

Had Ye Believed Moses

Introduced and Unchangeably Set in Moses

**A Study about the Necessity of
Understanding Moses and the
Prophets in Order to Properly
Understand Any Part of Scripture**

Arlen L. Chitwood

As the Church nears the end of the present dispensation, the damaging work produced by the leaven placed in the three measures of meal very early in the dispensation (Matt. 13:33) has resulted in the prophesied Laodicean state of the Church (Rev. 3:14-21).

This, in turn, has resulted in *a generation of Christians who know not Moses* (cf. Ex. 1:8).

The foundational material, the basics, for every biblical doctrine can be found in the writings of Moses, more specifically in *the Book of Genesis*. And when earlier revelation is *NOT known or understood*, an individual lacks the proper foundation to correctly understand later revelation. Such an individual finds himself in a similar position to that seen among the Jewish people in Israel at Christ's first coming.

Jesus speaking to the Jewish people at this time said:

For had ye believed Moses, ye would believe me: for he wrote of me.

But if ye believe not his writings, how shall ye believe my words? (John 5:46, 47).

Moses not only wrote about Christ, but the things that he wrote were about and perfectly in line with the things that Christ was proclaiming to the Jewish people. Or, to turn that around, the things that Christ was proclaiming to the Jewish people were about and perfectly in line with that which Moses had previously written. Both have to be perfectly in line with one another, for Christ was *the WORD made FLESH*.

That seen in the writings of Moses and that seen in the New Testament (the Gospels, the Book of Acts, the Epistles, and the Book of Revelation) deal with *EXACTLY the same thing*. *The foundational material* is to be found in the writings of Moses, and the New Testament writers simply wrote about *the same thing* that Moses had previously written about, *building upon previously revealed foundational material*.

Thus, to properly understand either section of Scripture — Moses, or the New Testament — one *MUST* be studied in the light of the other, *comparing Scripture with Scripture*.

Had Ye Believed

Moses

Introduced and Unchangeably Set in Moses

Cover Picture: Cathedral Rock, Arizona, 2014

Had Ye Believed Moses

Introduced and Unchangeably Set in Moses

by
Arlen L. Chitwood

**The
Lamp Broadcast, Inc.
225 S. Cottonwood Ranch Road
Cottonwood, Arizona 86326
or
74798 South 4710 Road
Westville, Oklahoma 74965**

www.lampbroadcast.org

**Original Printing 1999
Revised 2013, 2019**

CONTENTS

FOREWORD	vii
I. YOU WOULD HAVE BELIEVED ME	1
THE LETTER KILLETH, THE SPIRIT GIVETH LIFE	
II. HE WROTE OF ME	15
THE WRITTEN WORD, THE WORD MADE FLESH	
III. WHAT THING IS THIS?	29
BELIEF — DEMONS, ISRAELITES, CHRISTIANS	
IV. WHAT IS THIS THAT HE SAITH?	43
CHRIST'S DEPARTURE, THEN HIS RETURN	
V. TWO ROCKS	59
STRIKING THE ROCK, SPEAKING TO THE ROCK	
VI. YOUR HOUSE LEFT DESOLATE	75
ISRAEL'S CALLING, THAT WHICH ISRAEL HAS DONE	
VII. SAYING NONE OTHER THINGS	89
NOTHING IN THE NEW THAT IS NOT IN THE OLD	
VIII. BY FAITH	105
FAITH TO THE SAVING OF THE SOUL	
IX. THROUGH FAITH WE UNDERSTAND	121
THAT SEEN BY FAITH, THAT SEEN BY SIGHT	
X. BY FAITH ABEL... ..	137
OFFERINGS, BY FAITH, BY SIGHT	
XI. THE BLOOD OF ABEL... ..	151
THE BLOOD OF ABEL, THE BLOOD OF CHRIST	
XII. ENOCH, TRANSLATED INTO HEAVEN	165
CHRISTIANS, TRANSLATED INTO HEAVEN	
XIII. THE BIBLICAL STRUCTURE	181
THE MANNER IN WHICH GOD STRUCTURED HIS WORD	
XIV. NOAH, THROUGH THE FLOOD	197
ISRAEL PASSING THROUGH THE TRIBULATION	
XV. BEYOND THE FLOOD	213
A NEW BEGINNING	
APPENDIX	
DAYS, AGES, DISPENSATIONS	235
GENESIS AND JOHN	245
SCRIPTURE INDEX	251

By the Same Author —

RUTH
ESTHER
BY FAITH
RUN TO WIN
LET US GO ON
END OF THE DAYS
MOSES AND JOHN
IN THE LORD'S DAY
DISTANT HOOFBEATS
SO GREAT SALVATION
THE BRIDE IN GENESIS
GOD'S FIRSTBORN SONS
SEARCH FOR THE BRIDE
WE ARE ALMOST THERE
SIGNS IN JOHN'S GOSPEL
SALVATION OF THE SOUL
THE MOST HIGH RULETH
THE SPIRITUAL WARFARE
THE STUDY OF SCRIPTURE
COMING IN HIS KINGDOM
FROM EGYPT TO CANAAN
MYSTERY OF THE WOMAN
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?

FOREWORD

When Christ was on earth the first time, He, on a number of occasions, referred to or drew from the writings of Moses, along with other Old Testament prophets.

Dealing with a blinded and disbelieving Jewish crowd on one occasion, Christ said:

“For had ye believed Moses, ye would have believed me: for he wrote of me.

But if ye believe not his writings, how shall ye believe my words?”
(John 5:46, 47).

Then, following His resurrection, Christ dealt with two disciples on the road to Emmaus after a similar fashion. Their “eyes were holden [their vision was held, preventing them from recognizing Him],” and He revealed Himself to them through calling their attention to the Old Testament Scriptures. He used *the Written Word* to reveal *the Living Word*:

“Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

Ought not Christ to have suffered these things, and to enter into his glory?

And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself” (Luke 24:25-27).

Moses had previously written about all the various facets of the person and work of Christ. And an Israelite believing that which Moses had previously revealed *could ONLY have found it quite natural to believe the things concerning Christ*.

The two — that which Moses had revealed, and the things concerning Christ — *were EXACTLY the same*.

However, disbelief or unfamiliarity with that which Moses had previously revealed would have resulted in the inverse of the preceding. Such a person in Israel would have been in *NO position* to properly understand the things concerning Christ.

That would be to say, a person in Israel *NOT* understanding the written Word (beginning with Moses) would have been in *NO position* to understand the Christ of this Word (this Word, the Old Testament Scriptures, made flesh).

And this was *EXACTLY* the prevailing situation throughout Israel when Christ came the first time. The Jewish people, for the most part, were unfamiliar with their own Scriptures. They held to *the letter* of that which had been written, but they didn't understand *the spirit* of these same writings at all (*cf.* II Cor. 3:6-18). In this respect, *they had little understanding of the revelation which God had given to them.*

This, in turn, led to their not understanding this same revelation manifested in another form — *the Word made flesh*), resulting in their rejection and crucifixion of the nation's Messiah, something which Moses had also foretold.

And *EXACTLY* the same problem which existed in Israel 2,000 years ago exists in Christendom today. *The letter* of the Word is generally known, to some extent; but *the spirit* of this same Word is, for the most part, unknown. Resultingly, conditions which prevail in Christendom near the end of the present dispensation are *identical* to conditions which prevailed in Israel near the end of the preceding dispensation.

Christians possessing an improper understanding of earlier revelation (beginning with Moses) simply *CANNOT* possess a proper understanding of later revelation (that which draws from and is built upon Moses). They *CAN'T* even possess a proper and correct understanding of Christ Himself, for, again, *He is the Word made flesh, a Word which they do NOT understand.*

The "letter" has to do with *the exact wording of the text*; and the "spirit" has to do with *the way in which God has structured His Word*, requiring the Holy Spirit to open up and reveal that which is spiritual (John 16:12-15).

The "words of the Lord" *are not only pure words* (Ps. 12:6), *but God has magnified His Word and His Name above all things* (Ps. 138:2, *ref.* NIV); and the Old Testament Scriptures, particularly the writings of Moses, were structured in a *highly typical manner* — forming word pictures — which deal with *ALL* the various facets of the person and work of Christ (*cf.* Rom. 5:14; I Cor. 10:6, 11).

And any correct study of Christ from the Scriptures *MUST begin with these word pictures which God has set forth in the Old Testament.*

1

You Would Have Believed Me *The Letter Killeth, the Spirit Giveth Life*

“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

And ye will not come to me, that ye might have life.

Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

For had ye believed Moses, ye would have believed me: for he wrote of me.

But if ye believe not his writings, how shall ye believe my words?” (John 5:39, 40, 45-47).

God gave His Word to man in order to reveal His plans and purposes as they surround His Son and pertain to both man and the material creation upon which man finds himself. Everything which man needs to know and understand, to accomplish the end in view, is in this revealed Word. There is *nothing superfluous*, and there is *nothing lacking*. The Word is *complete* and *perfect* as given.

Man came into possession of the Word of God via supernatural means and, through this supernatural means, *order, structure, and design* can be seen throughout, from beginning to end. God is a God of *complete* and *perfect order*, necessitating that the Word which He gave possess the same inherent nature.

And, in this respect, *each word* comprising God’s full revelation to man is not only said to be “pure” and likened to “silver tried in a furnace of earth, purified seven times” (referring to *perfection within purity* [Ps. 12:6]), but God holds this Word in such high esteem that He has *magnified His Word and His Name above all things* (Ps. 138:2, ref. NIV).

And this Word, within its completeness, purity, and perfection, is *living* (Heb. 4:12). “Life,” according to Scripture, is imparted through

the breath of God (Gen. 2:7; cf. Ezek. 37:3-10). And the Word of God is revealed to be “God-breathed,” and, through this means, *living* (II Tim. 3:16 [see the NIV where the Greek word, *theopneustos*, in this verse — translated, “is given by inspiration of God” in the KJV — has been more correctly translated, “God-breathed”]).

Some forty different men, over a period of about 1,500 years, recorded God’s Word “as they were moved [‘borne along’] by the Holy Spirit” (II Peter 1:21). The “Spirit” (Gk., *Pneuma*, also the word for “breath” in the Greek text) used different men to pen God’s Word, allowing each man to write within the scope of all his experiences and his own style of writing, but, at the same time, guarding him from error in that which he wrote. And the end result — whether understood by man or not — was not the word of the different men who penned this book at all, but the very Word of God, else it *could NOT* be both *living* and *perfect* (Ps. 12:6; Heb. 4:12).

Because of all this, the Word of God stands *completely and uniquely ALONE* among writings in man’s possession.

It is not only of *Divine origin* but is also *God-breathed*, and thus *living*. All other writings are of human origin and lack life. Resultingly, this Word can be understood only through two inseparable means:

- 1) *Through the guidance of the indwelling Spirit Who gave the Word* (John 16:13-15).
- 2) *Through allowing that which is living to interpret itself by comparing Scripture with Scripture* (I Cor. 2:9-13).

Man is often quick to check the commentaries, to see what another man has to say about a matter in Scripture. But going to that which man has to say is checking that which is *lifeless* in an effort to shed light upon that which is *living*. Something of this nature is like trying to set the celestial chronometer by the timepiece in Greenwich. Neither is done, and the inverse of both *MUST* always be the case.

It matters *NOT* what man may think about the Word or about that which it has to say. *Man’s thoughts are TOTALLY immaterial.*

The *ONLY* thing of *any moment whatsoever* is the Word’s own testimony about itself or about any matter with which it deals, with the Word understood in the light of itself, under the guidance of the indwelling Spirit.

This is why Paul, near the close of his ministry, in his closing remarks, told Timothy, “*Preach the word...*” (II Tim. 4:2). Paul exhorted Timothy to *proclaim that which God had to say about the matter, NOT that which man had to say.*

Proclaim that which was living, perfect, and eternal, NOT that which was lifeless, imperfect, and will one day pass out of existence.

And the admonition is no different today. It is still, “*Preach the word...*” And those called to minister the Word can either heed the Lord’s instructions (resulting in their own well-being and the well-being of those to whom they minister) or they can disregard the Lord’s instructions (which will be to their own peril and the peril of those to whom they minister).

Moses and the Prophets

Scripture begins with that which the Spirit of God moved Moses to pen. The Spirit moved Moses to lay the groundwork, to set forth the basics, at the beginning of His revelation. And He then moved subsequent writers to build upon this previously laid groundwork, the previously laid basics, at later points in time.

Christ made it very clear in John 5:45-47 that Moses, 1,500 years prior to that time, had written about Him, about His person and work. And a short time later — following His death, burial, and resurrection — when opening the Scriptures to two disciples on the road to Emmaus, Christ further dealt with and expanded the matter to include the remainder of the Old Testament as well.

“Then he said unto them, Oh fools, and slow of heart to believe all that the prophets have spoken:

Ought not Christ to have suffered these things, and to enter into his glory?

And beginning *at Moses and all the prophets*, he expounded unto them *in all the scriptures* the things concerning himself” (Luke 24:25-27).

Not only had “Moses” written about Christ, but so had “all the prophets.” And a reference of this nature — to both “Moses and all the prophets” — would be *all-inclusive*. It would include *the whole of the Old Testament, beginning with Moses.*

(The all-inclusiveness of this statement can be seen in Luke's earlier reference to "the law [the five books of Moses] and the prophets [all the prophets]" [Luke 16:16, 29, 31]. This is simply an expression used in Scripture to refer to *ALL of the Old Testament Scriptures, beginning with Moses.*)

The clear statement is made that Christ "expounded unto them [these two disciples] *in ALL the scriptures* [in *ALL* of the O.T. Scriptures] the things concerning himself" (v. 27b). Attention was *first* called to the opening five books (Moses), *then* to all the others (the Prophets); and Christ, with all this referenced material in possession of the Jewish people — material which, in its entirety, spoke of the various facets of the person and work of the One speaking — began to draw from this material, expounding to these two disciples *the things concerning Himself*.

These things had been there all the time, they had been in possession of the Jewish people for centuries; and the Jewish people, as these two disciples, had missed them. The entire Old Testament — in their possession, and supposedly expounded by their religious leaders — from beginning to end, was about the One Whom they had rejected and crucified. The same Old Testament Scriptures in their possession had even foretold these events, and the Jewish people had not understood their own Scriptures.

The Old Testament is simply one continuous revelation concerning all the various facets of the person and work of Christ. The Christ of the New Testament is the Christ of the Old Testament. He is seen in the Old Testament *first*, for Moses and all the Prophets wrote about the One Who appeared to Israel and was rejected by the nation centuries before the New Testament writers were even born.

And *EVERYTHING* about the person and work of Christ was set forth in the Old Testament *BEFORE* He ever appeared to Israel the first time. In this respect, *NOTHING* is seen in the New that does not have its roots someplace in the Old.

(Note that it would be impossible for anything to appear in the New that did not have its roots in the Old. This can be clearly seen in the timing of Christ's incarnation and birth.

The Word [the O.T. Scriptures] became flesh [the O.T. Scriptures manifested in another form] before a single book of the N.T. had been written. If anything exists in the N.T. that does not have its roots in the

O.T., then the Word which became flesh would have been incomplete at the time of Christ's birth. That is to say, if such were the case, Christ Himself could only be seen as an incomplete person, then and now.)

Moses was chosen to write *first*, and it was through him that numerous facets of the complete story *first* began to be revealed. Then, the Prophets, writing later, simply provided necessary, additional detail for that which had *first* begun to be revealed in the five books of Moses.

And, whether in Moses or the Prophets, this revelation has to do not only with Christ's first advent but with His second as well. In fact, there is far, far more material throughout the whole of the Old Testament, beginning with Moses, which relates to Christ's second advent than there is which relates to His first advent.

Thus, if an individual desires to study about the person and work of Christ after the order in which this revelation was given, he *MUST* begin where God began when giving His Word to man. He *MUST* begin with Moses, *NOT* with the gospels or the epistles. The Person of the latter is *FIRST* seen in the former. And there is *NOTHING* in the latter that hasn't already been laid out, after some fashion, in the former.

The Old Testament, beginning with Moses, is filled with word pictures depicting Christ, *from His rejection to His acceptance, from His sufferings to His glory, from His humiliation to His exaltation*. And the Old Testament also bears witness to the fact that *the very same scenes which witnessed His rejection, sufferings, and humiliation will one day witness His acceptance, glory, and exaltation*.

Kings in that day will "shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider" (Isa. 52:13-15; cf. Ps. 2:1ff).

And the Jewish people in that day will go forth proclaiming the message of the One Who, in past time, was "wounded" for their transgressions and "bruised" for their iniquities, but, in that day, will sit enthroned on God's "holy hill of Zion" (Ps. 2:6; Isa. 53:1ff).

No one part of the Old Testament presents a complete picture of Christ, only a part of the picture. And each part presents something different (though within these individual parts there is usually some repetition of events from previous parts, undoubtedly to show exactly where a particular part of the picture being presented fits within the

overall framework). But, though no one part presents the complete picture, the whole of that revealed in the Old Testament, when brought together, does present the complete picture — *the ONLY picture of Christ in existence and the one picture which God would have man fix his eyes upon.*

Thus, the Christ of the New has been presented FIRST in the Old, and the whole of His person and work has been laid out FIRST in the Old for all to see.

Accordingly, the instructed student *DOESN'T* begin with the New, but with the Old. And he *DOESN'T* begin just anyplace in the Old. Rather, he begins *EXACTLY* where God began when giving this Word and where Christ began when expounding this Word — *with Moses, progressing from there to the Prophets.*

Ye Search the Scriptures

The form of the words (verb structure), “Search the scriptures” (John 5:39a, KJV), in the Greek text can be understood as either *a command* or *a statement of fact*. That is, it can be understood as it is translated in the KJV (a command), or it can be understood as simply a statement of something occurring — “Ye search the scriptures” (ref. NASB). In cases of this nature, the context *must* always determine which understanding of the expression is correct.

And that is simple enough to ascertain from the contextual usage in this passage. The context plainly shows that *a statement* is in view, not a command. Christ, rather than commanding the Jewish people to do something, instead called attention to that which they were already doing, though going about it in *a completely erroneous manner*.

They were already searching the Scriptures, but they were failing to see, from these Scriptures, the One of Whom their own Scriptures spoke — the very One standing in their midst, the One of Whom Moses and the Prophets had spoken.

And it is evident that these Jews were not simply searching their Scriptures after a cursory fashion. This is not the picture at all. Rather, they were searching these Scriptures as a hunter might stalk game.

But, as a hunter could go about his task in a completely wrong fashion, and end up with no quarry, so could a person in his search of the Scriptures.

And this is *EXACTLY* what the Jews of Jesus’ day were doing.

(The word translated “search [Gk., *ereunao*],” is used five other times

in the N.T., and each of these times, the word has to do with *a thorough search* [cf. John 7:52; Rom. 8:27; I Cor. 2:10; I Peter 1:11; Rev. 2:23].)

The Jews of Jesus' day were seeing *the letter* of Scripture, but they were not going beyond the letter and allowing the Scriptures to be opened to their understanding. They were not going beyond the letter to *the spirit* of Scripture. When Moses was read, there was a "*veil*...upon their heart," something which remains even to this present day. But this *veil* could then and can today be "done away in Christ" (II Cor. 3:13-16).

Not seeing beyond the letter, they were not seeing that of which the letter spoke. "The letter" spoke of *a person*. It spoke of *Christ*, though He *MUST* be seen in "the spirit" of Scripture (II Cor. 3:6, 17).

And the Jews of Jesus' day, reading and studying the letter of Scripture, but *NOT* going beyond this, were failing to see the One of Whom Moses and all the Prophets spoke.

They had the written Word (which was living) in their possession, which told about the living Word dwelling in their midst. But, though both had come down from heaven, they were failing to see the latter in the former. They were seeing *the letter* of Scripture, but no further.

They were failing to see *a spiritual discernment* within the letter. And, as a hunter might search and search but (through a wrong fashion) still fail to find the quarry, these Jews were searching and searching but (through a wrong fashion) still failing to see that of which the Scriptures spoke.

This was something which the Jews were doing at Christ's first coming, when the kingdom of the heavens was being offered to Israel.

And dire consequences followed. The Jewish people rejected both the King and the kingdom; and, as a result, the kingdom (that part of the kingdom being offered, the kingdom of the heavens) was taken from Israel, with a view to a new entity (the Church) being called into existence to be the recipient of this offer.

But, with the subsequent offer of the kingdom of the heavens to Christians, things in Christendom throughout the present dispensation have followed *the same course* that they did in Israel throughout the past dispensation.

In relation to the message pertaining to the kingdom of the heavens, near the end of the past dispensation, Israel's religious leaders

(mainly the fundamental Scribes and Pharisees) misled the people; and the people blindly followed their leadership.

And *EXACTLY* the same thing is happening in Christendom pertaining to this same message near the end of the present dispensation. The religious leaders (relative to this message, *those in liberal and fundamental circles alike [as the Pharisees and Sadducees in Israel]*) are misleading the people; and the people are blindly following their leadership.

What will be the end result? It was all foretold in the history of Israel at Christ's first coming. That which befell Israel, because of their blindness in this respect, will befall Christians, for they are blind in this same respect (II Cor. 3:14-4:6; cf. Rom. 11:17-21; Rev. 3:17).

1) *They Testify of Me*

The Old Testament Scriptures testify of Christ, and New Testament revelation — which deals with Christ throughout — *CANNOT* be properly understood apart from comparing the two Testaments. The gospel accounts in the New Testament have to do with an unveiling of events previously made known through Moses and the Prophets.

And it is the same with all the other portions of the New Testament as well — from the Book of Acts through the Book of Revelation.

This is simply the way in which God has structured His Word, and all the checks and balances must be run accordingly if one would properly understand this Word.

How though do Moses and the Prophets testify of Christ in that which they wrote, for their writings deal with numerous events and / or numerous individuals and their experiences?

The answer is evident, for Scripture deals with this issue many places. And these places can be found in the gospel accounts during Christ's earthly ministry, in the Book of Acts following His ascension, in the epistles, and in the Book of Revelation which closes the Canon of Scripture. The New Testament is replete with instances of how the Old Testament has been structured. It would have to be, for it draws from the Old Testament in its entirety.

