18; 3:3-8; cf. Matt. 16:28-17:5). Based on the pattern set forth in Genesis chapters one and two, God is going to work for six thousand years during the present restoration and then rest the seventh one-thousand-year period.

Scripture begins by laying the foundational basis for this septenary arrangement of time in the opening verses (Gen. 1:1-2:3). Then, accordingly, this is something seen or alluded to throughout Scripture (Ex. 31:13-17; Num. 19:12; Hosea 5:15-6:2; Jonah 1:17; Matt. 17:1; Luke 24:21; John 1:29, 35, 43; 2:1; 5:9; 9:14; 11:6, 7; Heb. 4:1, 4, 9). And the matter is then brought to a conclusion in Revelation chapter twenty, where the 1,000-year Messianic Era is mentioned six times (vv. 2-7), immediately prior to the eternal ages which are seen to follow (chs. 21, 22).

Scripture deals with 7,000 years of time — time extending *from* the restoration of the earth and the creation of man *to* the end of the Messianic Kingdom. Scripture has very little to say about that which occurred prior to these 7,000 years, and it also has very little to say about that which will occur following these 7,000 years.

Scripture is built on this septenary arrangement of time, which is based on the opening two chapters of Genesis; and *this is an evident fact which MUST be recognized if one would correctly understand God's redemptive plans and purposes which He has revealed in His Word.*

2) *The Structure of John's Gospel*

The Gospel of John is built around eight signs; and, as in the sign of the Sabbath, the signs in this gospel point to things beyond the signs themselves.

It is the Jew who requires a sign (I Cor. 1:22); and these signs, taken from numerous signs which Jesus performed during His earthly ministry, are directed (as was His ministry in that day) to the Jewish people.

Jesus performed signs of this nature for *ONE central purpose*:

“...that ye [the Jewish people] might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name [‘life’ having to do with the subject at hand, the proffered kingdom, not eternal life]” (John 20:30, 31; cf. John 2:11; 5:46, 47; 6:14, 21; 11:45).

Seven of the eight signs in John's gospel were performed in connection with particular days, *ALL* in perfect keeping with one another, *ALL* in perfect keeping with the sign of the Sabbath, and *ALL* in perfect keeping with the septenary arrangement of Scripture. And *ALL* of the signs refer, after different fashions, to the same thing — *to things surrounding Israel's coming salvation and restoration, which will occur after six days (after 6,000 years), in the seventh day (in the seventh 1,000-year period).*

But note the structure of John's gospel as a whole. The gospel is not only built around eight signs, which are *ALL* in keeping with the septenary arrangement of Scripture, but the complete gospel is built around this structure. John's gospel, in the opening two chapters, begins *EXACTLY* as Genesis begins in the opening two chapters.

This gospel, as Genesis, opens with the words, “In the beginning [*lit.*, ‘In beginning,’ in both Genesis (Heb. text) and John (Gk. text)].”

Then, John's gospel continues to parallel Genesis. In the opening two chapters of each, there is *a creation, a ruin of the creation, a restoration of the ruined creation over six days, and a seventh day of rest.*

Genesis deals with the preceding in relation to *the ruined material creation*, but John's gospel deals with the matter in relation to *ruined man*.

In John chapter one, note "creation" in verse three and a "ruin" and beginning "restoration" in verse five. Then most of the remainder of the chapter deals with the One Who would bring about the restoration of ruined man (vv. 6ff), with *this restoration occurring over six days time, followed by events of the seventh day — events foreshadowing those occurring in the coming Sabbath of rest* (cf. 1:29, 35, 43, 2:1ff).

Then, from that point, the remainder of John's gospel *continues to parallel Genesis, with the same subject matter dealt with throughout in both books.* Genesis deals with the subject matter through the use of *types*, and John deals with the subject matter through the use of *signs*.

And whether dealing with the types in Genesis or the signs in John's gospel, *the end of the matter is the same as set forth in the first two chapters of each — that which will occur in the seventh day, the seventh 1,000-year period.*

(Note in the preceding respect that John's gospel should be set at the beginning of the New Testament, the first of the four gospels, as Genesis is set at the beginning of the Old Testament, the first of the five books of Moses. Genesis tells the reader what the Old Testament is about, and John's gospel tells the reader what the New Testament is about, *with both Testaments relating EXACTLY the same central message.*

As well, this would place the Book of Acts not only following but continuing from Luke's gospel, forming somewhat of a fifth gospel, with a Pentateuch beginning the N.T., as seen at the beginning of the O.T.)

3) The Structure of II Peter

II Peter parallels Jude in the sense that both deal with the *Word of the Kingdom* and *apostasy* after a similar fashion.

Both epistles begin the same way. The first chapter of II Peter is taken up with that which is stated in one verse in Jude (v. 3). Then the matter of apostasy is dealt with throughout most of the remainder of both epistles. However, there are things dealt with in the first and third chapters of II Peter, showing the septenary structure of the epistle, which are not dealt with at all in Jude.

Peter exhorts his readers to make their “calling [pertaining to the kingdom] and election [‘selection’ for a position of power and authority in the kingdom] sure” (1:1-15); and Jude states the same thing in Jude 3 when he exhorts his readers to “earnestly contend for [‘earnestly strive (Gk., *epagonizomai*, meaning to earnestly strain every muscle of one’s being) with respect to’] the faith” (cf. I Tim. 6:12; II Tim. 4:7, 8). Then the thought of *apostasy* relative to “the faith” comes into view in both epistles.

However, Peter does something which Jude does not do. Before beginning his dissertation on apostasy he calls attention to that which occurred on the Mount in Matt. 17:1-8 (II Peter 1:16-18), which has to do with the Son of Man coming in His kingdom, *after six days, on the seventh day* (cf. Matt. 16:28-17:1).

Then toward the end of his epistle, Peter, unlike Jude, moves from thoughts surrounding apostasy to *thoughts surrounding the existence and subsequent destruction of the heavens and the earth at two different times*.

1) At a time following *the creation of the heavens and the earth* (“the heavens...of old,” and “the world that then was [the world existing at the time of ‘the heavens...of old’ (in Gen. 1:1, not during the days of Noah)]” [II Peter 3:5, 6]).

2) At a time following *the restoration of the heavens and the earth* (“the heavens and the earth which are now,” existing since the restoration in Gen. 1:2b-25 [II Peter 3:7]).

The destruction of the former is seen in Gen. 1:2a (“But the earth had become without form, and void; and darkness [the sun had ceased to give its light] was upon the face of the deep [‘the raging waters’]”), and the destruction of the latter — a destruction by fire — is seen in succeeding verses in II Peter (3:10ff).

Peter then draws the entire matter to a climax by stating:

“But, beloved, be not ignorant [*lit.*, ‘stop being ignorant’] of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day” (II Peter 3:8).

Understood contextually (vv. 3-7), the verse is self-explanatory. “The heavens and the earth, which are now” (v. 7) *MUST cover the entire septenary period from chapter one* (vv. 16-18), else II Peter 3:8

would be meaningless. And each day in this period is revealed to be *one thousand years in length — six millenniums of work, followed by one millennium of rest, based on the opening verses of Genesis.*

(Note one thing about the restoration in Gen. 1:2b-25 which should be understood. This restoration *could ONLY have been a complete restoration. NO trace of “the world that then was”* [the world preceding the ruin seen in Gen. 1:2a], or the subsequent ruined earth [in Gen. 1:2a], can be seen “in the heavens and the earth, which are now.”

A complete restoration would have removed *ALL traces* of anything having to do with “the world that then was” or with that world during that time when it lay in a ruined state. That is to say, geology today *CANNOT* show evidence of any type pre-existing creation or a ruin of that pre-existing creation, for a *complete restoration — the ONLY* type restoration possible through the Divine work seen in Genesis chapter one — would have removed *ALL traces of a pre-existing creation and ruin.*

In this respect, *ALL* that exists in the present secular world of history and science — *e.g.*, the complete fossil record, the dinosaurs, topographical formations such as the Grand Canyon, etc. — would all have to be placed this side of the restoration seen in Gen. 1:2b-25, within time covered by “the heavens and the earth, which are now.”

That which occurred during and resulted from the Noachian Flood, 1,656 years following the restoration of the earth [Gen. 6-8], along with later topographical changes on the earth during the days of Peleg [born 100 years after the Flood (Gen. 10:25)], *MUST be looked to* for an explanation of numerous things of the preceding nature, *NOT* to a world lying in ruins in Gen. 1:2a, *OR* to a world existing prior to that time.)

Concluding Remarks:

Viewing the whole of Scripture, the correct interpretation of the opening verses of Genesis can be clearly and unquestionably presented and understood through:

- 1) The manner in which the Hebrew words from Gen. 1:2a, *tohu wawohu*, are used elsewhere in Scripture (interpreting Scripture in the light of Scripture [Isa. 34:11; 45:18; Jer. 4:23]).
- 2) And the typical nature of Old Testament history (I Cor. 10:6, 11), which has been set forth in a very evident Divinely established septenary arrangement.

And these opening verses, providing the Divinely established basis for that which follows, *MUST* be understood accordingly.

The Bible is *a book of redemption*; and only a correct view of the opening verses of Genesis can reflect positively, *at the very outset*, on God's redemptive message as a whole — *the restoration of a ruined creation, performed in its entirety through Divine intervention, for a revealed purpose.*

An incorrect view can, on the other hand, can ONLY have negative ramifications.

Creation alone, apart from a ruin and restoration of the creation, fails to convey the complete message at the outset of the Word.

And *Restoration alone* (viewing the opening verse as other than an absolute beginning), apart from a record of the preceding creation and ruin, likewise fails to convey the complete message at this opening point in Scripture.

It is as F. W. Grant stated years ago relative to the existing parallel between the creation and ruin of the earth and the subsequent creation and ruin of man:

“The thought of a ruined condition of the earth succeeding its original creation...is...required by the typical view [that is, the earth's creation, ruin, and subsequent restoration forms a type of (foreshadows) man's creation, ruin, and subsequent restoration].”

Accordingly, the opening verses of Genesis *CANNOT* deal strictly with *Creation*; *NOR* can these verses deal strictly with *Restoration*. Either view would be out of line with the whole of Scripture, beginning with the central theme of Scripture, *the message of redemption*.

The *ONLY* interpretative view which will fit — *at ALL points* — within the Divinely established septenary arrangement of Scripture (which has its basis in these opening verses) is:

Creation (an absolute beginning, and a perfect creation [v. 1]).

A Ruin of the Creation (v. 2a).

A Restoration of the Ruined Creation (vv. 2b-25).

Rest (in the type — six twenty-four-hour days of restorative work, followed by a twenty-four-hour day of rest; in the anti-type — six 1,000-year days of restorative work, followed by a 1,000-year day of rest [1:2b-2:3]).

7

Let Us Labor Therefore...

Entering into a Future Rest

“Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do” (Heb. 4:11-13).

The rest lying before Christians is spoken of different ways in Scripture.

It is a rest *typified by the rest which lay before the Israelites under Moses, and later under Joshua* (Heb. 3:2-19; 4:6-8; cf. Deut. 12:9; Joshua 1:13); it is a rest *referred to by the sign of the Sabbath* (Heb. 4:9; cf. Ex. 31:13-17); and it is a rest *which has its basis in the opening two chapters of Genesis* (Heb. 4:4; cf. Gen. 2:1-3; Ex. 20:11; 31:17).

This is a rest *into which one can enter ONLY after he has entered the land to which he has been called* (a heavenly land for Christians, typified by an earthly land for Israel). Further, this is a rest *into which one can enter ONLY after the enemy inhabiting the land has been overthrown* (Satan and his angels in the heavenly land, typified by the Gentile nations infiltrated by the *Nephilim* in the earthly land). And this is a rest *into which one can enter ONLY after six days, on the seventh day* (that is, after six millenniums, on the seventh millennium).

The latter has to do with *the sign of the Sabbath*, which, in turn, is based on the opening two chapters of Genesis; and this is that rest to which Joshua looked when he spoke of “*another day*” (Heb. 4:8; cf. vv. 4, 9).

Thus, the rest which Christians are to labor to enter into has to do with *a future rest which can be realized ONLY during the earth's coming Sabbath (the seventh millennium); and this rest can be realized ONLY in that heavenly land to which Christians have been called, after the enemy presently inhabiting the land has been overthrown.*

We are to labor to enter into rest in that heavenly land:

“...lest any man fall after the same example of unbelief” (Heb. 4:11; cf. v. 1).

The allusion, of course, is to the experiences of the Israelites under Moses. They failed to enter into the rest set before them “because of unbelief[‘unfaithfulness’]” (Heb. 3:18). And the warning to Christians under Christ is that *EXACTLY* the same fate can, in like manner, befall them. They too, *through unfaithfulness, can fail to enter into the rest set before them.*

In the type, those comprising the house of Moses had been called out of the land of Egypt to inhabit *an earthly land* removed from Egypt, the land of Canaan. *All activity in the house was for this purpose. This was the GOAL in view.*

BUT an entire unfaithful generation was overthrown short of this GOAL. Those comprising this generation were cut off from the house of Moses, overthrown in the wilderness *on the right side of the blood but on the wrong side of the GOAL of their calling* (Num. 13:31-33; 14:29, 30).

Caleb and Joshua alone, of that generation, were singled out as exercising *faith* relative to their calling. And Caleb and Joshua alone were singled out as being allowed to later enter the land, conquer the inhabitants, and realize an inheritance in that land (Num. 13:30; 14:30; Joshua 14:13, 14; 19:49, 50).

And in the antitype, the purpose for and end result of activity in the house of Christ *can ONLY* be the same as the purpose for and end result of activity in the house of Moses. *The antitype demands this, for the antitype MUST follow the type in exact detail. Christians have been saved for a purpose, and that purpose has to do with the land set before them.*

ALL activity in which household servants have been called to engage themselves during the present time, after some fashion, has to do with this purpose. *There is a GOAL in view, and that GOAL has to do with the heavenly land to which Christians have been called.*

A servant in the house of Christ can exhibit either *faithfulness* or

unfaithfulness, as clearly set forth by the actions of those comprising the house of Moses. And also, as clearly set forth by the actions of those comprising the house of Moses, *faithful servants WILL one day realize the GOAL of their calling, but NOT so with unfaithful servants.*

Faithful servants will pass through the same experiences in the antitype as did Caleb and Joshua in the type.

They will be allowed to enter the land, victoriously combat the inhabitants (Eph. 6:12ff), and one day realize an inheritance therein (Eph. 1:11-23). Christians exhibiting faithfulness after this fashion will one day realize *the rights of the firstborn, inheriting as joint-heirs and ruling as co-heirs with God's Son* (Rom. 8:17, 18; II Tim. 2:10-12; Rev. 3:21).

Unfaithful servants though will be cut off from the house of Christ, as unfaithful Israelites were cut off from the house of Moses (Heb. 4:1).

They, as the unfaithful Israelites in relation to their earthly calling, *will NOT* be allowed to enter that heavenly land and realize an inheritance therein. *They, as the unfaithful Israelites, will be overthrown on the right side of the blood but on the wrong side of the GOAL of their calling* (Matt. 24:48-51; II Tim. 2:5, 12b).

If the preceding is not what is meant by the exhortation and warning in Heb. 4:11, then, *from a Scriptural standpoint, NO meaning can really be derived from this verse.*

The verse MUST be understood within a type-antitype framework in the light of its context, which begins with chapter three. And this section of Scripture leading into Heb. 4:11 has to do with the Israelites under Moses (type), Christians under Christ (antitype), and a rest lying before both (*earthly* for those under Moses, *heavenly* for those under Christ).

"Let us [Christians] labour therefore to enter into that rest [seventh-day rest, Sabbath rest], lest any man [Christian] fall after the same example of unbelief ['unfaithfulness' exhibited by the Israelites under Moses, which can also be exhibited by Christians under Christ]."