First, the kingdom offered to Israel — the kingdom of the heavens — was not something new. This kingdom was first introduced in the Old Testament, beginning with Moses (cf. Gen. 14:18-22; 22:17, 18; Dan. 4:17-26; 7:18, 22, 25, 27; 10:13-21), and numerous Jews during this

past dispensation aspired to a higher calling, *a heavenly* (Heb. 11:8-16, 32-40; cf. Matt. 8:11, 12; Luke 13:28, 29).

Then, the one initially offering the kingdom to Israel wasn't unknown. Isaiah had written about John the Baptist over seven hundred years prior to the time he appeared to Israel as the forerunner of Christ (Matt. 3:3; cf. Isa. 40:3). And this same prophecy will have a future fulfillment in the person of Elijah, when he appears as the forerunner of Christ at His second coming (Matt. 11:12-14; cf. Mal. 4:5, 6).

Then, after John had been imprisoned, Christ continued with the same message. And since all of the Old Testament Scriptures have to do with all things surrounding Christ's person and work, we can only expect parts of the Old Testament to deal with Christ's appearance to Israel at the time of His first coming, with the remainder dealing with Christ's appearance to Christians and /or Israel at the time of His second coming. And that is exactly what we find when going back to these Scriptures.

The experiences of Joseph, for example, depict numerous things about the person and work of Christ. They must, for they are part of the revelation which Christ referred to in Luke 24:27.

And the same can be said for the experiences of Moses, David, and multitudes of others throughout the Old Testament.

But how is Christ seen in the experiences of these individuals? He is seen in their experiences exactly the same way He is seen in the experiences of Jonah in Matt. 12:38-40, or in that which Moses did with the brazen serpent in John 3:14. That revealed in the Old Testament (*individuals* and their experiences [e.g., Adam, Abel], *events* [e.g., that revealed in Gen. 1:1-2:3], *objects* [e.g., the tabernacle, the brazen serpent]) forms *types*, and these *types* ALL reflect on some aspect of the person and work of Christ.

(The typical aspect of Scripture, to this extent, is easy to establish. A typical structure of this nature is not only *specifically stated* to exist but it is *self-evident* in Scripture as well.

[God, in His sovereign control of all things, allowed certain events to occur and certain individuals to pass through different experiences in order that He might have these events and experiences to draw upon at later points in time to teach His people the deep things in His Word].

I Corinthians 10:6, 11 *specifically states* that the experiences of the Israelites under Moses happened as *types* [the word in the Greek text in both verses — translated, “examples,” “ensamples” — is *typos*, from which we derive our English word, “type” (some Greek texts have the adverb rather than the noun, *tupikos*, “typically,” in v. 11)]. This covers parts of that portion of Scripture from Exodus chapter twelve through Deuteronomy. Then, going to Christ’s statement in Luke 24:27, the remainder of Scripture, where the experiences of individuals have been recorded, can easily be seen to fall within this same category. It would have to, for the remainder of Scripture is simply a building on that previously set forth by Moses. And an unchangeable God [Mal. 3:6] does not change the manner in which He presents His Word throughout.

Then, aside from the preceding, this typical aspect of Scripture is *self-evident*. As one reads Scripture, this typical aspect surfaces numerous times in the N.T. through the manner in which the writers call attention to or allude to different people and things in the O.T. It is something evident at almost every turn as one moves through both Testaments, comparing Scripture with Scripture.)

But back to the thought of Christ at His first coming being depicted through the experiences of individuals in the Old Testament. That can be seen, for example, through the experiences of Joseph when he went to his brethren the first time (Gen. 37), or through the experiences of Moses when he went to his brethren the first time (Ex. 2), or through the experiences of David in association with his brethren (1 Sam. 16ff). And each of these accounts, though presenting one part of the same picture of Christ, adds to the picture by presenting things peculiar to each.

Each of these individuals was rejected, as Christ was rejected. And other types, along with that of Joseph, depict that which immediately followed — His death, burial, and resurrection (*e.g.*, the experiences of Abel in Gen. 4, the experiences of Isaac in Gen. 22, or the experiences of Jonah in Jonah 1, 2).

Then, these same types, among others, continue with material concerning the person and work of Christ following His ascension. Joseph, between the time of his rejection and acceptance by his brethren, took a Gentile bride (Gen. 41:45; 45:1ff); Moses is seen doing the same thing (Ex. 2:21; 4:20, 29-31); and David, between the time of his rejection and the time he took the kingdom, gathered faithful men

who would rule with him (I Sam. 22:1, 2; II Sam. 2:4; 5:3-5).

And all the preceding, of course, typifies certain aspects about the person and work of Christ during the past, present, and future dispensations. This is something extensively dealt with in the New Testament, referring back to and drawing from the Old Testament.

Christ's present high priestly ministry in the heavenly sanctuary is patterned after that of Aaron, as he ministered in the earthly sanctuary. Christ, on the basis of His shed blood on the mercy seat (as Aaron, on the basis of shed blood on the mercy seat), is presently providing a cleansing for the kingdom of priests (for whom He previously died) which He is about to bring forth.

Christ alluded to His present ministry in this respect when He girded Himself, took a basin of water, and began to wash the disciples' feet shortly before His crucifixion (John 13:8-10); and Christ's present ministry is dealt with extensively by John in his first epistle (1:6ff) and by the writer of Hebrews (chs. 7b-10; cf. I Cor. 6:9-11; Eph. 5:26, 27).

And all the preceding (along with numerous other things about the person and work of Christ) cannot be properly understood apart from an understanding of various things revealed in the typology of the tabernacle. It is here that a cleansing of the priests is seen in the Old Testament. And though this cleansing is shown by repeated washings with water, this points to blood shed at the brazen altar on the Day of Atonement and sprinkled on and before the mercy seat in the Holy of Holies (Lev. 16).

Then another aspect of the type beginning in Exodus chapter twelve is seen in the experiences of the Israelites under Moses (and later Joshua) during a past dispensation, foreshadowing the experiences of Christians under Christ during the present dispensation (following the death of the firstborn in both type and antitype).

A kingdom of priests, residing in another land (Ex. 19:6), was to result from the Israelites being led toward *an earthly land in the type*; and *a kingdom of priests, residing in another land* (Rev. 5:10), is to result from Christians being led toward *a heavenly land in the antitype*. And a cleansing from sin during the journey, through the work of a High Priest, on the basis of shed blood, is seen in both type and antitype.

The Book of Hebrews deals extensively with this complete, over-all type. Note particularly chapters three through six. And the five

major warnings in the book — inseparably related warnings, together presenting the complete picture — draw extensively from this overall type as well.

This type extends from Exodus chapter twelve through Joshua. And this overall type, made up of innumerable individual types, is the most exhaustive of all the Old Testament types dealing with the present race of the faith in which Christians find themselves engaged (*cf.* I Cor. 9:24-10:11).

(Note the place which Melchizedek, as opposed to Aaron, occupies in the Book of Hebrews [chs. 5b-7a]. Melchizedek comes into view *ONLY* in connection with events *concluding* the overall type. Melchizedek, in the Old Testament [Gen. 14:18, 19; Ps. 110:1-4], typifies Christ in His Messianic priesthood — that day when He will be the great King-Priest in Jerusalem, as Melchizedek was a king-priest in Jerusalem.

And that is not only made plain from O.T. typology but from the Book of Hebrews itself. Aside from the fact that the mention of Melchizedek in Hebrews *MUST* be in complete accord with the way in which he is set forth in the O.T. [*Messianic*], the writer of Hebrews tells the reader that it is *Messianic*.

Note how Melchizedek is introduced in this book: “Thou art a priest forever [*lit.*, ‘with respect to the age’] after the order of Melchizedek” [5:6b, quoted from Ps. 110:4]. That *CAN’T* possibly refer to the present age, for, not only is this quoted from a *Messianic passage*, but this present age covers the whole of Man’s Day — extending from the restoration of the earth and man’s creation in the first chapter of Genesis to the beginning of the Messianic Kingdom. “With respect to the age” can pertain to *the coming age ALONE*, the Messianic Era.)

And, closing out thoughts surrounding the typical aspect of Scripture and seeing Christ after this fashion within the Old Testament, note Scripture as a whole. That introduced in Gen. 2:1-3 (a Sabbath rest, following six days of work), is seen realized in Rev. 20:1-6 (earth’s 1,000-year Sabbath), following six subsequent days of work (6,000 years of work).

And an allusion to this present time of work, followed by a future time of rest, is seen numerous other places in Scripture. But such a teaching, though seen numerous other places, never stands alone. *It always rests upon that revealed in the opening two chapters of Genesis.*

The Sabbath, for example, was given to Israel as a “sign” (Ex. 31:13-17). It was a sign specifically stated to be connected with that which God had done in the opening two chapters of Genesis (Ex. 20:8-11; 31:17). As God had worked six days to restore a ruined creation in Gen. 1:2b-25, so would He work six more days to restore a subsequent ruined creation within the scope of subsequent Scripture.

And as God rested the seventh day in the Genesis account (2:1-3), so would He rest the seventh day in the subsequent restoration.

The latter would be patterned after the former.

Then, viewing matters from the same perspective, the Sabbath was given to Israel to keep this thought ever before the nation (Ex. 31:13-17). And reference is made in the passage back to events in the opening two chapters of Genesis (vv. 15-17; cf. Matt. 16:28-17:5; II Peter 1:16-18; 3:5-8).

This same thing is seen in Heb. 4:1-11 concerning the “rest [Gk., *Sabbatismos*, ‘Sabbath Rest’]” awaiting the people of God (v. 9). And, exactly as seen in Ex. 31:13-17, reference is made back to events in the opening two chapters of Genesis (vv. 3, 4).

And, viewing matters from another perspective concerning the importance of Old Testament revelation in New Testament interpretation, the Book of Revelation itself *CANNOT* be properly understood apart from an understanding of numerous books or parts of books in the Old Testament (in short, this would encompass all books, beginning with Moses).

The Book of Daniel is usually cited by expositors in this realm, though, in reality, Daniel would be no more important than a number of other books, or at least particular parts of other books.

Books often neglected entirely in this respect are Ruth and Esther. The former book deals with the Christian side of the matter and the latter with the Jewish side, with material from both books dealt with extensively in the Book of Revelation. Both books cover the same subject matter dealt with in the Book of Revelation, both together cover the matter in a complete manner, and both provide information necessary to properly understand this closing book of Scripture.

NO part of the New Testament *can be properly understood* apart from going back to the Old Testament and *viewing the wealth of information concerning Christ which God has interwoven within all the various types.*

The whole of Scripture is about Him, from beginning to end. He is seen on every page, at every turn; and this is something which MUST be recognized.

2) Ye Will Not Come to Me

As previously seen, when Christ appeared to Israel the first time, the Jews were going to their Scriptures, searching these Scriptures, *but not seeing beyond the letter of Scripture*. They were NOT seeing the One of Whom the letter spoke, *the spirit of Scripture — Christ, revealed numerous ways throughout the intricate design and structure of Scripture*.

Christ “is that Spirit” (II Cor. 3:17), seen and revealed in *the spiritual aspect* of the letter. Thus, it is easy to understand why “the letter killeth, but the spirit giveth life” (II Cor. 3:6). “The letter” *stops short* of revealing Christ. “The letter” *stops short* of allowing a person to see the One Who said, “I am the way, the truth, and the life” (John 14:6a).

And this is *EXACTLY* what the Jewish people at Christ’s first coming were doing. They were searching the Scriptures, but they were not seeing the very One of Whom these Scriptures, in their entirety, spoke. And, as a result, they were not coming to the Son that they might have life, apart from which no man can come to the Father (John 14:6b).

And, as previously seen as well, conditions are *little different in Christendom today*, immediately preceding Christ’s return, particularly concerning the central message of Scripture, *the Word of the Kingdom*.

The leaven from Matt. 13:33 can only presently be in the final stages of its damaging work; and the whole of Christendom, whether Christians realize it or not, finds itself caught up in and negatively affected in an on-going manner by this leavening process.

And because of this, for all practical purposes, *matters will end EXACTLY as seen in Israel 2,000 years ago*.

Christians comprising the present Church existing in the world — permeated through and through with leaven — can do *NO* more than look upon *the true Christ of the Scriptures, as presented in Moses and the Prophets*, in a similar manner to the way in which the Jewish people did at the time of Christ’s first coming.

They, as those in Israel, don’t know enough about the Scriptures in their possession to move beyond the letter to the spirit. And only the latter reveals the true Christ of the Scriptures, seen in Moses and the Prophets.

2

He Wrote of Me

The Written Word, the Word Made Flesh

“Do not think that I will accuse you to the Father: There is one that accuseth you, even Moses, in whom ye trust.

For had ye believed Moses, ye would have believed me: for he wrote of me.

But if ye believe not his writings, how shall ye believe my words?” (John 5:45-47).

At the time of Christ’s first coming, the religious leaders in Israel belonged mainly to one of three different sects — the Pharisees, the Sadducees, or the Herodians. There were other religious sects in Israel at this time, but these were the only ones which held any real prominence and are the only ones mentioned in the gospel accounts.

The Pharisees came from the ranks of the Scribes (Gk., *grammateus*, a form of the word from which our English word “grammar” is derived).

The Scribes were professional students of the Old Testament and were themselves Pharisees, though a distinct class of Pharisees. They were the scholars, the grammarians, the ones versed in the Scriptures, the interpreters of Scripture.

Then, the larger body of Pharisees (which would include the Scribes) took these teachings from the Scriptures and translated them into public life for the nation.

The Pharisees formed, by far, the largest religious sect in Israel. And, because of their numbers, they held undisputed sway over the masses. They controlled, in an undisputed manner, the religious life of the nation. They were influential in this respect to the point that even the Sadducees (the second largest religious sect in Israel), in official acts, invariably had to acquiesce to their wishes or demands in order to retain harmony with the people.

Thus, because of their position in Israel, it was almost always the Pharisees (with the Scribes singled out and mentioned with them numerous times) who were seen following Christ, listening to Him, observing His actions, and commenting (invariably in a negative manner) on that which was being said and done.

And the Pharisees, forming the central religious body in Israel to whom the Jewish people looked for direction in matters of this nature, could then easily translate their negative thoughts and actions concerning Christ to those of the people.

The Sadducees are mentioned a few times in this connection, with the Herodians being mentioned even less. The Sadducees though, seeking to counter Christ, are seen several times joining themselves with the Pharisees, undoubtedly because of the influential position held by the Pharisees (*cf.* Matt. 3:7; 16:1ff); and this is the only way the Herodians are seen in their attempts to counter Christ the three times that they are mentioned in the gospel accounts (*cf.* Matt. 22:16; Mark 3:6; 12:13).

Thus, it was *the fundamental scholars, the interpreters and teachers of Scripture* (the Pharisees, with the Scribes), who took that which Moses and the Prophets had written and, through this means, *controlled* the religious life of the nation. They sat “in Moses’ seat” (Matt. 23:1, 2). And, occupying this position, they interpreted and taught the Scriptures in an undisputed manner.

But the Pharisees, holding to the very letter of that which Scripture had to say, were failing to see anything beyond the letter of Scripture. They were taking that which, in its entirety, was about Christ and were failing to see Christ at all.

The very interpreters and teachers of Scripture, in reality, *COULDN'T understand the things which they were attempting to interpret and teach.*

And, not understanding their own Scriptures, they had *NO* means to see and understand the One of Whom these Scriptures spoke. They had *NO base* to work from in order to properly assess the Messenger, His message, or the miraculous signs being manifested.

But, even though they lacked the means to place Christ’s ministry and teaching within the context of the Scriptures which they interpreted and taught, *they STILL knew Christ’s identity.*

Nicodemus, a teacher among the Pharisees, had come to Jesus

by night and confessed, “Rabbi, *we know* [the Pharisees knew] that thou art a teacher come from God: for no man can do these miracles [‘signs’] that thou doest, except God be with him” (John 3:1, 2, 10).

And in the parable of the Householder and His vineyard (Matt. 21:33ff; cf. Isa. 5:1-7), Christ made it very clear that the Pharisees *KNEW EXACTLY* Who He was.

He was “the heir” of the vineyard; and because *they KNEW this*, they rose up against Him and ultimately killed Him (vv. 38, 39, 45).

The Pharisees *KNEW Who they were following about the country; and they sought, at every turn, to counter that which He was doing.*

False prophets had come and gone through centuries of time, and they had commanded little attention from Israel’s religious leaders. Israel’s religious leaders *had known* that these individuals were false.

But with Christ, *the matter was entirely different.* Christ commanded the attention of Israel’s religious leaders, for *they KNEW* that He wasn’t one of the numerous false prophets who had appeared. *They KNEW* that He was “a teacher come from God,” “the heir” of the vineyard.

This though was not something gleaned from their knowledge of the Scriptures but from *the supernatural signs* being manifested, as seen in Nicodemus’ statement to Jesus in John 3:2. These *signs* were to have been a means of opening their eyes to the truth concerning Christ, which could then have been seen within the Scriptures in their possession (cf. Luke 24:30, 31; Matt. 13:14, 15).

But, as was later the case with the religious leaders at the time of the stoning of Stephen in Acts chapter seven, they wanted nothing to do with seeing Christ within that which they interpreted and taught. They closed their eyes to the very truth which they should have understood and should have been teaching.

They, as the religious leaders at the time of Stephen’s death, wanted only to silence the One referencing such things. And, as a result, because of their sway over the masses, the Jewish people throughout Christ’s earthly ministry were being *completely misled.*

The Scribes and Pharisees were *shutting up the kingdom of the heavens in the people’s presence.* The Scribes and Pharisees weren’t going to enter the kingdom, and they were doing *everything within their power* to prevent any of the people under their influence and sway from entering the kingdom as well (Matt. 23:13).

Moses or Christ

Christ's reference in John 5:39ff to the Jewish people searching their own Scriptures and failing to understand these Scriptures immediately follows the account of His healing a man on the Sabbath day and, at the same time, commanding the man to arise, take up his bed, and walk (vv. 8, 9).

Because Christ had done this, the Jewish people looked upon it as *a violation of the law of the Sabbath, and they sought to slay Him* (v. 16). Then, with Christ commenting on the matter and equating Himself with God in the process, *they sought even the more to slay Him* (vv. 17, 18).

1) Signs

Christ, through His actions surrounding a man being healed on the Sabbath in John chapter five, had performed *a sign* (the third of eight signs in John's gospel), which pointed to something beyond the person being healed. This sign—the healing of *an individual*—pointed to the healing of *the nation*. It pointed to that which the entire nation could experience, *if the nation would repent, in accord with the message being proclaimed* (cf. Matt. 3:2; 4:17, 23-25; 10:5-8).

(The eight signs recorded in John's gospel begin with the marriage in Canaan of Galilee in chapter two and end with the resurrection of Christ in chapter twenty. These signs were directed to the Jewish people [I Cor. 1:22]—the same people to whom the offer of the kingdom of the heavens was being extended—and were given during Christ's earthly ministry, climaxed by the events of Calvary and a forty-day post-resurrection ministry, to call Israel's attention to things surrounding the message being proclaimed, which should have resulted in belief [John 20:30, 31].

The Greek word for "sign [*semeion*]" appears seventeen times in John's gospel. However, in thirteen of these seventeen times, the word has been translated "miracle" [KJV], which, for the purposes intended by the use of the word *semeion*, is misleading. The sign was a miraculous work; but the word *semeion* means "sign," not "miracle," and should have been so translated throughout this gospel.

For additional information on "signs" throughout the gospel accounts and the Book of Acts, refer to the author's books, *Signs in John's Gospel* and *From Acts to the Epistles*.)

Spiritually, Israel was sick — a fact which the signs being performed directly addressed. And Israel had been sick for centuries, which was a matter dealt with extensively in the Old Testament.

Isaiah, over seven hundred years before Christ appeared to Israel, possibly described Israel's condition at the beginning of his prophecy as well as any of the prophets:

"Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Why should ye be stricken any more? Ye will revolt more and more: the whole head is sick, and the whole heart is faint.

From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:4-6).

This prophecy, part of the Scriptures in Israel's possession at the time this sign was manifested, described Israel's condition during Isaiah's day, shortly before the beginning of the captivities (the Assyrian [about 722 B.C.] and the Babylonian [about 605 B.C.]).

But this condition (resulting from Israel's disobedience [Lev. 26:15ff; Deut. 28:15ff]), for lack of Israel's repentance, remained unchanged during the centuries which followed; and this was the condition in which the nation found itself when Messiah appeared, a condition which remains unchanged even today, 2,000 years later.

And when Israel's Messiah appeared, He, through a manifestation of *signs*, showed the Jewish people what they could have, *IF*...

The entire nation, *IF the nation would repent*, could experience *supernatural healing (the people and their land) and provision within the proffered kingdom*.

But the Jewish people, not understanding their own Scriptures, failed to grasp and understand both *their true condition (sick, "from the sole of the foot even unto the head")* and *the significance* of the manifested signs in connection with the message concerning the kingdom.

Beyond that, this healing of an individual occurred on *the Sabbath day*, pointing within *the sign* to that future day when Israel would be healed.

And had the Jewish people understood the significance of their own Sabbath (given by Moses, as *a sign* [Ex. 31:12-17, with a reference back to Gen. 1:2b-2:3]) and the significance of a man being healed on the Sabbath day (*a sign* in connection with *the sign* of the Sabbath), they would have been able to *understand EXACTLY what was occurring*.

Instead, they saw *ONLY* that which they wanted to see — *a person breaking the law of the Sabbath. And they sought to slay Him for this act.*

A *sign* of the same nature is also seen in John chapter nine (the sixth sign in John's gospel), where reference is again made to Moses. In this chapter of John's gospel, Jesus is again seen healing a man on the Sabbath day — pointing again to that which the entire nation could experience, *IF...* (vv. 6-14).

This time though there was an open division among those observing the sign, and this division was within the ranks of the Pharisees themselves. Some of the Pharisees questioned the sign on the basis that it had been done on the Sabbath; but others couldn't overlook the miraculous work itself, openly questioning how this man, if a sinner, could do such things (v. 16).

(Note, according to Nicodemus' earlier statement [John 3:1, 2], all of these Pharisees were probably aware of that which only part of them confessed — the true identity of Christ.

And those who didn't want to acknowledge the validity of that which had been done sought to counter the sign through viewing it as a violation of the Sabbath, as had been done by those observing the earlier sign performed on the Sabbath, recorded in chapter five.)