The Word of God

The concluding part of the portion of Scripture covering the second of the five major warnings in Hebrews deals with *the Word of God* (vv. 12, 13) and *Christ's present high priestly ministry* (vv. 14-16). And there is a natural flow of thought into this section from the lengthy section dealing with

parallels between the house of Moses and the house of Christ (3:1-4:11).

Revelation in verses twelve and thirteen, dealing with *the Word of God*, begins with "For," showing a direct relationship between that which is about to follow and that which has preceded; and revelation in verses fourteen through sixteen, dealing with *Christ's present high priestly ministry*, begins with "Seeing," again showing a direct relationship between that which is about to follow and that which has preceded.

And viewing these two sections together, they, in one respect, form a capstone to the second warning, much like chapter eleven of this book (the chapter on faith) forms a capstone to the entire preceding ten chapters.

The Spirit of God, beginning this section through calling attention to the Word of God, states things about this Word which *MUST* be understood in the light of other Scripture; and the first thing stated about this Word provides an explanation concerning how the remaining things stated about this Word can be possible.

1) *The Living Word*

Hebrews 4:12 begins:

"For the word of God is quick ['alive'], and powerful ['effectually works'], and sharper than any twoedged sword..."

The key word is "quick ['alive']," and the Word of God is *alive* for one simple reason: *This Word is "God-breathed."*

II Timothy 3:16 states:

"All scripture is given by inspiration of God..."

The words, "given by inspiration of God," are a translation of one word in the Greek text, the word *theopneustos*. This is a compound word made up of *Theos* ("God") and *pneuma* ("spirit," "wind," "breath"). The word *theopneustos* thus, literally translated, means "God-breathed"; and, accordingly, II Tim. 3:16 should either be translated or understood in the sense, "All scripture is God-breathed..." (*ref. NIV*).

Because all Scripture is "God-breathed," it is *living*; and for that reason alone this *living Word* can *effectually work* to the point of accomplishing things completely outside the natural realm, things which can be explained only through its supernatural origin.

(Note in the preceding respect how the God-breathed Word is inseparably connected with Deity. In John 1:1, 2, 14, the Word is seen to be both *God the Father and His Son, manifested in flesh*. And because of this inseparable connection, the manner in which a Christian *eats Christ's flesh and drinks His blood* [John 6:53-56] is through an intake of [reading, studying] the God-breathed Word.

And, through comparing Eph. 5:18, 19 with Col. 3:16, it is easy to see and understand why a person through this process, as well, *progressively becomes filled with the Holy Spirit*, the One Who gave the Word through Jewish prophets. The Spirit, as the Father and Son, part of an indivisible trinity, is inseparably connected with the Word as well.)

Then, the connection of "God's breath" with *life* (the connection between II Tim. 3:16 and Heb. 4:12) is given in Gen. 2:7. Man, at the time of his creation, was first formed from the dust of the ground as an inanimate, lifeless being. Then God, through breathing into His lifeless new creation, *imparted life*. God "breathed into his [Adam's] nostrils the breath of life; and man became a living soul."

This is the first mention in Scripture of life in relation to man, establishing a first-mention principle *which can NEVER change throughout Scripture*. Any time beyond this point in Scripture when one finds *life* in relation to man, this life must *ALWAYS* be effected by means of "the breath of God." There must *ALWAYS* be *a breathing in* on God's part in order for life to exist (*cf.* Ezek. 37:1-10; Luke 8:54, 55).

And the inverse of that is equally true. The removal of breath, *a breathing out*, results in death. A body "without the spirit [*pneuma*, 'breath'] is dead" (James 2:26).

This is possibly best illustrated in Scripture by Luke's description of that which occurred at the exact moment Christ died.

Luke 23:46 states:

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost [*lit.*, 'and having said thus, he breathed out']."

At the exact moment Christ "breathed out," life ceased to exist in His physical body.

The Word of God was given to man through man after one revealed fashion:

“...holy men of God spake as they were moved [‘borne along’] by the Holy Spirit” (II Peter 1:21).

This is what is meant by the statement, “All scripture is God-breathed...” It is the Holy Spirit’s inseparable connection with the Word of God which produced the “living” Word. God, through the instrumentality of the Spirit (the *Pneuma*; same word which is also used for “breath”), gave His word to man through man. The Spirit breathed — God breathed — this Word through Jewish prophets.

Thus, this Word, though given through man, is not of human origin. *It is of Divine origin* (Ps. 12:6). And because of its Divine origin — because it is God-breathed, because it is *living* — this Word can *effectually work after a supernatural manner* to accomplish that which God has intended for it to accomplish (Isa. 55:11).

The word translated “power” in Heb. 4:12 is *energes* in the Greek text, the word from which we derive our English word “energy.” The Word of God has the Divine energy — *it can effectually work after a supernatural manner* — to divide between the “soul and spirit,” penetrate the “joints and marrow,” and discern the “thoughts and intents of the heart.”

(Ref. the author’s book, *Salvation of the Soul*, Chapters III, IV, for a more comprehensive treatment of the God-breathed Word.)

2) *Between the Soul and Spirit*

The reference in Heb. 4:12 to a division being effected by the Word of God between man’s soul and spirit is drawn from the opening verses of Genesis (as seen earlier in this chapter relative to the “rest” set before “the people of God” [vv. 4, 9]).

The Spirit of God moves in Gen. 1:2b, and God speaks in Gen. 1:3. In relation to man’s salvation, it is at this point in the type that a division is made between his soul and spirit in the antitype.

Genesis 1:2b, 3 records the initial act of the Triune Godhead in bringing about the restoration of the ruined material creation, an act in which the Father, the Son, and the Holy Spirit each participated (note that *NOTHING* can come into existence apart from the Son [John 1:3]).

In the foundational type, in the opening verses of Genesis, *the Spirit of God moved, God spoke, and light came into existence.*

In the antitype, within the framework of man’s salvation experi-

ence, *the matter is identical*. There *MUST* be an act of the Triune Godhead, for this is how God worked to restore a ruined creation in the Genesis account, *establishing an unchangeable pattern for a later work*.

The Spirit of God moves, God speaks, and light comes into existence.

Everything is based on the Son's finished work at Calvary. The Spirit moving and God speaking are both based on that which occurred almost 2,000 years ago. When the Son cried out from the Cross, "It is finished [*lit.*, 'It has been finished']" (John 19:30; *cf.* Luke 23:46), He meant *EXACTLY* that; and when the Word of God reveals that we have a salvation of Divine origin, based entirely on the Son's finished work, the Word of God means *EXACTLY* that as well.

(In the preceding respect, note Christ's words in John 19:30 and the manner in which Eph. 2:8 begins:

"It is finished [*lit.*, 'It has been finished']."

"For by grace are ye saved [*lit.*, 'you have been saved'] through faith..."

The words, "It has been finished" in John 19:30 and "you have been saved" in Eph. 2:8 are both translations of one word [though different words] in the Greek text, in the perfect tense — a verb tense which shows *action completed in past time, with the results of that action existing during present time in a finished state*.

Saved man possesses a salvation, based on a past Divine work, which, during present time, *exists in a finished state*; and this salvation is made possible through a past work of God's Son which, during present time, *exists in a finished state*. In this respect, *man's salvation is just as secure and complete as the finished work upon which it rests*.

And the person has been saved "by grace [*that which God is able to do entirely apart from human intervention*] through faith." The only thing man can do is accept that which has already been done on his behalf, through believing on the One Who completed the Work which God required.

Then, to bring the preceding to pass, the Spirit of God, based on the Son's finished work, *breathes life into the one who has no life* — the one "dead in trespasses and sins" — allowing that individual to pass "from death unto life" [John 5:24; Eph. 2:1, 5].)

When man sinned in Eden, he died *spiritually*; and when unregenerate man, "dead in trespasses and sins" (Eph. 2:1), is made alive today, he is made alive *spiritually*. The movement of the Spirit (Gen.

1:2b) and God speaking (Gen. 1:3) in order to restore the ruined creation are simultaneous events. It is the Spirit using the God-breathed word to effectually perform a supernatural work in unredeemed man.

It is at this point — through the inbreathing of God — that life is imparted to that which previously had no life. God breathes into dead man (the Spirit using the God-breathed Word, based on the finished work of the Son), and man is “quicken[ed] [‘made alive’]” (Eph. 2:1, 5).

At this point, *light shines* “out of darkness” (II Cor. 4:6), a *division* is made between the light and the darkness (Gen. 1:4), and the darkness has no apprehension or comprehension of that which is light (John 1:5; cf. I Cor. 2:14).

It is at this point in man’s salvation that *the spirit is separated from the soul*. The “spirit” in unsaved man is *dead*. It is a part of the totally depraved man, with his “body of...death,” in which there dwells “no good thing” (Rom. 7:18, 24). And with the movement of the Spirit, using the God-breathed Word, man’s spirit is made *alive* and, at the same time, *separated* from his soul.

The “soul” remains within the sphere of darkness, which is why “the natural [Gk., *psuchikos*, ‘soulical’] man” *CANNOT* understand “the things of the Spirit of God” (I Cor. 2:14). That which remains in the sphere of darkness can have *NO* apprehension or comprehension of that which has shined out of darkness. There is a God-established division between the two which *CANNOT* be crossed over (cf. Luke 16:26).

God, through this process, delivers the spirit from the level into which it fell, resulting from Adam’s sin. And because the spirit has been delivered, there can once again be communion with God. Man can now comprehend spiritual things, and there can now be a progressive, continued work by the Spirit of God within man so that man can ultimately be delivered to the place which God has decreed that he occupy at the end of six days, at the end of six thousand years.

3) *Penetrating Man's Complete Being*

The structure of the Greek text in Heb. 4:12 would preclude “soul and spirit” being paralleled with “joints and marrow” in the sense of the Word of God establishing a like division between man’s joints and marrow to that established between soul and spirit. A parallel though does exist between the two (within the perfect structure of the

God-breathed Word), but the “joints and marrow” would refer more to the complete man (from his outward parts to his innermost being) and relate to the remainder of the verse rather than be paralleled with the “soul and spirit” of man.

(The “joints” and “marrow” are not actually located next to one another in the sense that they can be divided as we would view a division in the natural realm. But we are not dealing with the natural; and man’s “soul” and “spirit” need not necessarily be thought of as lying in any closer proximity to one another than man’s “joints” and “marrow” lie, though the Word of God can supernaturally divide between the two.)

Once the Word has separated the spirit from the soul, restoring life, then a parallel can exist between “soul and spirit” and “joints and marrow.”

The marrow is within the bones, and the principle function of the marrow is to produce red corpuscles for the blood. In turn, the function of the red corpuscles is to take oxygen from the air coming into the lungs and transport it to the various tissues throughout the body.

The marrow produces that which takes oxygen from “the breath of life” and transports it, within the blood, throughout the body. In this respect, the marrow would be looked upon quite differently than the joints. The marrow has a direct connection with *life*, but the same thing cannot be said for the joints connecting the bones which hold the marrow.

Viewing the matter after this fashion is where the parallel can be seen between *spirit and marrow* and *soul and joints*. In redeemed man, the “spirit” and “marrow” are both connected with *a life which extends to the complete man (spiritual and physical life respectively)*, but this is not the case with the “soul” and “joints.” *Life for the latter is dependent on life existing in the former.*

This can be easily seen in the physical realm. Natural life associated with the joints is *dependent on life within the marrow of the bones which the joints hold together.*

And in the spiritual it is the same (bear in mind that we’re dealing with the *spiritual*, not the natural. Man’s “soul” has to do with *his natural life, his natural appetites, desires, etc.*). Spiritually, life can exist in connection with the soul (and one day the body) only because the spirit has been made alive and separated from the soul.

The working of this life in relation to the complete man can be seen in the present and future state of the soul, along with the future state of the body. The soul is in the process of being redeemed (a salvation presently occurring [I Cor. 1:18]), and this salvation will be realized in its completeness at a future date (I Peter 1:9). And the body will also be redeemed at a future date (Rom. 8:23; *cf.* I Cor. 15:44).

This is a matter which Paul dwelled upon near the outset of his first letter to the Church in Corinth (2:10-3:4). Paul sought to establish within the minds of the Christians in Corinth the difference between "soul" and "spirit," and he sought to show this difference for the purpose at hand. The carnal Christians at Corinth were following after the *soulical* rather than the *spiritual*; and Paul, at the outset, sought to show these carnal Christians the difference between the two and the importance of their rising above the fleshly appetites of the soul and following the man of spirit.

The importance of this is clearly stated in succeeding verses where Paul dealt with the judgment seat of Christ (3:11-15).

Or, as stated in his epistle to those in Rome:

"For if ye [Christians] live after the flesh, ye [Christians] shall die: but if ye [Christians] through the Spirit do mortify the deeds of the body, ye [Christians] shall live" (Rom. 8:13; *cf.* vv. 14-23).

(Note in the type that Hagar was to be *submissive* to Sarah [Gen. 16:9]. This would be to say, in the antitype, that flesh is to be *submissive* to spirit [Gal. 4:22-31]. And insofar as the *inheritance* awaiting Christians is concerned, Scripture clearly states, "Cast out the bondwoman and her son: for the son of the bondwoman shall not be *heir* with the son of the freewoman" [Gal. 4:30; *cf.* Gen. 21:10].)

Though a parallel between "soul and spirit" and "joints and marrow" does exist, the structure of the Greek text would, as previously stated, place the emphasis elsewhere.

The Word of God dividing between man's "joints and marrow" should be thought of in the sense of the Word having the power to pierce into any part of man's being — from his outward parts to his innermost being ("joints," *outward*; "marrow," *inward*). And this Word is the only power which can penetrate man's complete being, which is exactly what the remainder of the verse goes on to state.

4) Everything Naked and Opened

Because the Word of God has the power to penetrate man's complete being, *everything* is laid bare, laid "naked and opened unto the eyes of him with whom we have to do." This word penetrates from the outward (joints) to the inward (marrow). *There is NOTHING which remains unexposed, BY the Word, FROM the all-searching eyes of the One Who is this very Word, manifested in flesh (cf. Rev. 3:15-18).*

These all-searching eyes form part of John's description of Christ as he saw Him in the future Day of the Lord as recorded in Rev. 1:13-16. John was transported into that future day (Rev. 1:10; cf. 4:1, 2) and saw Christ, no longer occupying the office of High Priest, but occupying the office of *Judge*. And he not only saw Christ as Judge, but he also saw *the Church in Christ's presence awaiting judgment*.

Chapters two and three actually *relate that future judgment*, though material in these two chapters, as well, has to do with a *history* of Christendom throughout the entire dispensation preceding judgment.

In chapters two and three, each of the seven Churches is singled out and dealt with on the same dual basis: *works* and *overcoming*. Each section begins and ends after this same dual fashion (e.g., 2:2, 7; 2:9, 11; 2:13, 17, etc.). And any place in Scripture where the future judgment of Christians is presented, these same two subjects *ALWAYS* occupy the forefront. Christians being judged in that future day are *ALWAYS* presented as being dealt with on the basis of *WORKS* with a view to showing whether they *overcame* or were, instead, *overcome*.

Chapters two and three though are usually thought of only in a *historic* sense (presenting seven existing Churches in Asia during John's day, which foreshadow a history of Christendom throughout the present dispensation). *But viewing these two chapters strictly from the standpoint of history removes them not only from the natural flow of events in the book but also from the realm of prophecy.*

John was viewing the matter *from his vantage point at a future time, beyond the present dispensation*. In the natural flow of events in that future day, John went on to see the Judge from chapter one (with the complete Church [all seven Churches] in His presence to be judged) exercising this judgment in chapters two and three. Then John saw events in chapter four occurring after the judgment had been completed (the twenty-four elders casting their crowns before God's throne in

view of others [Christians having previously been shown qualified at the judgment seat] wearing these crowns during the Millennium.