At this point though, rather than attack Christ (as He had been attacked by those observing the sign in chapter five), they attacked the one who had been healed — *first* through the individual himself (vv. 10-17), *then* through his parents (vv. 18-23), and *then* through the individual again (vv. 24-33).

Seeking to discredit that which had been done through both the individual and his parents proved unsuccessful.

But, still knowing that a miraculous sign had been performed by "the heir" of the vineyard, the Pharisees attempted the only thing left. They attempted to do away with that set forth through the sign by *taking the man who had been healed and casting him outside* (v. 34).

2) We Are... We Know...

In the light of that which the Pharisees knew and that which had been done, this act on their part was amazing enough in itself (*cf.* John 11:43-47, 53; 12:10); but probably the most amazing thing which the Pharisees did in all of their actions surrounding the healing of this man on the Sabbath was their referring to Moses.

Christ was the One Who had referred to Moses in the previous healing on the Sabbath (John 5:45-47). And, in so doing, He called attention *to that which was true*. Here though the Pharisees were the ones who referred to Moses (vv. 28, 29). And, in so doing, they could only call attention *to that which was false*:

"Then they reviled him, and said, 'Thou art his disciple; but we are Moses' disciples.

We know that God spake unto Moses: as for this fellow, we know not from whence he is'."

These Pharisees *saw NO connection between the writings of Moses and the actions of Christ*. Thus, they, in reality, *had NO understanding of that which Moses had written*. And *NOT* understanding the writings of Moses, how could they understand the message and works of Christ?

They *COULDN'T!* Such would have been *impossible!*

The picture in Israel at Christ's first coming was that of *fundamental, religious leaders who had NO understanding of that which they attempted to interpret and teach — their own Scriptures*. And, through this means, *they were blindly leading a nation which was sick*, "from the sole of the foot even unto the head."

And, combined with this, these religious leaders *knew who Christ was*, though *NOT* from their Scriptures. They *knew*, from the supernatural signs being manifested, that He was "the heir" of the vineyard.

But these religious leaders, controlling this inheritance themselves, had *NO* desire to relinquish their position. They were the ones occupying "Moses' seat" in the vineyard, and they weren't about to allow another to usurp the position which they held.

Thus, they did everything within their power to do away with "the heir." They did everything within their power to "seize on [keep in their possession] his inheritance" (Matt. 21:38).

The literal rendering of Matt. 21:38, showing the spiritual condition of Israel's religious leaders, along with the true reason for their actions, would be thus:

"But when the husbandmen [the ones placed in charge of the vineyard, those occupying Moses' seat, the Scribes and Pharisees] saw the Son, they said among themselves, 'This is the Heir: come, let us kill Him, and let us retain possession of His inheritance'."

Thus, with Israel's central religious leadership in a spiritual condition of this nature and controlling the religious life of the nation — which, as a result, was itself in a similar spiritual condition — is it any wonder that the Jewish people acted as they did?

Is it any wonder that they rejected their King and the proffered kingdom, chose an insurrectionist and murderer over Christ (Barabbas), cried out for Jesus' crucifixion, and, concluded the whole matter by pledging regal allegiance to a pagan Gentile king (to Caesar)?

Woe unto You

The record of events occurring in Israel at Christ's first coming is an account of that which can and did happen when the leadership not only didn't believe Moses but sought, above everything else, to bring about their own personal gain and well-being.

As a result, *they took an entire nation down with them*. And, in so doing, they placed an entire nation under the condemnation of *blood*, extending all the way back to "righteous Abel" (Matt. 23:34, 35; 27:25).

And the end result of their actions was twofold:

1) *A nation continuing in its unclean state*, though now something new was to be added — contact with a dead body, that of their Messiah — producing an even further uncleanness, one from which they could not be cleansed for two days, 2,000 years (Num. 19:11, 12, 19).

2) *The house of Israel (the nation) was to be left desolate*, awaiting the one (Antichrist, the Man of Sin, the Beast) who would bring about *an even further, though final, desolation* (Matt. 23:37-39; cf. Dan. 9:26, 27; John 5:43).

Thus, the actions of the Scribes and Pharisees at Christ's first coming had far-reaching negative ramifications, ramifications which would govern the course of Israeli history for the succeeding two millennia and end with the darkest hour in all of Jewish history.

Israel would be *scattered* among the nations and would find *no rest* (Lev. 26:32-39; Deut. 28:63-67). The entire two millennia would, itself, be *a troublous time* for the nation; but this period would be climaxed by *a time of unparalleled trouble*.

And the whole of this period would be *a time of shed blood*, but NOT that seen in the antitype of Exodus chapter twelve. Israel's appropriation of this blood lies at *the end* of the time of trouble, NOT *during* this time.

During the time of trouble, lasting two millennia, it would be *Israeli blood* itself which would be shed. All of the Israeli blood shed from Titus coming against Jerusalem with his Roman legions in 70 A.D. to Hitler's aspirations for a Jew-free Europe immediately preceding and during World War II, during the years 1939-1945, and beyond, can be attributed solely to *ONE thing*—*that resulting from Israel's religious leaders misleading an entire nation during the time Christ was on earth the first time*.

But the darkest day emanating out of that which occurred almost two millennia ago still lies in the future. It will occur within the framework of Daniel's unfulfilled Seventieth Week (Dan. 9:26b, 27; Rev. 6:1-19:6)—the final seven years of the preceding dispensation—when the desolated house is desolated even further. And this period will result in a time of such unparalleled trouble that, "except those days should be shortened, there should no flesh be saved" (Matt. 24:15-22).

The simple fact of the matter is that *God does NOT, He will NOT, take lightly the actions of religious leaders misleading the people in matters pertaining to His Son and His Son's coming kingdom*.

And it matters not whether reference is made to leadership in Israel during the past dispensation or to leadership in Christendom during the present dispensation. God's perfect justice and righteousness surrounding His dealings with His people *does NOT, it CANNOT*, change from one dispensation to the next.

Dire consequences followed in the wake of religious leadership of this nature in the past, consequences which have lasted for an entire dispensation (the present dispensation, during which time the nation

of Israel — having been misled by her religious leaders — is out of favor with God and is set aside).

And *dire consequences* of an equally serious nature will follow in the wake of religious leadership of this nature during the present time, consequences which will again last for an entire dispensation (the Messianic Era, during which time numerous Christians — having been misled by their religious leaders — will be out of favor with God and will be set aside).

1) Ye Shut Up the Kingdom

The Scribes and Pharisees, those to whom the people of Israel looked for leadership in the spiritual life of the nation, *completely misled* the Jewish people. And, as a result, these fundamental religious leaders heard words of condemnation from the lips of Christ *unlike anything* Christ had ever said to anyone at any time within any other religious group in Israel.

An entire chapter has been given over to this matter in Matthew's gospel (ch. 23). And, after stating the position which the Scribes and Pharisees occupied in Israel — sitting "in Moses' seat" (v. 2) — Christ called attention to that which they were doing, along with their self-exalting ways (vv. 3-12).

He then pronounced a "woe" on the Scribes and Pharisees, giving *the reason* for that "woe" and for seven more which would follow (vv. 13ff).

Israel's religious leaders had closed the door to the offer of the kingdom of the heavens to the nation. They were *NOT* about to relinquish their position to "the heir" of the vineyard.

And, resultingly, they had *NO* interest in the proffered kingdom. They were *NOT* going to enter this kingdom, and they, throughout the course of Christ's ministry, had done *ALL within their power to prevent anyone else in Israel from entering as well.*

Christ, continuing to call attention to their actions, then pronounced one "woe" after another upon the Scribes and Pharisees, referring to them as "hypocrites," "blind guides," "fools," those likened to "whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and all uncleanness," "the children of them which killed the prophets," and a "generation of vipers" (vv. 14ff).

This was Christ's analysis at His first coming, near the termination of His ministry, of the fundamental religious leadership in Israel. They

held to and taught the very letter of Scripture; but, in the process, they didn't understand anything beyond the letter and, thus, *COULDN'T* teach the true content of these Scriptures at all.

These were the fundamental religious scholars of that day, the ones learned in the Scriptures. These were the ones to whom the people looked for spiritual leadership. These were the ones controlling the religious life of the nation.

These also were the ones *who could have, and should have, taken the nation to the mountain top in its spiritual life*. But, instead of ascending *the mountain* and taking the nation with them, they had descended into *the lowest valley*; and, through their control over the spiritual life of the people, *they had taken the nation down into this valley with them*.

2) Not Peculiar to Israel Alone

And this is not something peculiar to Israel relative to the message surrounding the kingdom of the heavens at Christ's first coming. *EXACTLY the same thing was prophesied to happen, and is happening, in Christendom relative to the message surrounding the kingdom of the heavens immediately preceding Christ's return* (cf. Matt. 13:3-33; Rev. 2, 3).

The leadership in Christendom today will have *NO* more to do with the message surrounding the kingdom of the heavens, immediately preceding Christ's return, than would the leadership in Israel at the time of Christ's first coming.

And this ISN'T something seen just in the liberal segment of Christendom but in the fundamental segment as well. This can be seen in *ALL* of Christendom, as it was seen among *ALL* of Israel's religious leaders (the Pharisees, Sadducees, and Herodians together) two millennia ago.

This was that which the entirety of Israel's religious leadership (fundamental and liberal alike) had *in common* when Christ was on earth the first time, and it is also that which the entirety of the Church's religious leadership (fundamental and liberal alike) has *in common* immediately preceding Christ's return today.

The Pharisees were *NOT* condemned for their adherence to the letter of the law, or for their legalism; *NOR*, if it had been the Sadducees, would they have been condemned for their liberalism; *NOR*, if it had been the Herodians, would they have been condemned for their political ambitions within Herod's kingdom.

Rather, the Pharisees were condemned for CLOSING THE DOOR to the offer of the kingdom of the heavens to Israel.

And it would have been for the same reason had it been the Sadducees or the Herodians who had been condemned after this fashion by Christ.

And, bringing all of this down into Christendom, the religious leaders of today who are misleading the people relative to the proffered kingdom of the heavens will be condemned for *EXACTLY* the same reason Christ condemned the religious leaders in Israel.

Condemnation, after this fashion, will NOT result from fundamentalism, legalism, liberalism, or political ambitions within the present kingdom (*i.e.*, in the kingdom ruled by Satan and his angels from the heavens through the Gentile nations on earth [Dan. 10:12-20; Eph. 3:9-11; 6:12-17]).

NONE of these things even enters into the matter in relation to that which is in view. Rather, condemnation will result from *their having CLOSED THE DOOR to the offer of the kingdom of the heavens to Christians.*

3) Sons of Gehenna

Christ, at the very first part of His condemnation of the Scribes and Pharisees for their having misled the people relative to the proffered kingdom, referred to their making proselytes and to that which they, in reality, had done in the process:

“Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell [Gk., *huion Geennes*, ‘son of Gehenna’] than yourselves” (Matt. 23:15; *cf.* v. 33).

“Sonship” in relation to *Gehenna* rather than “sonship” in relation to *the kingdom of the heavens* is that which is in view. “Sonship” implies *rulership*. Only “sons” can rule within God’s kingdom (*cf.* Ex. 4:22, 23; Job 1:6; 2:1; Ezek. 28:14; Matt. 3:17; 4:3, 6, 8; Rom. 8:19-23). That’s the way it has always been, that’s the way it presently exists, and that’s the way it will always continue to exist.

At Christ’s first coming, a kingdom was in the offing; and only “sons” could rule within this kingdom. But the Scribes and Pharisees had “shut up” the proffered kingdom (v. 13), and now *ONLY one thing could remain* — “sonship” (having to do with the very reason for man’s creation in the beginning, or for his salvation following the fall, which

is *regal*), now associated with *Gehenna* rather than with *the kingdom*.

The reference concerning the Scribes and Pharisees making proselytes would not pertain to a proselyte of the gate (the conversion of a Gentile) but to a proselyte from among the Jewish people to the Pharisaical way of life within the nation. And the thought behind a proselyte becoming twofold more *a son of Gehenna* than the Scribes and Pharisees themselves lies in the fact that converts of this nature often became more dogmatic than their proselytizers.

The Scribes and Pharisees themselves, insofar as sonship and the kingdom which had been offered to Israel were concerned, were themselves *sons of Gehenna*; but their proselytes were viewed in an even more condemnatory fashion in this respect.

The Pharisees had misled them in relation to the proffered kingdom, as they had done the nation itself; and, apparently because of their dogmatism, proselytes found themselves in an even worse state than that of their Pharisaical proselytizers.

Gehenna was the place of refuse for the city of Jerusalem, located outside the city walls in a valley south of the city. "Sonship" in relationship to this place graphically pictured exactly where the Scribes and Pharisees would lead a proselyte, or where they had led the nation of Israel, relative to the proffered kingdom. *Sonship*, which was supposed to have been realized in *the proffered kingdom*, could now be realized *ONLY* in relation to *Gehenna*.

Gehenna, located south of the city, was set on the opposite side of the city from the place God is seen in Scripture. God is always seen at a point north of the earth or of anything on the earth (Lev. 1:11; Job 26:7; Ps. 75:6, 7). And, beyond that, *Gehenna* was a *place of refuse in a valley* rather than a *place associated with God's glory and a mountain* (signifying *a kingdom* [cf. Isa. 2:2-4; Dan. 2:34, 35, 44, 45]).

Thus, the expression, "sons of *Gehenna*," could only picture *one thing*. It could only describe the state in which those who had been called to occupy positions in *the kingdom* would find themselves following their refusal. They, in relation to "sonship" (implying *rulership*), would find themselves in a *place of refuse*, not only *removed from the kingdom, the mountain*, but in a *valley* as well. *Gehenna* was a place diametrically opposed to that which they could have had, the place to which they had been called (cf. Gen. 19:27, 30).

4) Israel Then, Christendom Today

The preceding is where the fundamental religious leadership in Israel had led an entire nation, with the more liberal Sadducees at times being seen with them.

And this is *the EXACT same place* where the fundamental or liberal leadership in Christendom today can be seen leading the people in a counterpart to that of Israel's religious leadership at the time of Christ's first coming.

Any attempt to ignore, to do away with, or to shut up the proclamation of the message surrounding the kingdom of the heavens to Christians today by Christendom's religious leaders *can ONLY meet with the same dire consequences as it did in Israel with their religious leaders.*

And the end result, *insofar as sonship and the kingdom are concerned, can ONLY be seen associated with a corresponding place outside the heavenly Jerusalem as was seen outside the earthly Jerusalem — a place of refuse outside the walls of the heavenly Jerusalem, located on the south side of the city (cf. Rev. 22:14, 15).*

(Note that *Gehenna* is being referenced in a metaphorical respect in the former usage [with the Scribes and Pharisees, taking the people down with them], which *MUST* be the case with the latter as well [as it would apply to religious leaders in Christendom today, taking the people down with them].

Gehenna, as "outer darkness," is used in an antithetical sense to describe *the place* which will be occupied by the unfaithful during the Millennium, as opposed to the place which will be occupied by the faithful.

The usage of both was seen in connection with Israel and the offer of the kingdom of the heavens in the gospel accounts. However, once the kingdom was taken from Israel [that facet of the kingdom offered to Israel, *the heavenly sphere of the kingdom* (Matt. 21:43)] *a new entity was called into existence to be the recipient of that taken from Israel* [I Peter 2:9-11].

And now, exactly as in the past offer of the kingdom to Israel, thoughts surrounding the usage of *Gehenna* and *outer darkness* could *ONLY* apply to the present recipients of this offer — to Christians.

For additional information on that to which *Gehenna* points in relation to both the earthly and heavenly Jerusalems in the preceding respect, see the author's book, *Mysteries of the Kingdom*, Chapter XII.)

3

What Thing Is This?

Belief — Demons, Israelites, Christians

“And they went into Capernaum; and straightway on the Sabbath day he entered into the synagogue, and taught.

And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

And there was in their synagogue a man with an unclean spirit; and he cried out,

Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God.

And Jesus rebuked him, saying, Hold thy peace, and come out of him.

And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him.

And immediately his fame spread abroad throughout all the region round about Galilee” (Mark 1:21-28).

During Christ’s earthly ministry He spent quite a bit of time ministering in three cities which were in close proximity to one another, near the northern end of the Sea of Galilee — *Chorazin, Bethsaida, and Capernaum*.

Christ performed many miraculous signs in these three cities; and, because of the continued unbelief of those witnessing the signs, resulting in their continued unrepentant state, the inhabitants of these cities were singled out by Christ for a greater condemnation in the day of judgment than were the inhabitants of certain other cities.

Those in these three cities, having witnessed more signs than had been manifested among the people in various other cities, would, in that future day, be held *more accountable* (Matt. 11:20-24). *More light* had been given, and *more responsibility* would be expected (Luke 12:47, 48).

The account in Mark 1:21-27 of Jesus healing a man on the Sabbath day occurred in Capernaum. Though Christ grew up in Nazareth, not too far from Capernaum and the Sea of Galilee, He, during the course of His ministry, associated Himself more with Capernaum than with Nazareth or any of the other surrounding cities.

For example, Christ can be seen performing miraculous signs in Capernaum, ministering elsewhere, and then returning to Capernaum (*cf.* Matt. 4:13; Luke 4:23, 31; John 2:12; 4:46-54; 6:17, 24, 59). And His association with this city would be very much in keeping with His condemnation of Capernaum above that of even Chorazin and Bethsaida in Matt. 11:21-23.

Christ pronounced a “woe” upon the inhabitants of Chorazin and Bethsaida for their unbelief, stating that if the mighty works which had been done in both of these cities had been done in Tyre and Sidon, “they would have repented long ago in sackcloth and ashes” (v. 21).

But, for the inhabitants of Capernaum, Christ took the matter a step further. And He gave the reason why:

“And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell [*Hades*, the place of the dead]: for if the mighty works, which had been done in thee, had been done in Sodom, it would have remained until this day” (v. 23).

In keeping with Christ’s statement concerning the prevalence of signs in Capernaum, the number of signs recorded in the gospel accounts which occurred in this city could be counted and compared with the number of signs performed in other cities and locations.

But such would be of little value, for only a select number of Christ’s miraculous works have been recorded by the four gospel writers (*cf.* John 20:30, 31; 21:24, 25).

We have no way to ascertain how many miraculous signs were performed in Capernaum or in any other city or place. We can only see from the record that more signs were evidently performed in Capernaum than in Chorazin, Bethsaida, or in any other city or place;

and these signs were of a sufficient number and nature that had they been performed in Sodom, 2,000 years before that time, Christ indicated that the people of Sodom — unlike the people in Capernaum — would have heeded the message, resulting in the city being spared.

A Sign, on the Sabbath

The *sign* which Jesus performed in the synagogue in Capernaum, recorded in Mark 1:23-26, occurred *on the Sabbath day* (v. 21). Jesus healed a man on the Sabbath, pointing to that which the entire nation could experience and one day would experience, which would also occur on the Sabbath, during the seventh millennium.

Because of disobedience, the entire nation was *spiritually sick*, most of the Jewish people were dispersed among the Gentiles, and the land of Israel itself was not only barren but was under Gentile control as well (cf. Lev. 26:32ff; Deut. 28:38ff; Isa. 1:4-7).

And this sickness, along with the condition of the land and the Times of the Gentiles, would continue *UNTIL the Jewish people repented and turned back to the God of their fathers* (Lev. 26:40-42).

1) God's Promise

According to Biblical prophecy, the Jewish people would *NOT* repent and turn back to the God of their fathers *UNTIL* near the end of Man's Day. This would occur following the appearance of the Gentile world ruler of the end time — the Antichrist, the Assyrian (arising from within the boundaries of the old Kingdom of Assyria [Dan. 8:9; cf. Isa. 10:5; 14:25]). This man would arise and bring an already desolated house (both the people and the land) into an even worse state of desolation, one of such a nature that no parallel exists in history.

This is seen in type during Moses' day, immediately prior to God sending Moses back to his people.

The people of Israel were in bondage to an Assyrian ruler (Isa. 52:4) in Egypt (a type of *the world* in Scripture); and the land covenanted to Abraham, Isaac, and Jacob was inhabited and controlled by the Gentiles. And conditions had become so bad for the Jewish people under bondage to this Assyrian ruler in Egypt that all hope appeared lost.

It was only then that they turned to and cried out to the God of their

fathers for deliverance. And once the Jewish people had done this, God heard their cry and remembered His covenant with Abraham, Isaac, and Jacob. God then had “respect unto them” and sent Moses back to deliver them from their bondage and to lead them into the land within the covenant which he had remembered (Ex. 2:23-25; 3:7-12, 16, 17; 4:19, 20).

All of this points to that future day when the Israelites will find themselves under bondage to a future Assyrian ruler — Antichrist — and will find themselves in the *SAME* dire straits that their ancestors found themselves 3,500 years ago during Moses’ day (Micah 5:5, 6).

And, in the nation’s darkest hour, when it appears that all hope is lost, they will do *EXACTLY* the same thing which their ancestors did. They will turn to and cry out to the God of their fathers, and *EXACTLY* the same thing will occur as occurred during Moses’ day.

God will hear their cry and remember His covenant with Abraham, Isaac, and Jacob. God will then have “respect unto them” and send Jesus back to deliver them from their bondage and to lead them into the land within the covenant which He will have remembered.

(The former is *the type*, and the latter is *the antitype*; and the antitype *MUST* follow the type in exact detail. *The pattern has been SET in the type, and this pattern CANNOT change in the antitype.*

And the promise of restoration seen in the type is just as sure as the promise of restoration seen in Lev. 26:40-42, or any other place in the Old Testament. Both form a part of *the unchangeable Word of God*, both deal with the *SAME* restoration, and both necessitate *the SAME promised fulfillment.*)

Thus, the Israelites possess a God-given promise which no other nation or group of individuals on earth possesses. This promise involves *a desolated house, which includes both a people and a land*. And the fulfillment of this promise is conditioned on *ONE thing*. It is conditioned upon *the repentance of the Jewish people*.

2) Solomon's Prayer, God's Response

The whole of the matter, in complete keeping with the type in Exodus, is possibly seen best in Solomon’s prayer and in God’s response to this prayer at the time of the dedication of the temple.

Solomon completed work on the temple in the eleventh year of his reign as king over Israel. And, in the process of dedicating the

temple, two things were uppermost in Solomon's thoughts:

- 1) *God's regal promises* to his father, David.
- 2) *The welfare of his people*, the Jewish people, within the theocracy (I Kings 6:38; II Chron. 3:2, 6:14-42).

In a lengthy, dedicatory prayer, Solomon began and ended his petition with *regal requests concerning promises which God had made to David* (II Chron. 6:14-20, 41, 42). This part of his prayer had to do with God's promises pertaining to the throne of David and the theocracy. And between these two points (vv. 21-40), Solomon's prayer had to do with *the welfare of the Jewish people* within the theocracy.

Actually, Solomon's prayer in its entirety, including *God's regal promises*, had to do with *the welfare of the Jewish people*. The prayer began and ended with references to regal promises made to David, but this part of the prayer involved proper leadership on the people's behalf, emanating from David's throne.

Then, in connection with leadership of this nature, Solomon petitioned the Lord on Israel's behalf that no matter what condition the nation found itself in days ahead that *God would remember His covenant and deliver His people*.

Thus, Solomon's prayer involved *regality* and *restoration*; and both were intimately linked with one another and had to do with Solomon's people, the Jewish people.

Then, viewing matters from the framework of the type in Exodus, his prayer was *Messianic* in nature. And God answered this prayer after the same fashion in which the petition had been made, in complete accordance with previous revelation given through Moses:

"And the Lord appeared to Solomon by night, and said unto him, 'I have heard thy prayer, and have chosen this place to myself for a house of sacrifice.

If I shut up heaven that there be no rain, or if I command the locust to devour the land, or if I send pestilence among my people;

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land'" (II Chron. 7:12-14).

The “people” in the promise were *the Jewish people*. They were the ones who would go astray and be in need of humbling themselves, praying, seeking the Lord’s face, and turning from their wicked ways. And the “land” was *the land of Israel*, the land covenanted to Abraham, Isaac, and Jacob.

Should Israel go astray (which they did), *ONLY* when the nation returned unto the Lord — in accordance with Solomon’s prayer and the Lord’s response (both being in complete keeping with revelation previously given through Moses) — would the Lord hear from heaven, forgive their sin, and heal their land.

II Chronicles 7:14 is *NOT* a promise to any Gentile nation; *NOR* is it a promise to the Church. This verse is a promise to *the SAME nation for which Solomon petitioned the Lord and of which the Lord spoke in the two preceding verses, verses twelve and thirteen*.

Certain applications could be made relative to the Church, for Christendom is in a similar condition to that of Israel. But the only “land” associated with the Church’s calling is *a heavenly land* presently occupied by Satan and his angels.

If any application of this verse is to be made to Christians, to remain within context, the verse would have to involve three things:

- 1) *Regality.*
- 2) *Healing for Christendom.*
- 3) *Healing for the heavenly land to which Christians have been called.*

And, in reality, an application could be made relative to the land to which Christians have been called. That heavenly land is *presently unclean* (Job 15:15; 25:5), it is *inhabited by fallen angels* (Dan. 10:13, 20; Eph. 2:2; 6:12; Rev. 12:4, 7-9), and it is in *need of healing*.

But to take this verse and make the application which is often made — to revival within Christendom, and to the land in which Christians presently dwell (with no thought given to Israel, regality, and the Messianic kingdom) — is *completely removed* from any sound teaching set forth in the text, along with the context. It is *completely out of keeping* with the identity of the individuals addressed and that with which the verse deals.

II Chronicles 7:14 is addressed *to the Jewish people*, with *regal and Messianic* implications, following *a healing* of both the people and the land.

And if any application is made to Christians, *EXACTLY the same implications MUST apply*. Such an application *MUST have to do NOT ONLY with repentance BUT with regality and the coming kingdom of Christ as well*.

3) Belief of Demons

The healing in Capernaum, occurring on the Sabbath day, was an event wherein both *belief* and *unbelief* were exhibited.

The demon who was present exhibited *belief*, but *not so* with the people who were present. *This demon, who had come from the unclean world above, knew EXACTLY what was happening and wanted NO part of it*.

He, as the Scribes and Pharisees, *KNEW* Christ's identity; but he *KNEW* something which the Scribes and Pharisees *DIDN'T* know. *He KNEW what the sign portended which Christ was in the process of performing. And he reacted accordingly*.

This demon cried out:

"Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God" (Mark 1:24).

This demon *KNEW and UNDERSTOOD* things which the people in Capernaum had *NO* knowledge of at all.

He *KNEW* what Christ casting him out of a Jewish man on the Sabbath portended. *And, because he KNEW what was involved, he, with all his power, resisted that which was being done*.

The demon cried out to be left alone, but Jesus commanded him to be silent and to come out of the man (vv. 23b-25).

The demon then had *NO* choice but to obey, though in the process of resisting he caused the man to convulse, apparently through wrenching about in the man's body. And it was *ONLY* with a great cry that he then came out of the man (v. 26).

This demon — as the demons referred to in James 2:19, who "believe, and tremble" (which would include the demon in Mark 1:23-26 and all the other demons within Satan's kingdom, including

Satan himself) — *KNEW EXACTLY what was involved in this sign*. This sign, pointing to the entire nation being healed and restored to her rightful place among the nations, spelled *defeat* for the entire demonic world. *And this demon, because he KNEW this, wanted NO part of that which was happening*.

This was something which Satan and all his angels *KNEW and UNDERSTOOD*, for these were things set forth in the Old Testament Scriptures. And they not only *KNEW* these Scriptures, but it is quite evident — from comparing Scripture with Scripture — that they *BELIEVED* these Scriptures, accounting for their *TREMBLING* in James 2:19, because of their belief in God.

Note the account of numerous demons indwelling two Jewish men in Gadara at a later time in Christ's ministry. *These demons recognized Christ. They, as the demon indwelling the man in Capernaum, not only acknowledged Christ but they clearly acknowledged their belief in that which Moses and the prophets had written — something alluded to by the actions of the demon in Capernaum:*

"And when he was come to the other side into the country of the Gergesenes, there met him two possessed with demons, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

And, behold, they cried out, saying, 'What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?'" (Matt. 8:28, 29; cf. Mark 5:1ff; Luke 8:26ff).

Demons BELIEVE that which God has revealed in His Word, and, as a result, they TREMBLE. They KNOW and UNDERSTAND that which awaits them. And the account of the demon being cast out of the man in Capernaum NOT ONLY pictures Israel's healing in that coming day BUT ALSO the actions and lament of the whole demonic world in that day as well.

4) Unbelief of the People

For the people in Israel, the matter was quite different from that exhibited by the demon who had been cast out, or by any other demon. The people of Israel, seeing the sign, neither *believed* nor *trembled* (though *rejoicing* at that portended by the sign should have been their lot).

The nation's religious leaders, through having misled the people,

were not only responsible for the people reacting after this fashion but they had also set the downward course in which the nation would blindly continue.

Thus, note the picture in Israel at Christ's first coming:

The Jewish religious leaders knew Christ's identity (*ref.* Chapter II in this book), though they had little knowledge of their own Scriptures and wanted only to do away with Christ and the message which He proclaimed.

The demons also knew Christ's identity, but they, unlike Israel's religious leaders, knew and understood the things revealed about Christ in the Scriptures. And knowing these things, they wanted Christ to leave them alone, for they knew that which lay ahead, things which the signs portended.

The general populace in Israel though was another matter. They had been misled by their religious leaders, they knew less about the Scriptures than their religious leaders, and they understood very little about that which was happening.

The people's lack of knowledge, as it pertained to the Scriptures, is why they asked the questions, "What thing is this?" "What new doctrine ['teaching'] is this?" (Mark 1:27).

They had little to no understanding of that revealed in Moses and the Prophets. Thus, they had no way to understand the significance of the signs being manifested and could only ask questions of this nature — questions dealt with in their own Scriptures, revealing their lack of knowledge surrounding these Scriptures.

Actually, the Israelites asked a question which had already been asked and answered in their own Scriptures.

The Israelites under Moses, 1,500 years earlier, asked the first of these two questions in the wilderness of Sin. And, as was the case with the Israelites asking the same question at Capernaum, *the answer had already been given* (God's prior Word to His people in both instances).

After the Israelites had crossed the Red Sea and were in Arabia, their food supply soon became a major issue among them. God, through a supernatural act, first gave the people quail to eat. Then, through another supernatural act, He provided bread. And this bread

became a daily provision throughout the wilderness journey (except on the Sabbath [Ex. 16:8-15, 35]).

The Israelites, viewing this bread — provided in the form of “a small round thing” lying on the ground after the morning dew had dissipated (cf. Ex. 16:14; Num. 11:9) — didn’t know what it was and asked, “What is that?” Or the expression in the Hebrew text could just as well be translated the same as that seen in the Greek text of Mark 1:27, “What is this thing?” (Ex. 16:15).

The literal meaning of the word “manna” (KJV), a transliterated word from the Hebrew text, is “who?,” or “what?” And in the Hebrew text a pronoun, meaning “this,” or “that,” follows the word. Thus, the manner in which the Israelites used the two words together forms a question — “What is this?,” or “What is that?,” or “What is this thing?” (ref. NASB, NIV).

Thus, the statement, “It is manna,” in Ex. 16:15 should read, “What is that [or ‘...this,’ or ‘...this thing’]?” And translating the expression after this fashion in the English text would be in much better keeping with the words which follow, words which explain the reason for their question — “for they wist not what it was.”

Then in Ex. 16:35 the word “manna” appears again, but here the word is used without the pronoun following and is not part of a question, as in the previous usage of the word. Moses, led by the Spirit of God, used the same word which the Israelites under his leadership had previously used to describe the bread from heaven. And, in essence, Moses stated, “And the children of Israel did eat ‘what’ forty years...”

And it was that word “manna [‘what’]” which resurfaced 1,500 years later in both questions which the Israelites in Capernaum asked following a demon being cast out of a man on the Sabbath.

These Israelites, as the Israelites under Moses, had also seen a manifestation of bread from heaven, provided through supernatural means.

But they had seen something in addition to that seen by the Israelites during Moses’ day. Though God had manifested Himself in Israel’s midst during Moses’ day — in a pillar of cloud by day, and in a pillar of fire by night (Ex. 13:21, 22) — *there was NOW a manifestation of God in the flesh, standing in Israel’s midst.* And the supernatural manifestation of power (the demon being cast out) *originated from the One standing in the nation’s midst, through the work of the Spirit* (cf. Gen. 1:2b; Matt. 12:28).

They had tasted of the bread from heaven through the sign which had been performed, and this sign had been performed by the true Bread from heaven (John 6:48-51). But, their response was the same as that seen in Ex. 16:15.

Thus, the word “manna [‘what’]” resurfaced in both of their questions: “What is this thing?” “What new doctrine [‘teaching’] is this?” (Mark 1:27). And they could just as well have used the word, “Who,” in relation to the true Manna in their presence — “Who is this person?”

The general populace in Israel, having been misled by their religious leaders, knew neither their own Scriptures nor Christ’s identity.

They knew neither the manna given through Moses and the Prophets nor the Manna sent from God, standing in their midst.

Previous Revelation, But ...

God always makes known His plans and purposes through His prophets before He acts (Amos 3:7). And man may listen, but man too often doesn’t listen that well; he too often listens and has little understanding of that being heard (*cf.* Matt. 13:14).

This can be seen during Moses’ day, it can be seen 1,500 years later when Christ was on earth the first time, and it can be seen in the world today.

1) During Moses’ Day

God’s provision — bread from heaven — was made known to Moses first; then Moses made this known to the people (Ex. 16:4-8, 12). But when God provided the bread which He had promised, though Moses had made God’s Word known to the people, they looked at the bread and *didn’t know what it was*.

When God acted in complete accordance with His previously revealed Word, the people didn’t understand what was happening. They had heard, but yet they hadn’t heard. They were seeing, but yet they weren’t seeing. And, when that which God had promised appeared, they could only ask, “What is that?” (v. 15).

2) During Christ’s Day

Then, 1,500 years later, when the true Bread from heaven was

present, He provided that which God had also previously made known through Moses (and the Prophets) — signs, portending supernatural healing and provision for Israel. God's promised future supernatural healing and provision for Israel was something dealt with extensively in the Old Testament.

But, as Christ went about the country performing these signs in Israel's midst — having to do with that which God had promised to the Jewish people in His Word — *the people had NO understanding of the signs, for they had LITTLE to NO understanding of their own Scriptures.*

They didn't know or understand that which God had previously revealed. Thus, they, as the Israelites who came out of Egypt under Moses, when placed in similar circumstances, could only ask, "What thing is this?" "What new teaching is this?"

That being set forth through these signs was something which the people should have known. It had been *CLEARLY* set forth in the Scriptures in their possession. Thus, it *WASN'T* a new teaching at all.

These signs portended something which had been dealt with by prophet after prophet, beginning with Moses; and the people should have known this. They should have known and understood that which the signs portended.

BUT, they didn't.

3) During the Present Day

That's the way it was in Israel 3,500 years ago, that's the way it was in Israel 2,000 years ago, and *NOTHING* changes when this is brought over into Christendom today. This is *ALSO* the way it presently exists in Christendom near the end of the dispensation.

When the same Manna is presented in Christian circles today — going back, drawing from the Old Testament Scriptures, and reflecting out ahead on the coming kingdom (as Christ did in Capernaum) — Christians look at that being presented and ask the same age-old questions: "What thing is this?" "What new teaching is this?"

They listen, but they don't listen; they hear, but they don't hear. They don't understand the things being taught, not really being in a position to understand. They have never been taught the basics of Scripture. As a result, within their framework of thinking, they look on that which is being proclaimed as some new teaching.

It though is anything but new. It is as old as Scripture itself.

In reality, *that being proclaimed is the central message of Scripture.* And it doesn't matter where in Scripture a person turns — to any part of the Old Testament, or to any part of the New Testament — he is still faced with the same central issue.

He is faced with the Christ of the Scriptures; and he is faced with some facet of the person and work of Christ, which points out ahead to that day when He will rule and reign over the earth.

This is the way Scripture begins (Gen. 1:1-2:3), this is the way Scripture continues (Gen. 2:4ff), and this is the way Scripture ends (Rev. 20:1-6; 22:7-21).

Christians asking, "What thing is this?," or "What new teaching is this?," are, in reality, asking *an honest question*. But, though honest, it is a question asked in *complete ignorance*.

This message is something new to almost every Christian hearing it, for this is *NOT* a message being taught in the Churches of the land near the end of the dispensation.

And it is also true that this message was something new to almost every Israelite 2,000 years ago, for this message was *NOT* something taught in the camp of Israel during that day either.

The reason that the Israelites 2,000 years ago had *NOT* been taught and the reason that Christians today are *NOT* being taught is *EXACTLY the same* in both instances.

As in Israel, it goes back to a base point. It all goes back to a failure of the ones entrusted with the task of instructing and leading the people to fulfill their calling.

The Scribes and Pharisees knew *the letter of Scripture*, but *NOT the spirit of Scripture*. Thus, though seated in Moses' seat, *they were in NO position to instruct the people*.

And it is *EXACTLY the same today*. Those occupying positions over Christians in Churches throughout the land — the pastor-teachers — don't, themselves, know the Scriptures. They may know *the letter of Scripture*, as the Scribes and Pharisees knew it, but to go beyond that into *the spirit of Scripture* is another matter entirely.

That's the way matters existed in Israel at Christ's first coming, and that's the way matters exist in Christendom immediately preceding Christ' second coming.

At Christ's first coming, there was an entire generation of Israelites which had *little to no understanding of their own Scriptures*. And this resulted not only in their failing to understand the truth when it was taught but also in their rejecting the truth when it was taught.

And, immediately preceding Christ's second coming, *it is NO different*. There is an entire generation of Christians which has *little to no understanding of their own Scriptures*. And this has resulted not only in their failing to understand the truth when it is taught but also in their rejecting the truth when it is taught.

(There is a principle which can be drawn from II Thess. 2:9-12 concerning the condition in which Christendom finds itself today:

"Even him [Antichrist, during the Tribulation] whose coming is after the working of Satan with all power and signs and lying wonders [which will be performed through Antichrist's false prophet].

And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved.

And for this cause, God shall send them strong delusion, that they should believe a ['the'] lie.

That they all might be damned [Gk., *krino*, 'judged'] who believed not the truth but had pleasure in unrighteousness."

Though these verses have to do with conditions and events during the Tribulation, after the Church has been removed, there is a *principle* which can be drawn from them which would be true at any time throughout Man's Day [in Israel 2,000 years ago, in Christendom today, or in God's dealings with man during the Tribulation].

If a man rejects the truth long enough, God will allow that man to believe and receive that which is untrue.

And this principle can be seen being worked out in the final days of a completely leavened Laodicean Church which has rejected the truth for decades, even centuries.)

4

What Is This That He Saith? *Christ's Departure, Then His Return*

“A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

They said therefore, What is this that he saith, A little while? We cannot tell what he saith” (John 16:16-18).

(John 16:16-18 shows the other side, or the converse, of that set forth in Mark 1:21-27 [*ref.* Chapter III in this book].

In Mark 1:21-27, those in Capernaum had witnessed Christ performing a miraculous sign, which was not understood at all. And as a result, though the people were amazed, there was no belief or repentance [*cf.* Matt. 11:23, 24]. Rather, those in Capernaum looked upon this sign as *some new thing*, or *some new teaching* [v. 27].

In John 16:16-18, the disciples had heard Christ’s instructions concerning His soon departure and return. And though they didn’t understand what He was talking about, they were interested in finding out.

Thus, in Mark 1:21-27 there was *UNBELIEF*, in connection with *nonunderstanding*; but in John 16:16-18 there was *BELIEF*, in connection with *nonunderstanding*. And Christ dealt with each accordingly.)

The gospel of John stands alone among the four gospels. It is uniquely different.

The other three — Matthew, Mark, and Luke — are often called “the synoptic gospels,” covering numerous parallel events and presenting an overall scope of Christ’s ministry. John’s gospel though doesn’t cover Christ’s ministry in this respect. Rather, the first part

of his gospel (chs. 1-11) is built around seven of the eight signs in this gospel, taken from different parts of Christ's ministry; and the latter part of his gospel (chs. 12ff), leading up to the crucifixion, burial, and resurrection (the eighth sign), centers around Christ's dealings with His disciples at the very end of His ministry, providing a number of events occurring at this time which do not appear in the synoptic gospels.

The seven signs recorded in the first part of John's gospel begin in chapter two with the marriage festivities in Cana of Galilee and conclude in chapter eleven with the raising of Lazarus from the dead.

These seven signs, as the eighth sign in chapters nineteen and twenty, have to do with *ISRAEL*. And all eight signs center on *the SAME thing* — *God's future dealings with Israel, in the latter days, leading into the Messianic Era*.

And keeping within the septenary structure of Scripture (cf. Gen. 1:1-2:3; Hosea 5:15-6:2; Matt. 16:28-17:5; Heb. 4:4-9; II Peter 1:16-18; 3:3-8), these signs point to a fulfillment on *the third day* or *the seventh day* (or a fulfillment on *the Passover*, which will be fulfilled on the seventh day). And, within the septenary structure of Scripture, the third and seventh days point to the third and seventh one-thousand-year periods, dating from either Christ's crucifixion (third) or from the restoration of the earth and man's creation (seventh).

The first sign (2:1-11) has to do with Israel's conversion and restoration as the wife of Jehovah, on the seventh day (1:29, 35, 43, 2:1).

The second sign (4:40-54) has to do with Israel being healed of her sickness, on the third day, following Christ having spent two days with the Gentiles (vv. 40, 43).

The third sign (5:1-9) also has to do with Israel being healed of her sickness, but on the seventh day (v. 9).

The fourth sign (6:1-14) has to do with Israel receiving the Bread of Life, the true Manna, on the Passover, foreshadowing the Jewish people one day applying (through believing) the blood of the Paschal Lamb Whom that had previously slain (v. 4).

The fifth sign (6:15-21), the only sign not containing a specific reference to days, has to do with Israel receiving Christ following the Tribulation.

The sixth sign (9:1-41) has to do with Israel's blindness being lifted, on the seventh day (v. 14).

The seventh sign (11:1-44) has to do with Israel's resurrection, on the third day, following Christ having been out of the land of Judaea for two days (vv. 6, 7).

The eighth sign (chs. 19, 20) has to do with the nation seen in the place of death, buried among the nations (in the sea, as Jonah), but raised on the third day (also as seen in Jonah), when all of God's firstborn Sons will be raised up to live in His sight (Jesus, Israel, and the Church [following the adoption]).

These signs were manifested in Israel's presence when Christ was upon earth and recorded by John sometime prior to the close of the re-offer of the kingdom to Israel (sometime prior to about 62 A.D.) *for one central, revealed purpose*, seen in John 20:30, 31:

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

But these are written ['have been written' (perfect tense in the Greek text)], that ye [the Jewish people, those requiring a sign (I Cor. 1:22)] might believe that Jesus is the Christ, the Son of God ['Sonship' implies *rulership*]; and that believing ye might have life through his name [not *eternal life*, for they were already saved; rather, '*life*' in relation to the signs being manifested and the corresponding message being proclaimed — '*life*' in the kingdom]."

These two verses in John's gospel are often used by well-meaning individuals to single out this gospel and say that this is the one book in Scripture which was written to tell a person how to be saved.

Such a statement though, based on these verses, is quite misleading, for that is *NOT* what John 20:30, 31 states. John *NEITHER* makes such a statement in these verses *NOR* has any book in Scripture been written for this specific purpose.

Jude sought to write a book dealing centrally with salvation by grace through faith, but the Spirit of God constrained him (v. 3). And all Scripture follows this same pattern. *NO one book* — Old or New Testament — deals centrally with salvation by grace through faith.

It is man, *NOT* understanding the central message of Scripture, who has taken Scripture and sought to turn matters around in this respect.

But though *NO* one book, or Scripture as a whole, deals centrally with salvation by grace through faith, this message can be found throughout Scripture.

Biblical teachings surrounding salvation by grace through faith *begin* in Genesis chapter one and progress from that point. And Genesis, *NOT* John, is really where an individual *MUST* begin when dealing with this message or any other message. An individual *MUST* understand the foundational framework set forth in Genesis first, else he may very well go wrong in John. *He MUST begin in Genesis.*

And this, of course, is the very reason why so many have gone wrong in John. They have failed to begin at the proper place, the one place which God set forth for man to begin.