(For information on the twenty-four elders in Rev. 4, refer to the author's book, *The Rapture and Beyond*, Chapter IV.

Note also in Rev. 2, 3 that *Christ speaks to the Churches as Judge* [e.g., cf. 1:13-16, 20; 2:1, 12, 18], a role which He will NOT occupy until the present dispensation has drawn to a close [ref. the author's book, "I Know Thy Works".]

Though the natural flow of events in chapters two and three *continues from chapter one and has to do with judgment*, these two chapters, as previously seen, also present *an overall history of Christendom throughout the dispensation*. And this history centers on *the result of the proclamation of the Word of the Kingdom within Christendom throughout the dispensation*.

In this respect, chapters two and three *MUST* be looked upon in a dual sense, having a double fulfillment — a revelation of events dealing with both *history* and *prophecy* (the Church on earth during the present dispensation; and the Church in heaven, before the judgment seat, following the present dispensation). Accordingly, John's removal from the earth "in the spirit" (1:10; 4:1, 2) and the "things which are" (1:19) would also have to be viewed in this same dual respect.

But, even though a dual fulfillment of these two chapters is seen, *the emphasis is on the latter — judgment, in that coming day into which John was transported — presenting a natural flow of events from chapter one*.

Christ is presented in Rev. 1:14 as *One Whose eyes are "as a flame of fire"* (One possessing a vision associated with *judgment*); and in His subsequent dealings with the seven Churches (chs. 2, 3), Christ is presented as *the One Who sees ALL and consequently knows ALL* ("I know thy works..."). He has seen their works, and He consequently knows all things surrounding their works; and that is the basis on which the judgment of Christians will occur when Christ views them in His presence through eyes described "as a flame of fire" (cf. Matt. 16:27; 25:19-30; I Cor. 3:12-15).

It will be these searching, penetrating eyes of the One "with whom we have to do" that will confront every Christian at the time he appears before the judgment seat of Christ.

It was these eyes which confronted Peter after he had denied the Lord the third time, after the cock had crowed a second time. The Lord, evidently being led at that moment past Peter into "the hall of judg-

ment," turned and *looked upon Peter*. And Peter, *looking into those eyes*, was awakened to the stark reality of that which he had done (Luke 22:61).

The Lord's *look* at this time was far more than a brief glance. The word used in the Greek text (*emblepo* [an intensified form of *blepo*, the regular Greek word for "see," "look"]) points to Christ fixing His eyes upon Peter in an *intently searching sense*. Peter, because of his previous actions, came under Christ's scrutiny, causing him to remember that which had occurred. And, as a result, he "went out, and wept bitterly" (Luke 22:62).

These eyes belong to the One to Whom all judgment has been committed — *the living Word*, acting on the basis of that which *the written Word* has declared and has revealed. These are the eyes which will look intently and searchingly upon every Christian, *individually*, at the judgment seat; and these are the eyes which every Christian, *individually*, will look into at the same time — eyes described as "a flame of fire."

The Glory of God

The "light" which *shined* "out of darkness" in Gen. 1:3, and *shines* "in our hearts" today, concerns itself not only with the initial act of man's salvation but also with bringing man from immaturity to maturity. As expressed in II Cor. 4:6, "...to give the light of the knowledge of the glory of God in the face of Jesus Christ."

And this is the light, providing knowledge, referred to in an immediately preceding verse:

"In whom the god of this world ['age'] hath blinded the minds of them which believe not, lest the *light* of the glorious gospel of Christ [*lit.*, 'the gospel of the glory of Christ'], who is the image of God, should *shine* unto them" (v. 4).

In the Genesis account, light shined out of darkness on the first day; but the material creation was not completely restored until the sixth day, with man on the scene and in a position to ascend the throne at the end of the sixth day, on the seventh day.

And within the initial act and progressive manner which God used to restore the material creation, one can clearly see the present initial act and progressive manner which God is using to restore man; and this restoration, as in the type, is with a view to man being able to ascend the throne at the end of six days, on the seventh day.

In the Genesis account, after light had shined out of darkness and a division had been established between the light and the darkness on the first day (vv. 2b-5), a division was then effected between the waters on the second day (vv. 6-8); and the dry land with its vegetation was subsequently made to appear on the third day (vv. 9-13).

But the placing of lights in the heavens (vv. 14-19), the creation of birds that could soar above the earth and marine life that could move throughout the depths of the seas (vv. 20-23), and the creation of great beasts that could roam the earth (vv. 24, 25) were restorative and creative acts not brought to pass until the fourth, fifth, and sixth days.

In the antitype, *after* the movement of the Spirit and the introduction of light has effected the division between spirit and soul on the first day, *then God's work relating to maturity can begin.*

In this respect, God's acts of restoration during the second and third days (a division between the waters, a separation of the dry land from the waters, and the appearance of plant life) could only refer to the acquisition and understanding of the elementary truths of the Word — redeemed man learning how to make divisions, distinctions, etc.

It is in this manner ALONE that the new creation "in Christ" is brought into existence and begins a progressive growth from immaturity to maturity.

Then, once the Christian has become established in the elementary truths of the Word, *progressive growth can continue.* The Christian can then move on into truths depicted by the fourth, fifth, and sixth days.

He can then view with understanding that depicted by the lights in the heavens, begin to soar above the mountains as the eagle, plunge to the depths as the sea creatures, and roam in an unlimited fashion throughout the Word as the great beasts roam the earth.

Then, at the end of his journey from immaturity to maturity, man, at the end of the sixth day, is seen in the type ready to ascend the throne on the seventh day, which is *EXACTLY* what is about to occur at the end of his journey in the antitype.

"For the word of God is *alive*"; and after it has established a division between man's "soul and spirit," it can then effectually work within redeemed man — *effecting the metamorphosis* of Rom. 12:2 — in order to bring man, *NOT just out of the condition in which he presently finds himself, BUT into the position for which he was created:*

"Let them have dominion..." (Gen. 1:26, 28).

8

Let Us Therefore Come Boldly *That Which Redemption Makes Possible*

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb. 4:14-16).

The second of the five major warnings in Hebrews begins with an exhortation:

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession [‘confession’], Christ Jesus” (3:1).

And this second major warnings in Hebrews ends with an exhortation surrounding that which was introduced at the beginning:

“Seeing then that we have a great high priest, that is passed into the heavens...

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (4:14a, 16).

As “Apostle,” *Christ died for our sins*; and as “High Priest,” *He ever liveth to make intercession for us*.

Fallen man can be saved today *ONLY because of and through Christ’s past work as “Apostle,”* and this salvation is the foundation upon which everything rests.

But redemption provided through Christ's past work as Apostle is *NOT the central message of Hebrews*. Hebrews looks beyond this point (beyond Ex. 12 in the type), to that which redemption makes possible — *things ultimately having to do with the land of Canaan in the type*.

Thus, the thought surrounding "our confession" in Heb. 3:1 *MUST* begin with *BUT* move beyond Christ's finished work at Calvary.

It MUST look out ahead, to that which redemption makes possible — things centered in Christians ultimately realizing an inheritance in that heavenly land in the antitype.

The word, "profession ['confession']," is a translation of the Greek word *homologia*, meaning "to say the same thing [as another]." Contextually, it would refer to saying the same thing which God has said about His Son as Apostle and High Priest, *i.e.*, agreeing with the record which God has given concerning His Son.

And agreeing with this record, contextually, in Hebrews, would be agreeing with what God has to say about *the purpose for His Son's PAST work as Apostle and His Son's PRESENT work as High Priest*.

Only within this framework can Christ's ministry — past and present — be viewed in a correct perspective.

A reference to one's confession surrounding that which is in view in Hebrews chapters three and four is also seen in Heb. 10:23:

"Let us hold fast the profession of our faith [*lit.*, 'the confession of our hope'] without wavering..."