They have failed to begin in Genesis.

John, in his gospel, deals with the salvation message only within the same framework as it had previously been set forth by Moses and the Prophets. And salvation by grace through faith is *NOT* set forth as the central message in Genesis; *NOR* is it, *NOR* can it be, the central message seen in John's gospel.

BOTH Moses and John deal with the SAME message, though from different perspectives. The foundational framework is set forth in Moses, and John simply builds on that foundational framework.

(Actually, John's gospel parallels Genesis, in its entirety. John's gospel begins, continues, and ends the same way as Genesis, with *EXACTLY the same subject matter throughout*, though presented in a different manner.

Genesis rightfully begins the Old Testament, set at the beginning, with the book opening at this point in time. And Genesis sets forth a foundational framework — set in a septenary structure — in the opening two chapters, relating not only what Genesis is about but what the remainder of the Old Testament is about as well [along with any subsequent Scripture which might follow].

John's gospel, part of the subsequent Scripture which follows, begins *EXACTLY the same way* Genesis begins in the opening two chapters. John opens at a beginning point in time, along with incorporating the same septenary structure seen in Genesis.

And beyond this opening septenary structure seen in John, the remainder of the book parallels, in *an EXACT manner*, the remainder

of Genesis following the opening septenary structure seen in this book, through presenting the material via *signs* rather than *types*.

In the preceding respect, John's gospel should begin the New Testament, not Matthew's gospel. John's gospel is "the Genesis" of the New Testament, relating at the beginning what the New Testament is about.

And the fact that John's gospel doesn't begin the New Testament in printed versions of Scripture [though New Testaments have been printed at one or more times in the past with John first] has probably contributed, possibly in no small part, to the existing Biblical ignorance of Christians today concerning the true message of Scripture, seen throughout Scripture.

For additional information on this parallel between Genesis and John, refer to Appendix II in this book; also see the author's book, *Signs in John's Gospel*, Chapter V, "Genesis and John.")

John 20:31 calls attention to *a select number of signs from among numerous signs* (v. 30) having to do with things surrounding the latter days for Israel, with a view to *the nation being healed and placed back in the land, within a theocracy*. And this subject matter would govern *HOW salvation MUST be understood within these signs*.

The message surrounding salvation by grace through faith *MUST*, of necessity, be included within the overall message beginning with man "dead in trespasses and sins" (Eph. 2:1ff); *BUT* the central thought of *salvation* within these signs in John's gospel (or in the synoptic gospels and the Book of Acts) moves beyond the simple salvation message and has to do with *a deliverance of the Jewish people, with the Messianic Era in view*.

(Note that John recorded these signs solely with the Jewish people in view, which could *ONLY* have been during the re-offer of the kingdom to Israel.

These signs had been manifested in Israel's presence *DURING* the original offer of the kingdom to Israel, at a time when God was dealing with Israel on a national basis in relation to the kingdom [when salvation by grace would *NOT* really have been in view within that seen in the signs (actually, salvation by grace *COULDN'T* have been in view, for the message, associated with *signs*, was proclaimed to *a people who were already saved*); rather, the message surrounding the offer of the kingdom of the heavens *ALONE* would have been in view].

And *EXACTLY* the same situation would exist in connection with John recording these signs, calling Israel's attention to different facets of the matter once again during the re-offer of the kingdom. This is *CLEARLY* what John states toward the close of his gospel, in chapter twenty [vv. 30, 31].

The *deliverance* seen in these signs is *the SAME deliverance* seen through the use of the word "saved" in Rom. 10:13, a quotation from Joel 2:32. This was a deliverance for those who were already saved, *NOT* for individuals "dead in trespasses and sins" [cf. Joel 2:27-31; Acts 2:16-21; Rom. 10:14; Eph. 2:1ff].

The *SAME* saved generation of Jews hearing and rejecting the message before Calvary continued in existence for several decades following Calvary, hearing the re-offer of the kingdom.

But once this generation began to pass off the scene, the re-offer of the kingdom, of necessity, had to cease.

For more information concerning a saved nation being offered the kingdom, then re-offered the kingdom, refer to the author's book, *Message in the Gospels, Acts, Epistles.*)

To misunderstand and misrepresent that which John states about the purpose for *signs* as he closes his gospel can *ONLY* serve to obscure the truth surrounding that which he actually does state.

And error of this nature, widely taught in the Churches of the land today, is in no small part responsible for the present ignorance of Christians concerning that which Scripture reveals about God's past and future dealings with Israel — *something which MUST be grasped in order to properly understand God's present and future dealings with the Church.*

Then, moving beyond the first seven signs in John's gospel, recorded in the first eleven chapters — beginning with John chapter twelve, throughout the remainder of the gospel — John deals with events during the last week of Christ's earthly ministry, preceding His crucifixion, burial, and resurrection (forming the eighth and last sign in John's gospel). John 12:1 relates *the time* when Jesus began that part of His ministry which John records, following attention being called to the first seven signs. And, according to this opening verse, Jesus began this part of His ministry six days before His death as the Paschal Lamb (note also that His entry into Jerusalem in John 12:12ff is the same as that seen in Matt. 21:1ff; Mark 11:1ff; Luke 19:29ff).

Thus, that which is seen in the latter half of John's gospel occurs during a time seen toward the end of events recorded in the three synoptic gospels. And numerous things are revealed in John's gospel which are not seen in these other gospels, and vice versa. Above ninety percent of the material in John's gospel does not appear in the other three gospels, and five of the eight signs in John's gospel are peculiar to his gospel.

Parables, Jesus' dealings with Israel's religious leaders, and the Olivet Discourse are seen in the synoptic gospels; but the latter part of John's gospel, beginning following the seventh sign in chapter eleven, centers around Jesus' intimate dealings with His disciples — providing instruction (13:1ff; 14:1ff; 15:1ff; 16:1ff), and His prayer on their behalf (17:1ff).

The disciples would fare no better than their Lord (16:2, 32, 33). And the same Word which, for the most part, had been rejected when proclaimed by the Lord of the vineyard would, for the most part, be rejected when proclaimed by His disciples, either in or out of the vineyard (17:8, 14).

Toward the end of Christ's instructions, preceding His prayer, Jesus told His disciples that it was necessary for Him to go away for "a little while," though He would return in "a little while" (16:16).

And Jesus made this statement immediately following instructions concerning the Spirit being sent into the world after His departure (16:7-15). It was necessary for the Son to go away for "a little while," else the Spirit could not be sent (vv. 7, 16).

(The words, "a little while," are a translation of the Greek word, *mikros*, from which we derive the English word, "micro." The word has to do with something "small," or "little." A *short period of time* is in view through the use of this word. And though man may look upon 2,000 years as a rather long period, not so with God. It is, as stated in the verse, "a little while.")

Then, again, "time" is *relative*, not a constant. God can change time if He so desires [something seen in Einstein's theory of relativity, which is far more than theory, for it has a Biblical base in fact].

For example, the length of 1,000 years in one location can be seen or it can occur as a day in another location [II Peter 3:8]. And, along with this, God can take a man and move him through time, either into past time or into future time [cf. Ezek. 8:1ff; Rev. 1:10ff].

The preceding thought concerning time being relative would possibly throw a completely new light on one of the ways Scripture begins and continues throughout — using “a day” to represent *1,000 years* [e.g., the six and seven days in Gen. 1, 2] and referring to *1,000 years* as “a day” [e.g., the numerous references to “the day of the Lord”]. Though the word “day” is often used other ways in Scripture, there is undoubtedly more to the matter when this word is used in the preceding respect than just the mere statement or thought.)

Christ’s reference to both His departure and return — with “a little while” seen between the two times, and the Father sending the Holy Spirit into the world during the time described as “a little while” — should be studied and understood in the light of events in Genesis chapter twenty-four. This chapter is an Old Testament parallel to that seen in John chapter sixteen, setting forth in *type* things to which Christ referred.

Events in Genesis chapter twenty-four have to do with Abraham sending his eldest servant into the far country to procure a bride for his son, Isaac. And these events occurred following the death of Sarah (ch. 23) but preceding the remarriage of Abraham (ch. 25), which is exactly the same time-frame seen in John 16:7-18.

Genesis chapter twenty-four, in the antitype, points to God sending the Holy Spirit into the world to procure a bride for His Son, Jesus. And the antitype can be seen following the type in exact detail.

It MUST, for the pattern was set in the type; and once the pattern has been set, NO change can ever occur.

The Spirit being sent into the world and the subsequent work of the Spirit occurs *following* the setting aside of Israel, the wife of Jehovah (typified by Sarah, the wife of Abraham, dying prior to Abraham sending his servant into the far country to procure a bride for his son [ch. 23]). And Israel, as Sarah, is looked upon during this time as being in the place of *death* (Jonah 2:1ff).

Then, the work of the Spirit in the world after this fashion also occurs *preceding* God restoring Israel to her rightful place as the wife of Jehovah (seen in Abraham’s remarriage, his marriage to Keturah [ch. 25]) — the event to which the first sign in John’s gospel points.

The Father sending the Holy Spirit into the world centers around *ONE task* — *procuring a bride for His Son*. This fact has been set forth in

a foundational Old Testament type, and that seen in the antitype (the Father sending the Spirit into the world) *MUST be in complete accordance with the type. Everything MUST be the same* — events surrounding the Spirit being sent, central mission of the Spirit, success of the mission, etc.

And this is what *MUST be understood* in order to not only properly understand the ministry of the Spirit in the world today but also that which will occur once the Spirit has completed His mission.

(For additional information on the preceding, refer to the author's book, *Search for the Bride*.)

A Little While, And Ye Shall Not See Me

Christ's departure and the Spirit being sent into the world are inseparably connected. And, because of this inseparable connection, Christ's statement that He was going away for "a little while" immediately follows a rather lengthy statement concerning the Spirit being sent into the world and the work which the Spirit would do once He was in the world (John 16:7-15):

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter [Gk., *Parakletos*, 'One called alongside to help' (same word translated 'Advocate' in I John 2:1)] will not come unto you; but if I depart, I will send him unto you" (v. 7).

Then, according to the parable of the pounds (Luke 19:11-27), Christ went away for "a little while" *to receive a kingdom*.

But before He left, *He called all of His servants, delivered unto them all of His business, and commissioned them accordingly*:

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

And he called his ten servants, and delivered them ten pounds ['ten,' the number of *ordinal completion*, pointing to *all of His servants and all of His business*], and said unto them, 'Occupy till I come'" (vv. 12, 13).

TWO events, with ONE end, are in view.

The Father has sent the Spirit into the world, for a particular purpose — to acquire a bride for His Son (in the type [Gen. 24], it's the

Father doing the sending; in the antitype [John 14:26; 16:7], it's both the Father and the Son doing the sending [which can be the case and not violate the type-antitype parallel, for the Father and the Son are "one"; cf. John 1:1-3; 10:30; 14:9; 20:27, 28]).

And the bride is being acquired for purposes having to do with *the kingdom*, which the Son has gone away to receive.

The whole of the matter is *regal*; and *purposes* surrounding the whole of the matter will be realized *ONLY in the Messianic Era*.

1) *Allowing the Spirit to Be Sent*

Why was it necessary that the Son depart prior to the Spirit being sent? It was necessary, if for no other reason, because of the way matters had been set forth in the type (Gen. 24).

Isaac was with his father when Abraham sent his servant into the far country to procure a bride for his son. And Jesus, accordingly, had to be with His Father at the time when the Spirit was sent into the world to procure a bride in the antitype.

But the type had been set this way for *a reason*. The Son being in heaven and the Spirit being on earth (in the type, Isaac being with his father, and Abraham's servant being in Mesopotamia) was necessary for different works which both must carry out at the same time.

During the time of the search by the Spirit on earth, the Son would exercise the office of High Priest in the heavenly sanctuary; and while the Spirit searched for the bride on earth, the Son would perform a cleansing from defilement for the prospective bride in the heavens.

TWO separate works by TWO members of the Godhead, with ONE end, are in view. The work of each would last for one dispensation, and *these TWO works would begin and conclude at the SAME two times.*

They would *begin* with the Spirit being sent to the earth and the Son entering the heavenly sanctuary; and they would *conclude* with the Spirit removing the bride and the Son coming forth from the sanctuary to meet His bride.

The work of the Spirit searching for the bride, the Spirit removing the bride, and the Son coming forth to meet His bride can be seen in Genesis chapter twenty-four. But for other parts of that which John deals with in chapter sixteen of his gospel, an individual will have to go to other types set forth by Moses.

For example, teachings surrounding Christ's present high priestly ministry (not seen in Gen. 24) can be seen in Aaron's actions on the Day of Atonement (Lev. 16). And the termination of Christ's present ministry can be seen in Aaron coming forth from the sanctuary after completing his work (not really dealt with per se in Genesis chapter twenty-four either [though the Son is seen coming forth to meet His bride in this chapter]).

Or the death of the high priest in Numbers chapter thirty-five relates the same truth, though another matter is dealt with in this chapter in connection with the termination of Christ's present ministry in the sanctuary — that of Israel's restoration to the land of her possession after Christ comes forth.

(Refer to "The Death of the High Priest," Appendix II, in the author's book, *The Time of the End*.)

2) To Receive a Kingdom

Then there is *another reason* for the Son's presence in heaven rather than upon earth during the time of the search for the bride. The Son has gone into heaven *to receive a kingdom*. This was His stated purpose for departing for "a little while" in the parable of the pounds, showing another facet of the matter (Luke 19:12). And the transaction surrounding His receiving this kingdom *can ONLY be performed by the Father*.

Another (Satan) presently holds the sceptre in the kingdom, and *ONLY the Father* can take the kingdom from the one He appointed as ruler in past time and give it to Another, appointing Him Ruler in the stead of the incumbent ruler. The Father *ALONE* rules "in the kingdom of men," He *ALONE* appoints rulers in this kingdom, and He *ALONE* can remove these same rulers and give their power to others.

The whole of that which God does in this respect is summed up in the expression, "the heavens do rule" (cf. Dan. 4:17-37; 5:18-31).

The entire matter surrounding the work of the Spirit and the work of the Son throughout the present dispensation is *regal* in nature.

The Spirit is presently searching for a bride to reign as consort queen with the Son, and the Son is presently performing a cleansing from defilement on behalf of His bride, with a view to receiving the kingdom from the Father at the end of this time.

The Son *CANNOT* reign apart from possessing a bride, and *ONLY* a pure bride can be presented to the Son (Eph. 5:26, 27). The necessity of procuring the bride and the bride being presented “without blemish” would sum up the work being carried out by both the Spirit and the Son during the present dispensation.

A ruler in the kingdom of men, within God’s economy, *CANNOT* hold the sceptre alone. This is a principle set forth in the first two chapters of Genesis when man was created, when Eve was removed from Adam and presented back to him for an helpmate.

God stated concerning this relationship:

“...let them [Adam as a complete being — the man and the woman together] have dominion” (1:26-28).

This is why God Himself, within the Old Testament theocracy, had to possess a wife. Otherwise, He would have violated a principle concerning the government of the earth which He Himself established.

And this is why the wife of Jehovah, Israel, will have to be restored prior to the restoration of the theocracy to the nation.

This is also why Scripture throughout deals so extensively with Israel’s restoration. There can be *NO* future theocracy apart from Israel being healed of her present sickness. And God is about to cause Israel to pass through the most severe time of trouble the nation has ever experienced (the Tribulation) in order to bring this to pass.

The whole of this matter is what the eight signs in John’s gospel deal with.

And the importance of Israel’s restoration in God’s sight should, ALONE, cause individuals to stop and think before using these signs to teach something which the signs DO NOT deal with, while, at the same time, ignoring that which the signs DO deal with.

Not only *MUST* Israel be restored as the wife of Jehovah but the Son *MUST* have a bride as well. The Son *CANNOT* reign alone. The bride for which the Holy Spirit is presently searching will *complete* the second Man, the last Adam, as Eve *completed* the first man, the first Adam.

And this is *EXACTLY* what Heb. 2:10 states:

“...to make the captain of their salvation perfect [‘complete’] through suffering.”

Thus, throughout the present dispensation there is the work of the Spirit on earth, and there is the work of the Son in heaven, *with the SAME end in view*:

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed” (Dan. 7:13, 14).

“And the seventh angel sounded; and there were great voices in heaven, saying, ‘The kingdoms of this world are become the kingdoms [lit., ‘The kingdom of this world is become that’] of our Lord, and of his Christ; and he shall reign forever and ever” (Rev. 11:15).

“Let us be glad and rejoice, and give honor to him: for the marriage [‘marriage festivities’] of the Lamb is come, and his wife [‘bride,’ at this point in the book] hath made herself ready.

And to her was granted that she should be arrayed [‘should array herself’] in fine linen, clean and white: for the fine linen is the righteousness [‘righteousnesses,’ or ‘righteous acts’] of saints.

And he saith unto me, ‘Write, Blessed are they which are called unto the marriage supper of the Lamb.’ And he saith unto me, ‘These are the true sayings of God” (Rev. 19:7-9).

A Little While, And Ye Shall See Me

The present dispensation will end following *the completion of the Son’s work* as High Priest in the sanctuary (a work alluded to in John 13:4-10 by Christ laying aside His garments, taking a towel, girding Himself, pouring water into a basin, washing the disciples’ feet, and wiping them with the towel), and following *the completion of the Spirit’s work* in the world (seen in the actions of Abraham’s servant in Genesis chapter twenty-four).

Then, as Abraham’s servant in the type removed the bride from the far country, with Isaac coming forth to meet his bride, so will it

be in the antitype. The Spirit will remove the bride from the earth, with the Son coming forth to meet His bride.

And events from that point on will be *EXACTLY as set forth in this type*, though the numerous details will have to be found in other types.

Isaac's bride, Rebekah, in the type, met Isaac at a point between her home and his home. Then, Rebekah accompanied Isaac to his home, where she became his wife (vv. 61-67).

EXACTLY the same thing will occur in the antitype.

Christ and His bride will meet at a point between His home and her home. Then the bride will accompany the Son to His home, where she will become His wife (cf. I Thess. 4:16, 17; Rev. 19:7-9).

1) Christ's Return for His Bride

Christ's return, after "a little while," will be for *ALL Christians*, though *NOT* all Christians will form the bride.

When the Spirit's work on earth and the Son's work in the heavenly sanctuary have been completed, the dispensation will come to a close. And it will be at this time that the Spirit will remove the bride from the earth and the Son will come forth from the sanctuary to meet His bride.

But the bride will *NOT* be revealed at the time of her removal. Rather, the revelation of the bride will come *ONLY after* events at the judgment seat have been completed.

ONLY following decisions and determinations at the judgment seat will there be a separation of Christians, where certain ones will "stand up out of" the larger group (Gk., *exanastasis* [Phil. 3:11]). *ONLY then* will the bride be revealed and be granted the privilege of *arraying herself* "in fine linen, clean and white" (Rev. 19:8).

This is seen in the type in Genesis chapter twenty-four through Rebekah covering herself with a veil when she met Isaac. Rebekah and her damsels all went forth on camels.

And though the number of the camels is not stated, the inference would be that there were *ten* (showing *numerical completion*), for Abraham's servant had *ten* camels when he entered the land. And *ten* at the time of their departure, transporting Rebekah and her damsels, would show that "all" went forth to meet Isaac, though not "all" would become the wife of Isaac (vv. 10, 61, 65; cf. Matt. 25:1-12).

This is shown in a slightly different fashion in Revelation chapters one through three.

In Rev. 1:10, John is seen being removed both *into heaven* and *into the Lord's Day at a future time* (Man's Day ended at that point for John, for he was removed from the earth and Man's Day into heaven and the Lord's Day).

And John, following his removal *into heaven* and *into the Lord's Day at a future time*, saw Christ occupying the role of *Judge*, surrounded by *seven golden candlesticks*. And "the seven candlesticks" are specifically stated to represent *the seven Churches*, seen in chapters two and three, also seen in chapter one to have been removed from Man's Day into the Lord's Day (vv. 11-20).

Everything about the description of Christ (vv. 13-16) refers either to a *Judge* or to *judgment*.

Christ appearing as Priest, or a reference to His priestly work, is NOT in view at all in this description. *It CAN'T be in view, for Christ will have completed His work as High Priest for Christians at this time.*

After going forth to meet the bride, which the Spirit will have removed from the earth, the next work of the Son will be that of *Judge*.

And that is EXACTLY what is revealed in the scene depicted in Rev. 1:12-17. All judgment has been committed to the Son (John 5:22). And He will, at this time, judge those removed from the earth.

"Seven" shows *the completion of that which is in view*. "Seven Churches" show *the COMPLETE Church, ALL Christians*.

The picture in chapter one is that of *ALL Christians appearing in Christ's presence in heaven, at the same time, to be judged*. Both the faithful and unfaithful will be there — represented by *ALL* those in the seven Churches in chapters two and three, which includes those in Laodicea.

And they will be there with a view to *judgment*. They will be there with a view to showing whether they had overcome or had been overcome in the previous race of the faith.

And through this judgmental process, the bride will be revealed, showing the successful search of the Spirit during the preceding dispensation.

(For additional information on Rev. 1-3, refer to the author's books, *The Time of the End*, Chs. I-VII and *Judgment Seat of Christ*, Chs. I-XVI.)

2) *Christ's Return As King*

The judgment of Christians will occur following their removal from the earth. But other judgments are seen following that of Christians.

Christ's subsequent redemption of the inheritance (over which He and His wife will rule) is associated with His breaking the seven seals of the scroll, seen in God's right hand in Rev. 5:1. And the breaking of these seals — the means through which the inheritance will be redeemed — has to do with judgment befalling the earth and those dwelling on the earth.

It is only near the end of this redemptive process (Rev. 6-19) that the bride, previously shown forth (Rev. 1-3), will appear "in fine linen, clean and white"; and her arrayal will be with a view to participating in "the marriage supper of the Lamb" (Rev. 19:7-9).

Following the wedding festivities, the heavens will open, and the Son will come forth on a white charger, accompanied by the angelic armies of heaven to complete the redemption of the inheritance (the overthrow and destruction of Gentile world power, seen in the latter part of the chapter [Rev. 19:11ff]).

He, after "a little while," is going to return in this fashion in all *His power and glory*. And, at that time, the same scenes which witnessed *His sufferings and humiliation* will witness *His glory and exaltation*.

Rather than wearing a crown of thorns, He will have many diadems on His head (v. 12); rather than being arrayed as a mock King, He will have a name written upon His garments (at His thigh, *for ALL to see*, "KING OF KINGS, AND LORD OF LORDS" (v. 16); and rather than being mocked and struck, as at His first coming, He will do the speaking and striking in that day.

He will not only "strike through kings" at the time of His return, but throughout the succeeding Millennial Era as well (*cf.* Ps. 2:1-12; 110:1-7; Isa. 63:1-6; Rev. 19:17-21). And kings will be speechless in His presence in that day.

These kings are going to see and understand things completely outside the range of their prior experiences. And they will see and understand these things, not only at the hands of the One Who will "strike through kings" in that day, but at the hands of the "Wonderful Counselor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6; 52:15).

5

Two Rocks

Striking the Rock, Speaking to the Rock

“Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel” (Ex. 17:6).

“And the Lord spake unto Moses, saying,

Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts to drink.

And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also” (Num. 20:7, 8, 11).

There are two accounts in Scripture of Moses striking rocks with his rod, with water coming out each time. One occurred near *the beginning* of his ministry (during the first year), and the other occurred near *the end* of his ministry (either very near or during the last year, the fortieth year).

Moses had been commanded *to strike* the first rock, but not so with the second rock years later. Rather, Moses had been commanded *to speak* to this rock, and it would give forth water.

But Moses, in a rebellious act, after he had gathered the congregation together, *struck* the rock twice rather than *speaking* to it.

Nevertheless, even though he had struck the rock (not once, but twice), in direct disobedience to God’s command, water *still* issued forth; and it issued forth *abundantly*.

But, though God supplied water from the rock after this fashion, in spite of that which Moses had done, his act of disobedience would carry *grave consequences*. Moses, because of *the gravity* of that which had been done, would not be allowed *to lead* the Israelites into the land covenanted to Abraham, Isaac, and Jacob. In fact, Moses would not even be allowed *to enter* this land, though he would be allowed *to see* it from a distance before he died (Num. 20:8-12; 27:12-14; Deut. 34:1-5).

These two incidents — one occurring near *the beginning* of Moses' ministry, and the other occurring near *the end* of his ministry — point to two parallel incidents occurring in the history of Israel, during the 1,500 years extending from Moses to Christ.

The first, associated with Moses striking the first rock, occurred at *the beginning* of God's dealings with the nation; and the second, associated with Moses striking the second rock, occurred near *the end* of God's dealings with the nation, prior to His setting the nation aside to take out of the Gentiles "a people for his name" (Acts 15:14).

Then, God's future dealings with Israel in this same respect can be seen in His subsequent dealings with the nation under Joshua, following Moses' death. But even though this lies beyond the experiences of Moses — the entrance of the Israelites into the land under Joshua, typifying their future entrance under Jesus (Heb. 4:8) — this was still a major subject within that which Moses had written. And not only was it a major subject dealt with by Moses, but by the Prophets which followed as well.

The entire Old Testament, beginning with Moses, is simply one continuous revelation detailing *all the various facets of the person and work of Christ — past, present, and future*. And all the various facets of His complete dealings with both Israel and the Church can be seen within this revelation.

It was all set forth *in Moses and the Prophets first*. And if a person desires to understand that part of God's revelation lying beyond Moses and the Prophets — the New Testament — he will have to continually reference the Old. And the converse of that is equally true.

Not only does the Old Testament provide light for and help explain the New, but many things have been opened up in the New (invariably, after some fashion, through Old Testament revelation) which also help explain things in the Old. One Testament has to be studied and understood in the light of the other. Scripture has to be

compared with Scripture. One part of Scripture has to be understood in the light of another part or other parts of Scripture. And continual review after this fashion, under the leadership of the indwelling Holy Spirit, is the price one must pay for a knowledge of the Word of God.

From Moses to Christ

According to I Cor. 10:4, the first rock which Moses struck, with water flowing out, typified Christ; and it could *ONLY* have typified Christ being struck, crucified.

In this respect, the striking of the rock in Ex. 17:6 could *ONLY* have reflected back on that which had previously occurred in Egypt — the decreed death of the firstborn, and the institution of the Passover. It had to do with the paschal lambs being struck in the place of the firstborn in the family. It had to do with *a vicarious striking, a vicarious death*.

Thus, *BOTH* the striking of this rock in the wilderness and the prior death of the paschal lambs in Egypt pointed to and typified the Paschal Lamb being struck almost 1,500 years later. At Christ's first coming, the Paschal Lamb was slain by Israel, as the nation had slain the paschal lambs during Moses' day, or as Moses had subsequently struck the rock.

Then, water flowing out when the rock was struck, with the people drinking from the smitten rock simply formed a continuing picture of the previous type — the blood being applied and the lambs being eaten following the paschal lambs being slain, being struck (*cf.* Ex. 12:8-11; John 6:53-56; I Cor. 5:7, 8).

Placing the two types together, there was a literal application of the blood, an eating, and a drinking (with spiritual implications also seen [I Cor. 10:4]); and these types together foreshadowed an application of the blood (through believing) and a spiritual eating and drinking in the antitype.

And the *SAME* thought of eating is seen in a corresponding type, pointing to the same antitype — a literal eating of manna in the type, pointing to a spiritual eating in the antitype (Ex. 16:14ff).

And whether the type is drawn from applying the blood, eating of the paschal lambs, eating of the manna, or drinking from the rock, *ONE* overall picture can be seen in the antitype.

Following the application of the blood, rather than a literal eating of the Living Word (an impossibility), there is a spiritual eating and drinking — *eating His flesh, drinking His blood* — an assimilation of *the written Word* (rather than this same Word made flesh), which is itself *living*.

Then, drinking His blood, as seen in John 6:53-56, can *ONLY* be a reference to another facet of the *SAME* thing. It is the blood of Christ which cleanses from all sin (I John 1:7); and note an allusion to this in John 15:3, connected with Christ's words.

Christ, speaking to His disciples, stated, "Now ye are clean through the word which I have spoken unto you." The reference was back to His statement in verse two, and more specifically to the word "purgeth."

The words in the Greek text translated "purgeth" (v. 2 [*kathairo*]) and "clean" (v. 3 [*katharos*]) are cognate words, carrying the same basic meaning — "clean," or "cleanse" (the word "catharsis" is an Anglicized form of the Greek word *katharos*). Verse two has to do with cleansing through cutting off the dross, through purging; and verse three refers back to this cleansing.

Drinking Christ's blood would have reference to the Word in the preceding respect. It is the Word which relates the power and capabilities of the only thing which can cleanse from sin — *the blood of Christ* on the mercy seat in the heavenly sanctuary (I John 1:7-2:2).

Accordingly, the reference, as it would relate to Christians today, *could ONLY be to Christ's high priestly ministry in the sanctuary* on behalf of those redeemed through His finished work at Calvary (*cf.* John 13:5-12).

Thus, whether eating the slain lambs, eating the manna, drinking from the rock, or eating and drinking Christ's flesh and blood in John 6:53-56, *ONLY* the saved can be in view.

An individual in the type had to *first* avail himself of that made possible through a slain lamb and shed blood (properly applying that blood) before he could assimilate the lamb. And it is *the same* in the antitype.

Further, unsaved individuals *CANNOT* act in the spiritual realm. They are spiritually dead, separated from the Spirit to lead them "into all truth" (John 16:13), and completely incapable of acting in this realm.

And this is the reason that the Word of God is "foolishness" to them (I Cor. 2:14). Any attempt by the unsaved to understand the Word of God or to act in the spiritual realm, in any capacity, is nothing more than the natural seeking to discern or to act within that which is

spiritual, completely apart from the guidance which God has provided for the saved through His Holy Spirit.

It would be *impossible* for an unsaved person to eat of the slain Lamb, drink from the smitten Rock, or drink the blood of the slain Lamb and remain within the symbolism seen through these acts.

ALL of this lies within the spiritual realm — type or antitype. The eating and drinking, as previously stated, can *ONLY* follow the appropriation of the blood (type or antitype).

These experiences in the antitype can *ONLY* refer:

1) To saved individuals availing themselves of the written Word (for spiritual nourishment — an eating of the Lamb, an eating of the Manna, and a drinking from the Rock).

2) To saved individuals availing themselves of the Word in the sense of John 15:3 (which, relative to sin in the life of a believer, can only have to do with Christ's high priestly ministry and His blood on the mercy seat).

Thus, Moses striking the rock in Exodus chapter seventeen can only be a reference back to the death of the paschal lambs in Egypt and the application of the blood of these lambs (Ex. 12:6, 7). And the water flowing out of the rock moves beyond the slaying of the paschal lambs and the application of the blood. It parallels the subsequent eating of these lambs in Ex. 12:8-11.

But what about the rock in Numbers? It was *NOT* to be struck. Rather, this rock was to be spoken to. And, even though it was struck, water still issued forth; and it issued forth *abundantly*.

To what aspect of the person and work of Christ does the striking of this rock speak? It *CAN'T* speak of the same thing as the first rock, for this second rock was *NOT* to be struck. But even though it doesn't speak of the same thing, water still issued forth when this rock was struck — something which would reflect back on that seen through the first rock being struck. But still, it's *the second rock being struck, NOT the first*. And, again, *this rock was NOT to be struck*.

Studying the striking of these two rocks in the light of that which occurred at Calvary some 1,500 years later, the entire matter becomes clear. Moses struck two rocks in the type, showing *two different facets*

of the type; and the Israelites struck one Rock (Christ) in the antitype, wherein both facets of the type can be seen.

Viewing the entire matter together after this fashion — the striking of both rocks by Moses in the wilderness, and the striking of the one Rock by the Israelites at Calvary — there are probably no other parts of Old Testament revelation which better clarify *a particular aspect of that which occurred at Calvary*. And the converse of that is equally true.

These same events surrounding Calvary will, in turn, help explain the various things surrounding Moses striking the two rocks. Only through studying them together — the Old Testament types and the New Testament antitype — can the complete picture be seen in all its clarity and fullness.

1) *The Rock in Exodus*

The rock in Ex. 17:6, as previously seen, reflected back on that which had occurred in Egypt the night of the Passover. Both the paschal lambs being slain and the rock being struck typify Christ being slain/struck at Calvary. But that which followed the application of the blood in Exodus chapter twelve — an eating of the paschal lambs, a drinking of the water, or a reference to the drinking of blood in John 6:53-56 — had to do with things beyond the death of the firstborn.

They had to do, *NOT* with a past deliverance, *BUT* with a present deliverance which would be realized in the future.

For the Israelites in the type, it had to do with a deliverance from Egypt and realizing a future inheritance in an earthly land within a theocracy.

For Christians in the antitype, it has to do with a deliverance from that which Egypt typifies — the world — and realizing a future inheritance in a heavenly land within a theocracy.

And, relative to this present deliverance with a future realization, particular attention *MUST* be paid to Christ's present ministry in the sanctuary. In the antitype of Aaron's high priestly ministry in the earthly sanctuary, Christ is presently performing a high priestly ministry in the heavenly sanctuary (following His finished work at Calvary, following the sacrifice of Himself, following Israel slaying the Paschal Lamb).

Within the symbolism of the tabernacle built at Sinai, one year following the death of the firstborn in Egypt, Christ's finished work at Calvary and His present work in the sanctuary are clearly depicted through sacrifices and activities occurring on two of Israel's festivals —

the Passover, and the day of Atonement (Lev. 23:4, 5, 27-32). Though other sacrifices depict different things about the same two works of Christ, the distinction between the two, which *MUST* be seen, is clearly shown through activities occurring on these two festivals.

Following the building of the tabernacle, the paschal lambs were to be slain and eaten (presumably in the same place) in the courtyard of the tabernacle, *north* of the brazen altar, “before the Lord” (rather than at Israeli homes, as in Exodus chapter twelve [Lev. 1:11; Deut. 16:1-7; cf. Job 26:7; Ps. 75:6, 7]). And blood from the slain lambs would be sprinkled on the altar rather than placed on the door posts and lintels of the doors in the various homes.

But it was only on the day of Atonement that blood from animal sacrifices (a bullock and a goat, both slain in the same place as the paschal lambs — *north* of the brazen altar, “before the Lord”) was taken by the high priest into the Holy of Holies. And this blood, unlike the blood of the paschal lambs, was sprinkled on and before the mercy seat (Lev. 16).

Thus, blood shed on the Passover and placed on the altar and blood shed on the day of Atonement and sprinkled on and before the mercy seat in the holy of holies speak of *TWO entirely different works of Christ*.

The first points to *His finished work at Calvary*, but the second points to *His present work as High Priest in the heavenly sanctuary*.

Sacrifices on the Passover had to do with the death of the firstborn; and this is graphically seen in the events depicted in Exodus chapter twelve (associated with Israeli homes in Egypt, but later associated with the tabernacle [the home was the only place which could serve as a sanctuary while the Israelites were in Egypt; but at Sinai, with the building of the tabernacle, a national sanctuary and place where sacrifices could occur then existed]).

And sacrifices on the day of Atonement had to do with a cleansing from defilement of a people who had already availed themselves of the blood of slain paschal lambs — something graphically seen in events surrounding the high priestly ministry of Aaron in the Holy of Holies of the tabernacle.

(A cleansing from defilement, of the nature which *ONLY a high priest* could provide, was absolutely necessary because the one having availed

himself of the blood of a slain lamb continued to reside in a body housing the old sin nature; and because he was subject to sin in this body, a necessary means of cleansing from defilement had to be provided.

And it is *EXACTLY the same in the antitype*, which is the reason Christ, throughout the present dispensation, is performing a *high priestly work in the heavenly sanctuary in the antitype of Aaron's work in the earthly sanctuary*.

Christ, though *NOT* of the tribe of Levi, can perform a high priestly ministry typified by Aaron's ministry simply because He is performing this ministry for Christians, not for Jews. *He is performing this ministry for a people NOT under the Mosaic Economy.*

But when Israel is brought back into the picture, Christ's ministry in a priestly respect will, of necessity, *have to change*. He, in that day, will exercise a priestly ministry of an entirely different order, one combined with His kingly role. In that day, He will come forth as *the great King-Priest after the order of Melchizedek* [Gen. 14:17-20; Ps. 110:4; Heb. 7:11-21].)

Christ's blood, shed at Calvary, is presently on the mercy seat in the heavenly sanctuary. And this blood on the mercy seat allows Christ to exercise a high priestly ministry for the ones having previously availed themselves of the provision which this same blood shed at Calvary makes possible, *i.e.*, for the ones having believed on the Lord Jesus Christ.

And this present ministry of Christ is with a view *to present and future aspects of salvation* (salvation of the soul), *NOT the past aspect of salvation* (salvation of the spirit).

And it is *the same* with the water issuing forth from the rock in Ex. 17:6. This had to do with things beyond the events of Exodus chapter twelve, things beyond the death of the firstborn. According to I Cor. 10:4, all of the Israelites drank from this rock — the same ones who had previously appropriated the blood of the paschal lambs slain in Egypt.

And *a drinking from the rock* had to do with present and future aspects of their deliverance as they moved toward the goal of their calling — entrance into the land set before them.

But still, there was *a striking of the rock* to produce the flow of water; and this could *ONLY* reflect back on previous events in Egypt surrounding the slaying of the paschal lambs. Israel *had been commanded* to slay the paschal lambs in Egypt, and Moses *had been commanded* to strike the rock in the wilderness about a month later.

Now, the question: Since God had commanded His people to slay the paschal lambs and strike the rock, *WHY*, some fifteen hundred years later, when the Jewish people slew the Paschal Lamb in the antitype, struck the Rock in the antitype, *were they so spoken against?*

(The paschal lamb was given *to Israel*, and it was given to Israel *to be slain, for a purpose, having to do with a vicarious death of the firstborn.*

Then, existing controversy in the world today over who slew Christ is easily settled from Scripture. Christ was *the Paschal Lamb*, and *Israel ALONE* could slay this Lamb. Further, Scripture plainly attributes this act to Israel [Acts 2:23, 36; 3:13-15; 7:52].)

The Paschal Lamb was to be SLAIN, the Rock was to be STRUCK. God had commanded that this be done in the two types. THIS is why the paschal lamb was given to Israel! It was given to the Jewish people TO BE SLAIN!

Thus, when Israel slew the Lamb, struck the Rock in the antitype—even though they were slaying *a Man* (which would be immaterial, for the O.T. plainly taught that *a Man* would die in this capacity [cf. Gen. 3:6; 4:8; 22:2; Isa. 53:1ff])—again, *WHY were they so spoken against?*

Note Peter's and Stephen's words to the Jewish people following their slaying the Lamb, following their striking the Rock:

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23).

"Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers" (Acts 7:52).

Israel slew the Lamb, struck the Rock, in accordance with God's command. *YET, they are spoken against for this act. HOW can this be?*

HOW can Israel be guilty of doing this "by wicked hands"? Or, *HOW* can the Israelites be called "murderers" for this act?

And, beyond that, the nation is presently looked upon as being *unclean* in God's sight because of this act (Num. 19:11ff; 35:15-28).

HOW could God look upon the Jewish people in this manner if they did that which He had commanded them to do?

(Note in the account dealing with the Israelites touching a dead

body, producing uncleanness — forming a type — Israel is seen as being *unclean* through contact with the dead body of her Messiah. And, as the Israelite who touched a dead body could be cleansed only on the third day or the seventh day [Num. 19:11ff], so with Israel.

The Jewish people will be cleansed from their defilement *ONLY* on the third day [the third one-thousand-year period] dating from events surrounding Calvary, OR on the seventh day [the seventh one-thousand-year period] dating from events surrounding the earth's restoration and man's beginning.)

Actually, there can be *NO such thing* as following God's command and being declared guilty after this fashion. There's far more involved than Israel simply slaying the Paschal Lamb, striking the Rock, in accordance with God's command. And that is seen in events surrounding Moses striking *the second Rock* toward the end of his ministry.

2) *The Rock in Numbers*

The rock brought into view toward the end of Moses' ministry was *NOT* to be struck, as the first rock, seen near the beginning of his ministry. Rather, God clearly commanded Moses *to speak* to this rock. And through this process — *speaking to the rock* rather than striking the rock — it would give forth water.

And note the place which the striking of this rock occupies in Scripture. It is set immediately following the type dealing with an Israelite touching a dead body and being unclean.

The account of uncleanness through contact with a dead body is seen in chapter nineteen; and the account of Moses striking the rock near the end of his ministry, in violation of God's command to "speak to the rock," is in the next chapter, chapter twenty.

Then, something additional is also seen in this section of Scripture. In chapter twenty-one there is the account of Moses placing a brazen serpent on a pole for all those who had been bitten by serpents (because of sin) to see (vv. 5ff). And Christ, in John 3:14, called attention to this type and associated it with His being lifted up at Calvary.

It was *look and live* in the type, and it is *look and live* in the antitype.

But the type goes beyond that and really deals more centrally with another issue. Those in the type who were dying because of the snake

bites were individuals who had previously appropriated the blood of the paschal lambs, whether in Egypt or during the intervening forty years when the yearly feast was kept (note that events in these chapters occur near the end of this forty-year period).

Thus, the type really deals centrally with the saved rather than with the unsaved, though it can be used relative to the unsaved.

Any part of the Word of God always has a primary interpretation; but any part, invariably, also has secondary applications as well. And the account of sin in the camp of Israel in Numbers chapter twenty-one is one of the numerous such instances in Scripture.

The reference to the brazen serpent being placed on a pole and lifted up can only refer to *ONE thing* — Christ being placed on the Cross and lifted up. But beyond that matters begin to broaden. There is a preaching of the Cross for *the unsaved* (I Cor. 2:2; 15:3), and there is a preaching of the Cross for *the saved* (I Cor. 1:18; cf. Matt. 16:24ff).

Because of Christ's finished work at Calvary — dying as the Paschal Lamb, shedding His blood — unsaved man, "dead in trespasses and sins," *can look and live (realize the salvation of his spirit). He can be eternally saved.*

And because this same blood is presently on the mercy seat in the heavenly sanctuary, with Christ exercising the office of High Priest, saved man — one who has "passed from death unto life," but becomes unclean through sin — *can look and live* (ultimately realizing the salvation of his soul). He can be cleansed from defilement encountered during his pilgrim walk, realizing the goal of a calling beyond his presently possessed eternal salvation — that of ultimately occupying a position as co-heir with Christ in the kingdom.

This whole section in the Book of Numbers (chs. 19-21) has to do with *disobedience, rejection, and death, with life (through obedience)* seen to follow.

In chapter nineteen there is *uncleanness and death (uncleanness wrought through contact with a dead body)*, in chapter twenty there is *disobedience* through striking the second rock, and in chapter twenty-one *disobedience* is again seen through the people speaking "against God, and against Moses," resulting in the serpents (vv. 5ff).

But *life* can follow beyond the disobedience, rejection, and death. Provision has been made through the One having been lifted up. As in the type, so in the antitype — it is *look and live*.

All of this ties together, dealing with the same matter. One facet is seen in chapter nineteen, another facet is seen in chapter twenty, and another facet is seen in chapter twenty-one. This is a case of three different successive types presenting different facets of the same picture and shedding light on one another.

And that is the way matters exist in Biblical interpretation. Scripture has been structured a certain way; and, in order to correctly understand and grasp God's revelation to man, it has to be viewed and studied after the manner in which God gave it to man.

Alternate means for correctly grasping and understanding the Word of God *NO more exist than do alternate means exist for salvation.*

Moses striking the rock in Num. 20:11, in direct disobedience to God's command, both textually and contextually, can only foreshadow Israel's crucifixion of her Messiah. But something is in view about the crucifixion which is *completely different* than that revealed by Moses striking the rock in Ex. 17:6. And this can easily be seen through comparing the type with the antitype.

Striking the Rock Twice

Two different Hebrew words are used for "rock" in Ex. 17:6 and Num. 20:8, 11. Both words mean "rock," but the word used in Numbers, drawing from the root form of the word, carries a thought which the word used in Exodus doesn't carry. The word used in Numbers carries the thought of "height," or "elevation," something not seen at all in the Hebrew word used for "rock" in Exodus.