And, comparing this verse with Heb. 3:1; 4:14, in the light of "the hope" which we are to hold with confidence and rejoicing in Heb. 3:6, along with the central message of the book, one could come to *ONLY one conclusion*. *The three verses are actually dealing with different facets of the SAME central truth.*

Hebrews 3:1 views the matter from *a dual perspective* — Christ's past, finished work of redemption, and Christ's present work as High Priest; and Heb. 4:14 views the matter more from *a singular perspective*, as does Heb. 10:23 — that of Christ's present work as High Priest alone.

Christians are called upon to agree (*homologia*) with the record which God has given of His Son; and, keeping in mind the central message of Hebrews, whether we view that which Christ's past work makes possible (His work as Apostle, effecting redemption) or that

which Christ's present work makes possible (His work as High Priest, providing a present cleansing for those whom He has redeemed), the thought *MUST always* be the same. *One MUST always keep his eyes centered on the GOAL lying out ahead, on the purpose surrounding Christ's past, finished work at Calvary and on the purpose surrounding Christ's present, continuous work in the heavenly sanctuary.*

And *this GOAL* has to do with the a third office which Christ will one day occupy — that of *King*. *This GOAL* has to do with occupying positions as *kings and priests* with the great *King-Priest* in that coming day, a *GOAL* which allows the flow of thought to continue quite naturally into the third of the five major warnings, wherein one finds the Melchizedek priesthood brought into full view (chs. 5-7).

The GOAL of our calling is expressed different ways in Hebrews, clearly revealed to be *the same GOAL* as that possessed by the Israelites under Moses in the type — *an inheritance in another land*. And attaining *this GOAL* in that future day is spoken of as synonymous with *coming into possession of "the hope"* set before us (3:6; 6:11, 18-20), *inheriting "the promises"* (6:12), or *realizing "the saving of the soul"* (10:35-39).

It is coming into possession of "so great salvation," to be realized by the "many sons" whom Christ will bring "unto glory" with Him (1:14; 2:3, 10). It is entering into that "Sabbath rest" awaiting the people of God (4:1-11).

Attaining this GOAL, expressed different ways, is what Hebrews is about; and when the book refers to "the Apostle and High Priest of our confession" or exhorts us to "hold fast our confession" (with the "High Priest of our confession" in view), the thought MUST always be in line with the central message of the book. The thought MUST always have to do with the GOAL of our calling, expressed over and over many different ways throughout the book.

A Present Cleansing

Remaining within the typology of the six and seven days referred to in the first part of Hebrews chapter four, the high priestly ministry of Christ, introduced at the end of the chapter (carrying through into ch. 5), has a *dual aspect*. There is one type ministry in view during the six days (more specifically, days two through six), with another type ministry being brought to pass after six days, on the seventh day.

There is first Christ's present high priestly ministry, *patterned after the order of Aaron*, wherein He is a minister in the sanctuary (as was Aaron). He is presently ministering *on behalf of* those destined to occupy positions with Him as "kings and priests" during the coming age, and He is ministering *on the basis of His shed blood on the mercy seat in the heavenly sanctuary*.

(Note that Christ can minister in the sanctuary in this manner today, though not of the Levitical line, because He *is NOT* ministering as High Priest for individuals under the Mosaic Economy. Rather, He is ministering on behalf of those who form *the one new man* "in Christ.")

But in that coming day when Israel is brought back into the picture, Christ's priesthood, *of necessity, will have to change*. In that day Christ will be the great King-Priest after the order of Melchizedek, a priesthood of an entirely different order.)

Christ's present high priestly ministry is occurring during that period when Christians, as the Israelites under Moses in past time, are moving toward the land to which they have been called; and this is also a ministry occurring during the antitype of *days two through six* in the typology of Genesis chapter one.

In the antitype of the activity on *day one* in the Genesis account — through the action of the Spirit, using the God-breathed Word, on the basis of the finished work of the Son — there is a division established between the soul and the spirit. The spirit is separated from the soul, there is an in-breathing of life, and the individual, through this process, passes "from death unto life" (Gen. 1:2b-5; John 3:3; 5:24; Heb. 4:12). And this is brought to pass *on the basis of Christ's past work as Apostle*.

Then in the antitype of the activity occurring on *days two through six* — through a continued work of the triune Godhead — there is a progressive growth from immaturity to maturity.

The indwelling Spirit uses the God-breathed Word to continue and sustain that life previously brought into existence as He effects spiritual growth toward maturity.

And the Son, during this time, occupies the office of *High Priest* in the heavenly sanctuary to provide a present cleansing for the ones progressively moving, under the leadership of the Spirit, from immaturity to maturity in their spiritual growth.

(Thus, events occurring during the first day point to Christ's work as Apostle, for it was as Apostle that "Christ died for our sins"; and the Spirit's work on this day, in the antitype, occurs on the basis of Christ's finished work at Calvary *ALONE* and has *NOTHING* to do with *His subsequent work as High Priest*.

Christ's high priestly ministry, patterned after the order of Aaron, comes into view *ONLY* after the time depicted by events on day one, *ONLY* after the person has passed "from death unto life.")

That depicted by events on days two and three has to do with *divisions, distinctions* (as that depicted by events on day one — the division between soul and spirit, effecting the salvation which we presently possess). On day two, the waters below the atmosphere were divided from the waters above the atmosphere (the antediluvian world had water both below and above the atmosphere, with the water above the atmosphere coming down at the time of the Flood during Noah's day [vv. 6-8; cf. Gen. 7:11]). Then on day three the earth's land masses began to appear above the water, and vegetation began to appear (vv. 9-13).

(Both in Gen. 1:2 and during the Noachian Flood [Gen. 6-8] water covered the whole face of the earth. During Noah's day, God caused land to appear above the water once again through the means seen in Ps. 104:6-9 [NASB] — "The mountains rose, the valleys sank..." God, at this time began to lower some land masses and raise other land masses [e.g., the Pacific basin, and the western U.S.], allowing the water to run into the basins and dry land to appear on the land masses being raised.

In Gen. 1:6, 7 though, God removed vast quantities of the water covering the earth and placed this water above the atmosphere. This alone may have allowed sufficient land to appear above the water. We're not told. If not, God would have done the same thing which He later did [again?] during Noah's day, for God works in established patterns.

Note though that God's activity during Noah's day *was NOT a restoration of the earth per se*. Had it been, the waters which fell in the form of torrential rain would have been placed back above the atmosphere, along with the curse on the ground being lifted [Gen. 3:17, 18]. But all of that awaits a future day, seen in Acts 3:21 — *the restoration of all things*.)

Events occurring during the first three days in Genesis chapter one would point to elementary things or the basics in one's spiritual

life and growth. Events occurring during day one would point to a work having to do with the impartation of life.

Then events occurring during days two and three would point to divisions, distinctions as one begins to progressively grow within the framework of the new life brought into existence on the first day. One would learn to distinguish between the soulical and spiritual, spiritual and carnal (fleshly), Jew, Gentile, and Christian, the dispensations, etc.

Only when one learns the distinctions, divisions depicted by that which was brought to pass on days two and three is he in a position to move on into the things depicted by that which was brought to pass on days four through six.

On these three days, light was restored to the sun and moon (day four, vv. 14-19); sea life and the birds of the air were created (day five, vv. 20-23); and then God created all the living creatures that roam the earth, followed by His creation of man (day six, vv. 24-27).

That depicted by the work of the Triune Godhead during these three days points to things beyond elementary truths in the antitype.

After one has passed “from death unto life” and has been instructed in the elementary truths (days one through three) — after he has been “born from above” and has grown to a degree in his Christian life — he can then begin to view with understanding deeper spiritual truths of the Word. He can then begin to view with understanding those things in the Word depicted by events on days four through six.