The rock in Exodus which Moses struck depicts Christ as *the lowly One, the suffering Servant, the One Who would be struck and die.*

But the rock which Moses struck in Numbers, carrying the thought of "height" or "elevation," depicts Christ as *the exalted One, the One Who would rule and reign.*

This whole overall thought was at the heart of John the Baptist's question in Matt. 11:3:

"Art thou he that should come, or do we look for another?"

(Because both *a suffering* and *a reigning* Messiah are seen in the O.T., many Jews of John's day, attempting to reconcile these

two lines of prophecy concerning their Messiah [how their Messiah could both suffer and reign], looked for two Messiahs to appear — one from the house of Joseph, who would suffer and die; and another from the house of David, who would rule and reign. John's question seems to allude to this thought, prevalent in his day.)

Christ's response though clearly revealed which rock in the Old Testament was in view. It was the one in Numbers, for *the signs* which He was performing (vv. 4-6) had to do with *the exalted One and His Kingdom*, NOT with the lowly One and Calvary.

Christ was born King, He offered the kingdom of the heavens to Israel, and it was in *a regal capacity that He was rejected, tried by Pilate, and crucified*. He presented Himself to Israel as *the Rock in Numbers*, NOT as *the Rock in Exodus* (Matt. 2:2; 4:17; 21:38; 22:2-7).

When Pilate brought Jesus forth to the Jewish people, having found "no fault" in Him, he announced to them, "Behold your King."

And the caption which Pilate placed above His head at the time of the crucifixion read, "This is Jesus the King of the Jews" (Matt. 27:37; John 18:33-38; 19:14).

(The complete caption, comparing the four gospel accounts [Matt. 27:37; Mark 15:37; Luke 23:38; John 19:19], evidently read, "This is [Matthew, Luke] Jesus [Matthew, John] of Nazareth [John] the King of the Jews [all four].")

Israel, as Moses in Numbers, not only struck the Rock which had to do with "height," "elevation," but Israel, as Moses, also struck this Rock *in direct disobedience* to God's command.

And, as Moses struck the rock *twice* in his day, so did Israel strike the Rock 1,500 years later in *the same dual, disobedient manner*.

The Jewish people, though they struck Christ in the antitype of the Rock in Numbers, they, in the process, struck Him in the antitype of the Rock in Exodus as well. *They NOT ONLY slew their King, but they ALSO slew the Paschal Lamb (John 1:29) — an act for which NO condemnation could ever be leveled against the nation.*

And to insure their King's crucifixion, they even went so far as to claim allegiance to a pagan Gentile ruler — "We have no king but Caesar" (John 19:15).

And as Moses was denied entrance into the land for his act in the type, the same thing is seen relative to Israel in the antitype. Because of Israel's rejection of the proffered kingdom, their rejection of the nation's King, and their slaying the One Whom they knew to be "the heir," the kingdom was taken from Israel (Matt. 21:38-43).

Thus, the fact remains. Christ presented Himself to Israel as the nation's Deliverer in relation *to regal activities, NOT in relation to activities surrounding Calvary.*

And it was in *THIS capacity* that Israel struck the Rock. *They slew their King, though, in the process, they also slew the Lamb.*

Moses struck the rock in Exodus at the very beginning of God's dealings with the nation. The Jewish people had slain the paschal lambs in Egypt. And Moses striking the rock near the beginning of his ministry, shortly after the Israelites had left Egypt, would correspond to and reflect back on the previous slaying of the paschal lambs in Egypt and that foreshadowed through the slaying of these lambs (Christ's finished work at Calvary, 1,500 years later, dying as the Paschal Lamb).

Then, Moses struck the rock in Numbers near the end of the time God used him to lead the nation. And this also reflected back on that seen through the striking of the first rock (the previous death of the paschal lambs in Egypt, again foreshadowing Christ's finished work at Calvary 1,500 years later).

The correctness of the previous is seen in the fact that "water" issued forth from both rocks when struck, and Scripture specifically calls attention *to water issuing forth abundantly* when the rock in Numbers was struck. The only way this could possibly occur is seeing the striking of the second rock (done in disobedience) reflect back on that foreshadowed by the striking of the first rock (done in obedience).

And the reason for water issuing forth abundantly when the second rock was struck, though done in disobedience, can easily be seen in the antitype. The Jewish people 1,500 years later, in disobedience, struck this second Rock (the Rock having to do with height, elevation, regality); and, in the process, in obedience, they struck the first Rock as well. And God allowed the water to flow abundantly, *EXACTLY as seen in the type.*

There is a Jewish Saviour from Whom water will *abundantly flow forth for all who look to the One Who has been lifted up*, seen in Num. 21:8, 9; John 12:32. It was *look and live* in the type, and it is *look and live* in the

antitype, not only relative to Christ's past finished work at Calvary but relative to His continuing work in the heavenly sanctuary as High Priest.

The consequences of this action by Moses in the type, and by Israel 1,500 years later in the antitype, is another matter, previously dealt with in this chapter.

Moses paid dearly for his actions, and Israel is presently paying dearly for hers. But the whole of the matter involves things completely within God's sovereign control, through which He will ultimately work out His plans and purposes regarding all things surrounding His Son's coming reign over the earth.

Concluding Remarks:

Paul's letter to the Romans, in chapters nine through eleven, deals with Israel's position following the nation's climactic actions at the time of Christ's crucifixion. Note particularly how Paul handles this in a somewhat concluding manner in relation to Israel and the Gentiles in chapter eleven:

"I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

God hath not cast away his people which he foreknew...

I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy" (vv. 1, 2a, 11).

(The words "God forbid" in verses one and eleven are the translation of a rare verb form in the Greek text [an optative form of *ginomai*, "to come into being," "to come to pass," with a negative] which is next to impossible to adequately translate into English because of that which is implied through the use of this form.

The NASB, for example, provides a good translation—"May it never be" — but the force of that which is implied through the use of the optative with a negative is not seen in the English translation, which has to do with *impossibility*. That is, "May it never happen [God casting away His people]," with the thought in mind that it would be impossible for this to happen.)

Israel has been set aside while God calls out from the Gentiles "a people for His name" (Acts 15:14). Through Israel's "fall," as seen in Romans, "salvation is come unto the Gentiles." But as also seen in the

continuing verses in Acts chapter fifteen, God is far from through with Israel (vv. 15-18), exactly as seen through Paul's use of the optative mood with a negative in Rom. 11:1, 11.

"Salvation" coming to the Gentiles as a result of Israel's "fall" *has NOTHING to do with eternal salvation*. Salvation being offered to the Gentiles is as old as the Israeli nation itself.

One reason Israel was called into existence was to carry the message of the one true and living God to the nations of the earth (Isa. 43:1-11). And the different nations occupy their geographical place on earth in accord with Deut. 32:8 and Acts 17:26 ("according to the number of the children of Israel," long before the nation was even brought into existence), for the purpose seen in Acts 17:27 ("that they should seek the Lord," which was to occur through Jewish evangelists reaching them in their respective geographical locations).

Attempting to read the thought of *eternal salvation* coming to the Gentiles through Israel's "fall" *is not ONLY out of line with that from which Israel fell BUT with both Israel's calling and God's geographical placement of the nations*. In fact, it would be moving in a completely opposite direction from God calling Israel into existence for evangelistic purposes regarding the Gentiles.

"Salvation" coming to the Gentiles in Rom. 11:11 has to do with *the SAME thing Israel relinquished — salvation in relation to the proffered kingdom*. And "Gentiles" is used in this passage *the SAME way* Paul previously used the word in the first chapter of this book, *referring to saved Gentiles, those forming the Church* (v. 16).

The reason for the very existence of the Church, or the fact that the "salvation" referenced in Rom. 11:11 can even be realized by Christians, has to do with that referred to as Israel's "fall."

Israel rejected the proffered kingdom and crucified the One making the offer. The kingdom was then taken from Israel (Matt. 21:43), and an entirely new entity — *the one new man* "in Christ," — was called into existence to be the recipient of that which Israel rejected (I Peter 2:9-11).

Everything goes back to God's plans and purposes having been set in motion through Israel being called into existence, God's purposes surrounding Israel, and the actions which Israel subsequently took — *all in complete and perfect accord with God's sovereign control of all things* (Acts 15:18).

6

Your House Left Desolate

Israel's Calling, That Which Israel Has Done

"Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

Verily I say unto you, All these things shall come upon this generation.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Behold, your house is left unto you desolate.

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:34-39).

When God called Israel out of Egypt under Moses, one central purpose was in view. The nation, God's firstborn son (Ex. 4:22, 23), had been called out of Egypt to enter another land — a land previously covenanted to Abraham, Isaac, and Jacob — and exercise the rights of the firstborn, the rights of primogeniture, in that land (Ex. 19:5, 6).

And *everything* which has occurred within Israeli history down through the years, from Moses' day until the present day, has had its roots within *Israel's calling as God's firstborn and that which Israel has done relative to this calling.*

A theocracy, with God's firstborn son realizing the rights of primogeniture within that theocracy, was in the offing during Moses' day. But, because of unbelief, the people refused to enter the land at Kadesh-Barnea and conquer the inhabitants, as God had commanded.

And, as a result, the Israelites entering the land and realizing a theocracy within the land was delayed until that entire unbelieving and accountable generation (those twenty years old and above [Num. 14:29]) had passed off the scene.

And also, because Moses subsequently struck the rock in Num. 20:8-11, in direct disobedience to God's command, he was numbered with that generation as well and was not allowed to lead the Israelites into the land. The Lord, instead, appointed Joshua for this task (Num. 20:12; 27:12-14; Deut. 34:1-12).

Thus, once all those having a part in the unbelief exhibited at Kadesh-Barnea had died, along with Moses, Joshua was allowed to lead the nation into the land. And the theocracy, which had come into existence at Mt. Sinai almost forty years earlier when *the Glory of the Lord "filled the tabernacle"* (Ex. 40:34), *first existed in the land under Joshua's leadership and lasted for about eight hundred years.*

The theocracy lasted UNTIL the time of the Babylonian captivity, when *the Glory departed from the temple* (Ezek. 8:4, 6-9; 9:3; 10:4, 18; 11:22, 23). The theocracy though, throughout the centuries of its existence, never came anywhere near the heights which God's calling for His son involved (because of continual disobedience on the son's part).

Then, when Christ came about six hundred years following the Babylonian captivity and the end of the theocracy, a remnant had returned to the land (a restoration which had begun under Zerubbabel over five centuries earlier). And though a remnant was in the land at this time, forming an Israeli nation, *there was NO restoration of the theocracy, for there was NO Glory.* The Glory would NOT return until following Israel's repentance and restoration (cf. Ezek. 36:16-38; 39:21-29; 43:1-5).

The Times of the Gentiles (when the Gentiles are in control of world affairs, government, etc.) lies between the departure and the restoration of the Glory. The Times of the Gentiles was running its course when Christ was here the first time. Rome was the world power, and Rome not only possessed governmental control over the remnant in the land but also over the Jewish people scattered throughout the

Roman world of that day.

Israel had been called into existence to exercise governmental power and control over the Gentile nations, for purposes involving God's blessings (Gen. 12:1-3; 22:17, 18; Ex. 19:5, 6). Israel was to dwell in the land covenanted to Abraham, Isaac, and Jacob, within a theocracy, at the head of the nations; and God was not only to bless Israel but God was to bless the nations of the earth *through* Israel. All spiritual blessings were to flow *to and through Israel in this manner*.

But events transpired which resulted in *a complete reversal* of the position Israel had been called to occupy relative to the nations. The Gentiles had been allowed to invade the land of Israel and take the Jewish people captive (the northern kingdom by the Assyrians about 722 B.C., and the southern kingdom by the Babylonians about 605 B.C. [beginning the Times of the Gentiles]).

And centuries later, when Christ was upon earth, the Gentiles still exercised control over world affairs, something which has continued down into modern times.

Why had this been allowed to occur? Why had matters been allowed to go in this direction, with the Gentiles exercising governmental control after this fashion — control which included both the Jewish people and their land? Why had God dealt with Israel in this manner?

And not only was Israel under Gentile dominion when Christ came the first time, but the nation, in its unbelief and disobedience, wanted *NOTHING* to do with the One announced by the wise men to be Israel's King; NOR did they want anything to do with the proffered kingdom.

WHY? After all, acceptance would have freed them from Rome's control and Gentile dominion in general. *BUT*, there was only *rejection* on Israel's part.

God went to great lengths in both an offer of the kingdom preceding Christ's crucifixion (an offer lasting about three and one-half years) and a re-offer of the kingdom following Christ's resurrection and ascension (a subsequent offer lasting about thirty additional years). But Israel rejected the proffered kingdom both times.

In the first offer of the kingdom, the Jewish people, in their rejection, went so far as to crucify the One making the offer. The religious leaders, even though they knew Christ's identity — One Who had come from God, *the Heir* of the vineyard — were *NOT* going to have

this Man reign over them (*cf.* Matt. 21:38; John 3:2).

Then, in the re-offer of the kingdom, Israel's religious leaders reacted to the message the same way they had reacted in the original offer. They began to threaten, beat, imprison, and even kill the ones proclaiming the message (*cf.* Acts 5:40-42; 7:54-60; 8:1-3; 9:24, 29). They still were *NOT* going to have *the Heir* of the vineyard reign over them (which would have necessitated His return from heaven [*cf.* Acts 3:19-21; 7:56, 57]).

The entire nation, save "a remnant according to the election of grace" (Rom. 11:5), followed the downward course set by its religious leaders; and this resulted in God eventually setting the nation aside (about 62 A.D.) for a dispensation. Jerusalem was then destroyed by the Gentile world power of that day (by Rome, in 70 A.D.), and the Jewish people were subsequently scattered among and left at the mercy of the Gentile nations.

But, even though Israel was set aside, allowing God to deal with a separate people for a dispensation (those forming *the one new man* "in Christ"), principles established by God relative to Israel and the nation's calling still remained in effect. And these principles centered around *blessings* and *curses*, not only for Israel but for the Gentiles as well. Israel, because of disobedience, would fall into the latter category (curses); and the Gentiles, depending upon their attitude toward and treatment of Israel, could fall into either category (blessings or curses).

(God, through Moses, had outlined this entire matter in graphic and minute detail to Israel after He called the nation out of Egypt. There are two long chapters in the revelation given through Moses — Lev. 26; Deut. 28 — where God went to great lengths to relate that which would occur if the Jewish people were obedient to His commandments and that which, on the other hand, would occur if they were disobedient.)

Israel had chosen the latter path. Israel had been disobedient to the Lord's commandments. And, true to His Word, God had allowed Gentile powers to come into the land and uproot the Jewish people (Lev. 26:33; Deut. 28:64).

And throughout the remainder of that dispensation and the ensuing dispensation, during the time when Israel was out of favor with God, one thing could *NOT* occur — the Gentile nations could *NOT* be blessed in the manner which God had intended through Israel's

calling, for these blessings had to flow *through Israel dwelling in the land within a theocracy*. Blessings of this nature would have to await a time when Israel was once again in favor with God. They would have to await Israel's future restoration, which would, of necessity, have to include the restoration of the theocracy to Israel.

The picture is that of God's firstborn son — whom the Father had called into existence to be the channel through which He would bless all the Gentile nations — being out of favor with the Father (through disobedience). As a result, chastisement has befallen this son, with the Father allowing the Gentile nations to subdue and control His son, resulting not only in the son being chastened by the Father but in the numerous blessings which God had reserved for the Gentile nations being withheld from these same nations.

However, some of the Gentiles (nations and individuals) — not really understanding that which has happened — have brought curses upon themselves by seeking to help God chasten His son.

"And I will...curse him that curseth thee..." (Gen. 12:3a).

"...I am jealous for Jerusalem and for Zion with a great jealousy.

And I am very sore displeased with the heathen [the Gentiles] that are at ease; for I was a little displeased [with my son], and they helped forward the affliction [anti-Semitic actions of the Gentiles]" (Zech. 1:14b, 15).

Others (nations and individuals), on the other hand — some understanding, some not understanding that which has happened — have brought blessings upon themselves by being a friend to the Father's son (though not the abundance of blessings reserved for the Gentiles, with Israel in favor with God, restored to her land).

"And I will bless them that bless thee..." (Gen. 12:3a).

The whole of world conditions down through the centuries has revolved around God's plans and purposes surrounding Israel in the preceding respect, *His dealings with Israel relative to the nation's calling, and His dealings with the Gentile nations relative to Israel's calling*.

EVERYTHING in this respect has revolved around and continues to revolve around Israel. ISRAEL ALONE IS THE KEY.

And, apart from the Gentile nations of the world taking into

account God's plans and purposes surrounding Israel, *there can NOT even be a beginning to a solution of any one of the problems which confront these same nations. That's how IMPORTANT the nation of Israel is in the affairs of world history.*

Nor can that which has happened to Israel over the centuries — from the brickyards in Egypt to the ovens in Auschwitz, typified by the ever-burning bush in Arabia during Moses' day, or the three Hebrew men in a furnace heated seven times hotter than normal during Daniel's day — be explained any way other than that which is set forth in Scripture relative to the nation's calling. The Father is *chastening His son, because of disobedience*. And, at times, the Gentile nations have stepped in and "helped forward the affliction [the chastisement]," something which God has allowed (though these same Gentile nations have paid or will pay dearly for their part in the matter [Gen. 12:3]).

As long as the son continues unrepentant, the chastisement will continue. And not only will it continue, but in the latter days, through the Gentiles seeking to help "forward the affliction," conditions will deteriorate to the point that "except those days should be shortened, there should no flesh be saved" (Matt. 24:22a).

But in that day God is going to intervene in man's vain attempts to help chasten His son. God is going to supernaturally shorten those days, and He will do this for the sake of His son. And it will be following this time that all of the past chastisement will bear fruit. The son will ultimately be brought to the place of repentance, allowing God to restore Israel, restore the theocracy to Israel, and bring the Times of the Gentiles to an end.

There is that which *Scripture has to say* about the matter, and there is that which *man may think* about the matter. *The two are worlds apart.*

The Creator has stated the matter in no uncertain terms, and He has stated the matter to both *inform* and *warn* His son.

Obedience results in blessings, and disobedience results in curses. God's disobedient son *MUST be brought to the place of repentance. ONLY THEN can God bless Israel and the Gentile nations through Israel.*

Israel and the Nations — Present

When Christ came the first time, He appeared to Israel and offered

the kingdom of the heavens to the Jewish people, based upon national repentance. The message was very simple: "Repent: for the kingdom of the heavens is at hand" (Matt. 3:1, 2; 4:17; 10:1-7).

The theocracy could have been restored (*cf.* Acts 1:3-7); and though only the heavenly aspect of the kingdom was being offered to the nation at this time, any realization of the heavenly would have necessitated a realization of the earthly as well. One *CANNOT* exist in its fulness in this respect apart from the other.

Israel, at Christ's first coming, was viewed as *sick*, "from the sole of the foot even unto the head" (Isa. 1:4-6). Supernatural signs were being manifested — supernatural healings of individuals, supernatural provision (Matt. 4:23-25; John 2:7-10) — pointing to that which the entire nation could experience and have *if the nation would repent*.

This was God through one Son calling His other son to acknowledge that which had been done, and repent. But the other son refused, and the story of Cain and Abel in Genesis chapter four began to be fulfilled in the antitype.

One son rose up against the other Son, and slew Him. As Cain rose up against Abel and slew him, Israel rose up against Christ and slew Him. And as the blood of Abel cried out "from the ground," the blood of Christ "speaketh better things than that of Abel" (*cf.* Gen. 4:10; Heb. 12:24).

Then the story continues from Genesis chapter four. Cain's punishment for this act was something which he looked upon as greater than he could bear. He was to be driven from the Lord's face out upon the earth, he was to be "a fugitive and a vagabond in the earth [a fugitive moving from place to place across the face of the earth, with no permanent home]"; and, in this condition, he would find himself at the mercy of those upon the earth.

Others would attempt to slay him, but would be unable to do so. God, in spite of that which Cain had done, would not only supernaturally protect Cain, but He would judge those who did attempt to slay him (Gen. 4:13-15).

And this is exactly what has happened to the Jewish people over the centuries since they slew their Brother. Israel has been driven from the Lord's face out upon the earth (among those "without God," dwelling in the tents of Ham and Japheth [*cf.* Gen. 9:26, 27; Eph. 2:12]).

Israel has been scattered among the nations — a fugitive, one guilty of blood, with no permanent home (*cf.* Deut. 28:64-67) — and Israel, in this condition, has been placed at the mercy of these same nations.

As previously shown, some of these Gentile nations where the Jewish people have been scattered have sought to help God chasten His son through *forwarding the affliction*. They, as Cain feared would happen to him when he was driven out in this manner, have sought to take Israel's life. But Israel possesses the same promise Cain possessed. God would supernaturally intervene, protect His son's life (though allowing the nations to enact their anti-Semitism), and then judge the nations which did interfere with His treatment of His son.

The classic example of this in modern times would be that which occurred in Europe during the reign of the Third Reich (1933-1945). Germany, not realizing Who they were dealing with (God and His son) or what they were doing (another Gentile nation fulfilling that stated in Gen. 4:14, 15; Zech. 1:15), sought to help God chasten His son, with grave consequences about to follow.

The Third Reich built the concentration camps, the crematoriums, and sought to produce a Jew-free Europe through the destruction of an entire race of people. And six million Jews in Europe (Jews dispersed in Gentile lands, at the mercy of the Gentiles) died during this time.

An understanding of the severity of that which happened to Israel during these years is something which seems to move beyond all human comprehension. And man finds himself asking questions which should never be asked, for they reflect negatively upon that which God has revealed about Himself and His dealings with Israel.

Man wants to know *HOW a loving God* could allow something of this nature to occur. Man wants to know *WHERE God was* when His people were undergoing untold sufferings and agonies in the death camps.

The problem with all this type reasoning — *BRINGING the love of God* into question, or asking *WHERE God was* — is that this reasoning exists completely apart from the revelation of God concerning Himself and His dealing with Israel.

God's love is thought of in humanistic terms, thinking what man might do relative to love. But the manner in which an infinite, omniscient God views love and the manner in which finite, fallen man might view love are two different things entirely.