An individual in this position can then begin to sink deep shafts down into the Word and mine its treasures. He can look into the Word and understand that depicted by the lights in the heavens. He can in the true sense of the Word, “mount up with wings as eagles...run, and not be weary...walk, and not faint” (Isa. 40:31), as he scales the heights; or he can scale the depths of the Word as the sea creatures plunge to the depths of the sea; or he can roam through the Word as the land creatures roam the earth.

In short, the more a person progresses from immaturity to maturity the more he comes into a position where he becomes *unlimited* in that which he can mine from the God-breathed Word in his possession.

And the whole matter is with a view to man, at the end of six days, at the end of six thousand years, being in a position to realize the purpose for his very existence: “*Let them have dominion...*” (Gen. 1:26, 28).

It is *ONLY* during that period depicted by events during days two through six that Christ exercises His present high priestly ministry, patterned after the order of Aaron. That depicted by events on the seventh day (the seventh one-thousand-year period) necessitates a change in Christ's high priestly ministry.

In that day, Christ *will NO longer* be a minister of the sanctuary after the order of Aaron. Rather, in that day Christ will be *the great King-Priest after the order of Melchizedek*, which is the direction that the Book of Hebrews moves immediately following the conclusion of the second of the five major warnings in chapter four (*ref.* chapters 5-7).

1) *The Israelites Under Moses and Joshua*

Beginning with Exodus chapter twelve and continuing through the Book of Joshua there is *one complete type* (comprised of innumerable individual types), *a complete type previously established and set forth in very concise and precise form in the opening two chapters of Genesis.*

These two chapters in Genesis form not only the foundation for the septenary arrangement of Scripture but also the foundation for teachings surrounding the entirety of the Christian life, from birth to the Messianic Kingdom. And the subsequent portion of Scripture from Exodus chapter twelve through Joshua simply *enlarges* upon that which was previously set forth at the beginning, in the opening verses of Genesis.

In this respect, events on the day of the Passover in Exodus chapter twelve would parallel events on day one in the first chapter of Genesis (vv. 2b-5). Then, events beyond the Passover in Exodus would parallel events beyond the first day in Genesis (1:6ff).

In Exodus, the firstborn, a ruined creation, came under the sentence of *death*; and God made provision whereby He could *remove* "the first" and *establish* "the second" (Heb. 10:9). God provided a substitutionary death, with a resurrection to life beyond the Red Sea passage.

A lamb from the flock could die in the stead of the firstborn in the family. The lamb was to be slain, and blood from the slain lamb was to be applied to the door posts and lintel of the house in which the firstborn lived.

Then, when the Lord passed through the land of Egypt at midnight and saw the blood applied to the door posts and lintel, He knew that

the firstborn in that house *had already died*. A substitutionary death had occurred, God was satisfied, and the Lord consequently passed over that house.

Beyond that was *burial* on the western banks of the Red Sea in Egypt and *resurrection* to “walk in newness of life” on the eastern banks of the Red Sea in the wilderness.

And the entire matter was *with a view to the Israelites one day realizing their calling in the land set before them, the land of Canaan*.

Then, in the parallel type in Genesis, in the original type, God, on the first day, began the work of bringing a ruined creation out of its ruined state (1:2b-5). The Spirit of God moved and God spoke, *events which could occur ONLY in connection with a work by the Son* (John 1:3).

Thus, the Son is seen throughout God’s activity during the six days in Genesis chapter one *through activity which could pertain ONLY to Him*.

The Spirit moving and God speaking were simultaneous, inseparable events (the Spirit does not move either apart from or contrary to the Word, something very evident when the type is compared with the antitype).

The removal of the earth from its watery grave though was a subsequent event. There was death, burial in water, and resurrection to newness of life in both the Genesis and Exodus accounts; and this is seen in the antitype through man’s salvation and subsequent baptism today (*cf.* Gen. 1:2, 9; Ex. 12-14; I Cor. 10:1, 2; Col. 2:12; II Peter 3:5, 6 [Note also I Peter 3:20, 21. The original type, upon which the typology surrounding the Noachian Flood must be viewed, is Gen. 1:2ff]).

(The proper place for “baptism” in relation to “salvation” is thus seen in both the restoration of the earth in Genesis and in the Israelites’ passage through the Red Sea in Exodus. Within a Scriptural framework, baptism *can ONLY be subsequent to — NEVER a part of — salvation*.)

Also, the removal of the earth from its watery grave — depicting resurrection to life, paralleling resurrection to life on the eastern banks of the Red Sea in Exodus chapter fourteen — was an event which occurred *on the third day* [v. 9]. In this respect, events occurring on the second and third days, within the framework of depicting the central spiritual truths at hand, should be thought of more in the sense of *a unit*.

However, another spiritual truth is shown by depicting “resurrection” as occurring *on the third day*, for that is the day resurrection will occur [*cf.* Hosea 6:2; Luke 24:21; I Cor. 15:4].

Viewing the matter more in the sense of central spiritual truths though, events occurring on days two and three would simply point to the basics in one's spiritual life and growth, following the individual's passage "from death unto life" [depicted by events occurring on day one]. They must be viewed after this fashion, for something alluded to by an event on day three actually occurs in the subsequent type in Exodus and in Biblical examples of the antitype immediately following that alluded to by events on day one [cf. Ex. 12-14; Acts 8:26-39; 16:30-34].

Note that events on days four through six should also be viewed after this same fashion — as *a unit*. That is, events occurring on day six would not necessarily point to spiritual truths above and beyond those depicted by events on days four and five. In this respect, the opening chapter of Genesis presents *two units* within *two triads of days* which cover the entirety of the Christian life from birth to the Messianic Kingdom.)

In the type, beginning in Exodus chapter fourteen, the high priestly ministry of Aaron came into view following the Red Sea passage and the march of the Israelites to Sinai. Aaron's ministry occurred during that time when the people acted upon the Word received through Moses at Sinai and journeyed toward the land set before them. And within the framework of Genesis chapter one — within the original type — this period would parallel that time depicted by events on days two through six.

The ministry of Aaron though, as previously shown, does not extend over into that future time depicted by events on the seventh day. It was Joshua who led the Israelites into the land of Canaan (the rest set before them), which would move one beyond the sixth day in the type; and Aaron, as Moses, was removed via death prior to this time.

Christ's ministry during that future time, in the antitype, will likewise be different. The "death of the high priest [after the order of Aaron]," in the antitype of Num. 35:28, will occur. And in that coming seventh day, Christ, rather than being a minister in the heavenly sanctuary *on behalf of His future co-heirs*, will be the great King-Priest in Jerusalem, after the order of Melchizedek, *with His co-heirs occupying positions on the throne with Him*.

(Ref. the author's book, *The Time of the End*, Appendix II, "The Death of the High Priest.")

Thus, Heb. 4:14-16, closing the second of the five major warnings, deals with Christ's ministry during the antitype of events surrounding days two through six in the first chapter of Genesis or with the antitype of the Israelites during their wilderness journey under Moses (parallel types pointing to one antitype).

Christ is presently exercising the office of High Priest on behalf of Christians during their pilgrim journey, during that time when they are progressing in their spiritual growth from immaturity to maturity. And this ministry is to provide a present cleansing for the "kings and priests" which Christ is about to bring forth to occupy positions on the throne with Him at the end of the sixth day, on the seventh day.

(Note that a first-mention principle has been established in Gen. 1:2b, 3. The actions of the Spirit in these opening verses, seen as foundational, *NEVER change throughout ALL subsequent Scripture.*

Man's salvation in the beginning [seen in the events of day one in the type] occurs through the Spirit using the God-breathed Word to bring about life where life had not previously existed; and man's spiritual growth toward maturity [seen in the events of days two through six in the type] occurs through the Spirit continuing to use the God-breathed Word to sustain and nourish the life previously brought into existence.)

2) "If I Wash Thee Not"

Christ's present ministry and the purpose for this ministry can be seen about as well as anywhere in Scripture in the account of His washing the disciples' feet in John 13:2-11.

In this account Christ laid aside His garments, took a towel, girded Himself, poured water into a basin, and began to wash the disciples' feet. And *the heart of the matter* is revealed in the interchange of words between Christ and Peter when Christ came to Peter and sought to wash his feet.

Peter, not understanding what was happening, attempting to prevent Christ from washing his feet, said:

"Thou shalt never [*a emphatic double negative in the Gk. text*] wash my feet."

And Christ's response was:

"If I wash thee not, thou hast no part *with me* [*two negatives in the reply, If I do not, then you will not*]" (v. 8).

Peter, still not understanding, but taking Christ at His word that he could have “no part *with*” Him apart from allowing Christ to wash his feet, went beyond that point and requested that not only his feet but his complete body be bathed (v. 9).

Peter, in essence, said, “If that’s what it will take to have ‘a part *with*’ you, then don’t stop with just my feet. Give me a complete bath.”

Jesus then responded by saying:

“He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all [a reference to Judas]” (v. 10; cf. v. 11).

Throughout this interchange, there is a play on two Greek words, *nipto* and *louo*, both translated the same way in the English text. When used together like this, *nipto* refers to washing “a part of that in view” (a part of the body in this case — the feet), and *louo* refers to washing “the whole of that in view” (the whole body in this case). Thus, the English text does not really convey the central crux of this passage.

In verse eight, Christ used the word *nipto*, indicating that Peter (and the other disciples) could have “a part *with*” Him *ONLY* if they availed themselves of the provided “partial washing.” In verse nine, Peter alluded to the type washing which would be shown by the word *louo*, not by the word *nipto* which Christ had used. This is evident from verse ten, where Christ used both words. Christ, in response to Peter, said, “He that is washed [*louo*] needeth not save to wash [*nipto*] his feet...”

Then, the inflection of these two verbs in the Greek text is quite revealing. The former (*louo*) appears in a perfect tense, and the latter (*nipto*) appears in a present tense in the middle voice. The perfect tense shows action completed in past time, with the results of that action existing in a finished state during present time; and the present tense (indicative mood, middle voice) shows *present, repeated (continual) action on the part of the individual himself*.

In other words, Peter had been washed completely once; and that washing was accomplished in past time, with the results of that washing existing during present time in a finished state.

Then there is a present, continual washing which involves only parts of that which had previously been washed completely (the individual, following a complete washing, continually allows Christ to wash the parts becoming defiled through contact with the world).

Christ drew His teachings surrounding the use of *louo* and *nipto* from the typology of the tabernacle and its priestly ministry, where this two-fold washing can be clearly seen:

1) In a bathing of the complete body (*louo*) upon one's entrance into the priesthood.

2) In the subsequent washing, time after time (in a continual fashion), of the person's hands and feet (*nipto*) at the laver in the courtyard as he exercised his priestly duties (cf. Ex. 29:4; 30:18-21; 40:12-15, 30-32 [the Septuagint uses both *louo* and *nipto* in these passages, showing the correct distinction]).

Christians are New Testament priests, who previously experienced a complete washing upon their entrance into the priesthood (at the point of salvation).

However, Christians still reside in a body of death and become defiled through contact with this present world, as the Aaronic priest's hands and feet became defiled while ministering between the brazen altar and Holy Place. And Christians, as the Aaronic priests, *MUST* stop at the laver (placed in the courtyard of the tabernacle between the brazen altar and Holy Place) and wash those parts which have become defiled.

This is done today through a confession of one's sins, and cleansing occurs through Christ's high priestly ministry on the basis of His shed blood on the mercy seat in the heavenly sanctuary (I John 1:6-2:2).

And, as Jesus told Peter, "If I wash thee not, thou hast no part *with me*."

ALL Christians are "*in Christ* [associated with *louo*]," *BUT*, having a part "*with Christ* [associated with *nipto*]" is a different matter entirely. The reference would be to having a part *with Him* in that coming day (as co-heirs in the kingdom), for that was the subject at hand in John's gospel.

The Spirit of God presently indwells all Christians to lead them into all truth (during that time depicted by days two through six in Genesis chapter one); and, during the same period of time, Christ, as High Priest in the heavenly sanctuary, provides cleansing from the world's defilement for the ones progressing from immaturity to maturity.

Christians who allow the Holy Spirit to lead them into all truth and, at the same time, allow Christ to wash their feet are the ones in a position *to run the race in a victorious manner*. These are the ones who

can *engage and victoriously combat the enemy* presently dwelling in the land to which Christians have been called. Consequently, these are the ones who *can overcome the enemy* rather than *be overcome by the enemy*.

A Complete Cleansing

Drawing from the typology of Genesis chapter twenty-four, the primary mission of the Holy Spirit in the world today is to acquire a bride for God's Son. As Abraham's servant was sent into the far country (Mesopotamia) to acquire a bride for Abraham's son, the Holy Spirit has been sent into the far country (this world) to acquire a bride for God's Son. And, as Abraham's servant acquired and removed the bride during his day, the Holy Spirit is presently acquiring and will shortly remove the bride during the present day.

To place the person within the family (from which the bride is removed [see typology of Gen. 24]), the Holy Spirit uses the God-breathed word and effects a cleansing (*louo*) on the basis of the Son's finished work at Calvary.

Then, to bring about the removal of the bride from the family (or, as in the original type in Genesis chapter two, a removal from the body [Eve, removed from Adam's body]), the Holy Spirit continues using the God-breathed word as He effects spiritual growth unto maturity and, at the same time, allows Christ to effect a cleansing (*nipto*) on the basis of His present work in the heavenly sanctuary.

The past cleansing has to do with Christ's work as Apostle, with the salvation which we presently possess; and the present cleansing has to do with Christ's work as High Priest, with the salvation of the soul, the salvation to be revealed at the time of Christ's return.

Both cleansings are *full and complete*. Each involves that part which is defiled — the whole of man (*louo*), and then parts of the cleansed man subsequently becoming defiled through contact with this present world (*nipto*). And the object, the ultimate goal, is given in Eph. 5:27:

“That he [Christ] might present it [the Church] to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” (*cf. vv. 25, 26*).

Redeemed individuals having a part with Christ in that day will possess a redeemed body enswathed in Glory, completely free from

any taint of corruption associated with the former creation in Adam. The Christians' present position "in Christ," having to do with man's redeemed spirit and his spiritual standing before God, will, in that day, have to do with man in his complete being.

In that day, unlike today, II Cor. 5:17 ("...old things are passed away; behold, all things are become new") will be equally applicable to any one of the three parts of triune man — *body, soul, and spirit*.

(A knowledge of this fact will shed light upon *the completeness of God's restoration of the earth in Gen. 1:2b-25*. The earth was *NOT* restored after an incomplete fashion, allowing man to view any part of the destruction in Gen. 1:2a or to look back behind this destruction in geology or any of the other sciences. *God's restoration was complete*. Old things passed away; all things became new. All traces of the former were wiped out, and that which exists today [the complete fossil record, etc.] *MUST* be placed within the framework of the past six thousand years — within the framework of that which became new, though presently under a curse.

The *condition* of the material creation at the end of the six days of God's restorative work in Genesis chapter one *MUST*, within a type-antitype framework, parallel the *condition* of redeemed man at the end of God's restorative work depicted by events during the six days in Genesis. Divine activity occurs throughout the restoration of both; and God's work in one *MUST* parallel His work in the other after a fashion which necessitates a *perfect work in both*.)

Concluding Remarks:

The second of the five major warnings in Hebrews closes with three admonitions, which, in a sense, form one three-fold admonition:

- 1) "Let us labour therefore to enter into that rest..." (v. 11).
- 2) "Let us hold fast our profession ['confession']..." (v. 14).
- 3) "Let us therefore come boldly unto the throne of grace [with Christ's present high priestly ministry and the hope set before us (to be realized in that seventh day) in view]..." (v. 16).

Our eyes are to be fixed on the *one GOAL* out ahead; and we have the assurance that, as we move toward *this GOAL*, we can, at any time, *come boldly into the very presence of the One Who made it all possible, obtain mercy, and find grace to help in time of need*.

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