Note, for example, the extent to which a loving God allowed His “beloved Son” to suffer at Calvary. God loved the world to the extent that He allowed His Son, Jesus, to die at Calvary, *providing salvation for all who would believe on His Son.*

And God has a corresponding love for His son, Israel, which is also connected with the world and with untold sufferings. God loves the world to the extent that He has allowed His other son to suffer over the years, *to bring about correction, in order that God might not only bless His son but that the nations might be blessed through His son as well.*

And, to turn the thought around concerning God’s love for His two Sons, God loves His Son, Jesus, so much that He has decreed that *the eternal destiny* of man rest on man’s acceptance or rejection of His Son; and God loves His son, Israel, so much that he has decreed that *ALL blessings* which He has reserved for mankind rest upon His son’s obedience and upon man’s treatment of His son.

But, where was God when the Jewish people were suffering and dying by the tens and hundreds of thousands in the Nazi death camps? Moses provides the answer to that question as well, along with the answers to any other questions which can be raised relative to the Jewish people.

The answer is seen by asking, Where was God when the Israelites were suffering under the Assyrian Pharaoh in Egypt during Moses’ day? He was in the same place during Jewish suffering in modern times as He was during the sufferings of these same people in Moses’ day, or during any other sufferings which the Jewish people have undergone over the course of the intervening centuries and millenniums.

Note where God was during the sufferings of the Jewish people in Moses’ day:

“And the angel of the Lord appeared unto him [Moses] in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burnt with fire, and the bush was not consumed.

And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

And when the Lord saw that he turned aside to see, God called unto him *out of the midst of the bush*, and said, Moses, Moses. And he said, Here am I...

And the Lord said, I have surely seen *the affliction of my people which are in Egypt...*" (Ex. 3:2-4, 7a).

The picture is that of *Israel ever-burning in the fires of Gentile persecution, with God in the MIDST of the nation*. God was allowing the Gentiles to help "forward the affliction"; and, at the same time, *He was in the MIDST of His people, who were being afflicted. God Himself, along with His son, was being afflicted* (Isa. 63:9).

(EXACTLY the same thing can be seen through the sufferings of God's Son at Calvary. One Son died, and this Son was God Himself. It was God Who suffered. It was the very blood of God which was shed at Calvary [Acts 20:28].)

This is why treatment accorded either Son — whether good or bad — is treatment accorded God Himself (Matt. 25:31-46). It was God Himself, manifest in the flesh, dying at Calvary.

And God is always seen *in the MIDST* of Israel. He is seen standing with His son, receiving EXACTLY *the same thing* which the son receives.

The burning bush during Moses' day, representing *Israel* continuously suffering in the fires of Gentile persecution, *COULDN'T* be destroyed. To destroy the bush, one would have had to destroy God within the bush. The bush burned in a continuous manner, though *NOTHING* was being consumed in the process, *for God COULD NOT/CANNOT be consumed*.

It was as Cain in Genesis chapter four, for one type *MUST* agree with another type bearing on the same subject in EXACT detail. And both Cain's experiences and the burning bush during Moses' day point to *Israel*, who can *NO* more be destroyed than God in the midst of His people can be destroyed.

But principles which God set forth pertaining to those who have sought/ who seek to help forward the affliction of His people MUST be worked out. These were set forth in Gen. 4:13-15 relative to Cain. *Sevenfold vengeance* ("seven," showing *the completeness of that which is in view, pointing to complete judgment*) would be taken upon the one seeking to slay Cain.

And, as previously seen, God has stated relative to Abraham and his seed:

"...I will bless them that bless thee, and curse him that curseth thee..." (Gen. 12:3a).

Insofar as Germany was concerned — and more particularly the Third Reich — these principles had to be worked out. God Himself had established the principles; and God, remaining true to His Word, would have to bring to pass that which He had decreed.

The Third Reich, which was supposed to last for one thousand years, lasted all of twelve years (1933-1945). And at the end of this time, this empire lay in total ruin, with judgment continuing for decades upon those having laid their hands upon God's son (e.g., the Eichmann trial, other war criminals hunted for decades following WWII).

The short tenure of the Third Reich and the devastation which befell Germany can be traced to *ONE thing alone*. The leadership of the Third Reich *helped forward the affliction of God's son*. And through so doing, they took an entire nation (the German people) down with them.

God allowed this Gentile nation to afflict His son in this manner. And then, true to His Word, He brought an end to the matter, not only preserving a people who couldn't be destroyed but judging those who had sought to do so, through a punishment commensurate with the crime.

Thus, *WHERE* was God when the Jewish people were being gassed and placed in the ovens at Auschwitz, among other death camps?

The answer is simple: *God was there!* God was in the midst of His people, just as He was in "the midst" of the burning bush during Moses' day. And, as the bush *COULDN'T* be consumed during Moses' day almost 3,500 years ago, *NEITHER* could the nation be consumed in the gas chambers and ovens during modern times.

It was *the SAME nation*, with *the SAME calling*, with *the SAME unchangeable God dwelling in the nation's MIDST*.

Israel could *NO* more be consumed in the gas chambers and ovens during the reign of the Third Reich than could the three Israelites be consumed in the fiery furnace during Nebuchadnezzar's day — a furnace heated seven times hotter than it was normally heated, so hot that it slew those who cast the three Israelites into the furnace. The fire though had *NO* power over these Israelites, *NONE* whatsoever. *NOT* a single hair on their heads was singed by the fire.

But this was *NOT* at all the fate awaiting those who cast them into the furnace, or the fate experienced by the kingdom of Babylon in history and awaiting this kingdom yet future. *ONLY judgment/ destruction awaits ALL who raise their hand against God's people, Israel.*

Why did all these things occur in Babylon after this particular fashion — *Jewish protection, Gentile destruction*? Again, one must go back in history to see the way in which God has decreed that *all matters relative to Israel MUST come to pass, beginning in Genesis chapter four.*

And to bring these decrees to pass relative to His son, as seen in Daniel's prophecy, supernatural protection (which had previously been revealed) was provided for the three Israelites in the furnace in Babylon. This protection was provided through a fourth person seen in the furnace, unidentified in Daniel, but having previously been identified by Moses (cf. Ex. 3:1-4; Dan. 3:19-27).

That which befell the Egyptian Pharaoh and his armed forces (the power of Egypt) during Moses' day, or that which befell the kingdom of Babylon during Daniel's day, or that which befell Nazi Germany during modern times, or that which will befall the final form of the Babylonian kingdom under Antichrist *will befall ANY and ALL who dare to raise their hand against God's son.* God, in His infinite wisdom and knowledge, may very well allow certain things to occur relative to His son, even to the degree that it occurred during the reign of the Third Reich, or even to a greater degree (which will occur during the future Tribulation). But the end *will ALWAYS be the same, for God MUST remain true to His Word.*

The end will ALWAYS be the same as that which occurred during Moses' day, though it may take various forms as God brings matters to pass.

During Moses' day, the end is seen on the one hand by the Israelites standing on the eastern banks of the Red Sea, singing the victor's song.

And the end is seen on the other hand by Pharaoh and his armed forces overthrown and lying dead in the sea.

Though God has allowed, and will yet allow, Israel to experience untold sufferings at the hands of the Gentile nations — of a nature which defies all human comprehension — it is not for man to question God's methods and ways in His treatment of His disobedient son, ways designed to bring about correction. God's thoughts and ways are *NOT* man's thoughts and ways at all. God's thoughts and ways are *higher* than man's, "as the heavens are higher than the earth" (Isa. 55:8, 9). One is infinite, and the other is finite; and the two *CANNOT* be brought together in this respect.

The only manner in which man's thoughts and ways can be brought into conformity with God's thoughts and ways is for man to find out what God has to say about a matter and believe it. *ONLY*

THEN will the two be the same; and *ONLY THEN* will God honor man's thoughts and ways, for they will then be His thoughts and ways (cf. Rom. 1:17; II Tim. 4:2; Heb. 11:6).

(Note that God governs a universe *in this same manner* — through angels acting under fixed laws [acting under God's fixed ways and thoughts, with their actions, in this manner, becoming His actions].)

Israel and the Nations — Future

Israel's greatest time of affliction at the hands of the Gentiles still lies in the future. That which occurred in Europe under the reign of the Third Reich is little more than a precursor of that which is about to occur worldwide under the reign of a man who will shortly appear on the scene.

During "the time of Jacob's trouble" (Jer. 30:7), when Antichrist exercises full power, he will enact a form of anti-Semitism without parallel in history. He will seek to destroy the Jewish people, not just in the Middle East and Europe, but worldwide. And he will be responsible for slaying some 9,000,000 Jews in less than half the time as were slain in Europe during the war years (abt. 6,000,000).

The Jewish people, remembering the Holocaust, have a saying today: "*Never Again!*" But Israel is saying this in *an unrepentant and unbelieving state, guaranteeing that something similar, if not worse, will happen again.*

And that which is about to occur will be *WORSE, FAR WORSE.* It will make *the Holocaust pale by comparison.*

(For additional information on the preceding, refer to the author's book, *Never Again! or Yes, Again!*)

The Old Testament type for all of this is set forth in the Book of Exodus. Moses wrote about the matter in great detail almost 3,500 years ago — detail which will be fulfilled *EXACTLY* as recorded:

The Assyrian Pharaoh, seeking to destroy the Jewish people in Egypt during Moses' Day (Isa. 52:4), typifies the Assyrian (Antichrist) of the end time, who will raise his hand against Israel after the same fashion (Isa. 10:5; 14:25; 23:13; 30:31; 31:8; Hosea 11:5).

Just as God supernaturally protected His people under the past Assyrian, He will supernaturally protect them under the

future Assyrian (Ex. 1:11ff; Micah 5:5, 6).

Just as the Jewish people were driven to the place where they cried out to God for deliverance, the Jewish people yet future will be driven to the place where they will cry out to God for deliverance (Ex. 2:23; Hosea 5:15).

Just as God heard His people's cry in the past, remembering His covenant with Abraham, Isaac, and Jacob, He will hear His people's cry yet future, remembering His covenant with Abraham, Isaac, and Jacob (Ex. 2:24-3:9; Hosea 6:1, 2; Ezek. 39:25-29).

Just as God then sent Moses back to His people to deliver them, He will then send Jesus back to His people to deliver them (Ex. 3:10; 4:19ff; Rev. 19:11ff).

Just as the Jewish people received the one whom they had previously rejected (Moses) when he returned, the Jewish people will receive the One Whom they had previously rejected (Jesus) when He returns (Ex. 4:29-31; Zech. 12:10-14).

Just as the Jewish people slew paschal lambs and applied the blood, the Jewish people yet future will apply (through believing) the blood of the Paschal Lamb Whom they slew 2,000 years ago (Ex. 12:1ff; Isa. 53:1ff).

Just as God then led His people out of Egypt under Moses, God will then lead His people out from a worldwide dispersion under Jesus (Ex. 12:40, 41; 14:13-22; Matt. 24:29-31).

Just as the power of Egypt *was THEN destroyed*, during Moses' day, so will Gentile world power be destroyed at *this SAME time* yet future, in the Lord's Day (Ex. 14:23-28; Joel 3:9-16).

And just as the Jewish people subsequently dwelled in the land within a theocracy, they, in that coming day, will dwell in the land once again within a theocracy (Josh. 3:1ff; Joel 2:21-32).

The Son of righteousness will arise with healing in His wings (Mal. 4:2), a repentant nation will look upon the One Whom they pierced, a nation will be born in a day, the nation will be restored to the land, and the theocracy will be restored to Israel.

THEN, and ONLY THEN, will blessings flow out from God through Israel to the Gentile nations of the earth, as God originally intended through Israel's calling.

7

Saying None Other Things

Nothing in the New That Is Not in the Old

“Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

For these causes the Jews caught me in the temple, and went about to kill me.

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles” (Acts 26:19-23).

Paul appearing before Agrippa, several years prior to the close of his ministry, briefly recounts and summarizes his entire past ministry.

He began with events pertaining to his conversion near Damascus and continued with events pertaining to his subsequent ministry — a ministry which began with the Jews in Damascus, progressed to the Jews in Jerusalem and beyond, and eventually extended out to the Gentiles among the nations.

Paul was the apostle whom God had called for the specific purpose of taking the message of the kingdom of the heavens out into the Gentile world. And though Peter had been used of the Lord to open the door to the Gentiles in this respect (Acts 10:1ff), Paul was the one whom the Lord had called for this purpose (Acts 9:15; Gal. 2:7).

And this was a task which required a special and particular type preparation, available only through *ONE MEANS*. It was available *ONLY through that part of the Old Testament Scriptures having to do with the matter at hand being opened to Paul's understanding.*

And to bring this to pass, the Lord took Paul aside shortly after his conversion (evidently taking him to Arabia, then into the heavens, for possibly as long as three years [II Cor. 12:1-7; Gal. 1:16-18]).

Then, through personally appearing to Paul, the Lord taught him what is called in Scripture, "the mystery." The Lord, using Paul's knowledge of "the letter" of the Old Testament Scriptures, opened these Scriptures to his understanding, revealing spiritual truths surrounding *the one new man* "in Christ."

The mystery is an expression used by Paul to call attention to *the heart of that which he proclaimed throughout his ministry*; and, this being the case, it would only be natural for Paul to provide explanatory statements surrounding *the mystery* in his epistles (Rom. 16:25; Gal. 1:11, 12; 2:2).

Note how Paul explains *the mystery* in his letters to Christians in both Ephesus and Colosse:

"How that by revelation he made known unto me the mystery...

That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel.

Whereof I was made a minister..." (Eph. 3:3a, 6, 7a).

"Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God;

Even the mystery...

To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you ['Christ proclaimed among you,' *i.e.*, Christ proclaimed among the Gentiles], the hope of glory" (Col. 1:25, 26a, 27).

Explaining *the mystery* is really very simple.

The mystery has to do with believing Jews and believing Gentiles being placed together *in one body* (where there is "neither Jew nor Greek ['Gentile']," but *one new man* "in Christ" [cf. Gal. 3:26-29; Eph. 2:12-15]), *for a purpose.*

It has to do with those *in Christ*, whether removed from the Jews

or from the Gentiles, being “fellowheirs [heirs together], and of the same body [‘in Christ’], and partakers of his promise in Christ by the gospel [the good news of the coming glory of Christ]” (Eph. 3:6). It has to do with those “in Christ” being heirs together within that which had previously been offered to and taken from Israel — *heirship with Christ in the kingdom of the heavens*.

Then, Paul states the matter another way in his letter to the Christians in Colosse.

The mystery has to do with “Christ in you [‘Christ proclaimed among you’], the hope of glory” (Col. 1:27). “Christ,” the One Who would rule and reign, was now being proclaimed among the Gentiles.

And these Gentiles, who had previously possessed “no hope” (Eph. 2:12), were now in possession of *a hope*. Christ being proclaimed among the Gentiles had to do with the Gentiles now being in possession of “the hope of glory.”

(The words, “Christ in you,” could, contextually, be better translated and understood as “Christ among you.” These three words simply capsulize the first part of the verse, which has to do with the mystery being proclaimed among the Gentiles.

The Greek word “*en*” appears twice in the verse, translated “among” and “in” — “the mystery *among* the Gentiles,” and “Christ *in* you.” The word can be translated or understood either way, but *its contextual usage must determine which way is correct*.

The thought beginning the verse has to do with *the mystery* being proclaimed *among* the Gentiles, and this is continued with a definition of that thought — “Christ *among* you...”

That is, *the mystery being proclaimed among the Gentiles* had to do with *Christ being proclaimed among them*. It had to do with the One Who would rule and reign now being proclaimed *among* the Gentiles, giving the previously alienated Gentiles *a hope*.)

Paul, through preaching Christ *among* the Gentiles, had been called to proclaim this “hope of glory” throughout the Gentile world. And because Paul had been “obedient to the heavenly vision,” this message, during Paul’s day, was “preached to every creature which is under heaven” (Col. 1:5, 6, 23).

This was a message for the saved, not the unsaved. And those

referred to by “every creature which is under heaven” would, of necessity, have to do with *the saved ALONE, NOT everyone in the world.*

In this respect, during Paul’s day, Scripture specifically states that the message which he had been called to carry out into the Gentile world was proclaimed *to every Christian throughout the then-known world*, whether within the nation of Israel or out among the Gentile nations.

The Lord, appearing to and instructing Paul over the course of possibly three years, took the Old Testament Scriptures and opened these Scriptures to his understanding. And this message, derived from an understanding of this aspect of Old Testament revelation and referred to as “the mystery,” had to do with all the various things surrounding *the hope* set before the new entity whom the Lord had called into existence — *the one new man* “in Christ.”

It had to do with the Gentiles no longer being alienated from “the hope of glory.” It had to do with believing Jews and believing Gentiles realizing an inheritance together, in the same body.

And Paul, proclaiming this message to believing Gentiles, *warned* “every man [concerning that which would occur if the message was not heeded],” and *taught* “every man in all wisdom [the things concerning the mystery, the proclamation of Christ, which gave them *a hope*],” and he did this *for a purpose*. He wanted to be able to one day *present* “every man *perfect* in Christ Jesus” (Col. 1:28).

The word translated “perfect” in Col. 1:28 is from the Greek word *teleios*, which has to do with bringing something *to completion*, or *to a goal*. This is the word sometimes used for *maturity in the faith* (e.g., Eph. 4:13; James 1:4); but, contextually in Col. 1:28, the thought moves beyond maturity and has to do with Christians appearing in Christ’s presence at a future date, *with NOTHING lacking*.

Maturity in the faith is *NOT an end in itself*. Rather, maturity is with *a view to an end*. Maturity is an integral part of the process, for it provides the wisdom and knowledge necessary to properly run the race in which Christians presently find themselves engaged, allowing them to successfully reach the goal, the end in view.

Presenting individuals *perfect*, presenting them *complete* in Christ’s presence, has to do with bringing Christians to *the goal of their calling* — *the salvation of their souls*. It has to do with Christians appearing at the judgment seat in a manner which will allow the Lord to say:

“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; cf. Matt. 16:27ff).

And bringing Christians to this goal was to be the end result of that in which the Lord had personally instructed Paul, referred to as “the mystery.”

Paul was *obsessed* with proclaiming this message to Christians in the Gentile world, for he wanted to one day be able to see these same Christians realize the goal of their calling. His three-year ministry in Ephesus would be a case in point.

Throughout these three years, he had not ceased to “warn everyone night and day with tears” — a statement which, contextually, had to do with false teachers subsequently arising in the Church and proclaiming a message contrary to the one Paul had proclaimed (Acts 20:29-31). Paul’s burning desire was to see every Christian in Ephesus one day appear in the Lord’s presence *with NOTHING lacking*. And he knew that false teachers arising among them, with their “damnable heresies” (cf. II Peter 2:1; 3:15-17), could mislead many and prevent this from happening.

Paul, above everything else, did not want to appear in Christ’s presence in that coming day and find that he had either run or labored in vain.

And he conducted his ministry accordingly (I Cor. 9:23-27; 15:58; Gal. 2:2; I Thess. 3:5).

From Israel to the Gentiles

The kingdom of the heavens had initially been *offered* to Israel by John the Baptist, the forerunner of Christ; the offer was then continued by Christ and His disciples.

Israel though, beginning during John’s ministry, spurned the offer. And not only did Israel spurn the offer, but the Jewish people terminated their rejection by crucifying the Heir, their Messiah.

But even though the Jewish people had done these things, God was longsuffering toward them. He, at this point, was not finished with Israel in relation to the proffered kingdom.

After God had raised His Son from the dead, He called a new entity into existence to be the recipient of that which Israel had rejected. And for those comprising this new entity — *the one new man* “in Christ,” the Church — their first task had to do with proclaiming the message of the kingdom to Israel once again, constituting *a re-offer* of the kingdom to the Jewish people.

This re-offer of the kingdom began on the day of Pentecost as Peter and others, empowered by the Spirit Who had been sent, proclaimed the message to Jews who had assembled in Jerusalem from every nation under heaven. These Jews had come up to Jerusalem to observe the feast of Pentecost (one of three annual festivals to be observed in Jerusalem by Jewish males [Deut. 16:16]), and every man hearing those proclaiming the message on that day heard the opening message of the re-offer of the kingdom in the native language of the country from which he had come (Acts 2:1ff).

This re-offer of the kingdom to Israel continued for about three decades (from 33 A.D. until about 62 A.D.). And throughout this time, though Israel held priority, the message was *ALSO to be carried to the Gentiles* (something completely new, for the offer had been restricted *SOLELY to Israel up to this point in time* [Matt. 10:5, 6]).

But beginning on the day of Pentecost — when a new entity was brought into existence and the re-offer of the kingdom to Israel began — *Gentiles were NO longer excluded, though priority STILL belonged to Israel*. As long as the re-offer of the kingdom remained open to Israel, the message was to be proclaimed “to the Jew first.” The Jewish people held *priority* in this respect.

But, with the Gentiles no longer excluded, the message was to be proclaimed “*ALSO to the Greek* [‘Gentile’]” (Rom. 1:13-16; 2:5-10 [sections of Scripture written very near the close of the re-offer of the kingdom to Israel]).

However, even though the offer of the kingdom was now *ALSO* open to the Gentiles, those comprising *the one new man* (all converted Jews at the beginning) apparently, at first, had little to no understanding of this fact.

For the first few years of the existence of the Church (seemingly for about six to eight years), the message continued to be carried *to Israel alone* (as in the original offer preceding Calvary). And even

Paul, converted during this initial period (when the message was being carried to the Jew only), insofar as the record goes, did exactly the same thing at first. There was no effort by the converted Jews in Israel to reach the Gentiles during this time.

Two central things brought an end to events where the message was carried to *Israel alone*:

1) The Lord took Paul aside as the one whom He had chosen to carry this message out into the Gentile world (*cf.* Acts 9:15, 16; II Cor. 12:1-7; Gal 1:15-23; 2:2, 7).

And this is where the revelation of the mystery is seen in Scripture. Viewing the mystery from this perspective, it simply has to do with all the different things involved in Paul taking the same message being proclaimed once again to Israel (the re-offer of the kingdom) and proclaiming this message to the “nation” which the Lord had spoken of when He previously announced that the kingdom would be taken from Israel (Matt. 21:43).

This was a nation which couldn’t be Jewish (for the kingdom had been taken from Israel); nor could this nation be Gentile (for the Gentiles were “aliens from the commonwealth [Gk., *politeia*, having to do with political or governmental activity] of Israel...and without God [Gk., *atheos*, from which the English word, ‘atheist,’ is derived] in the world” [Eph. 2:12]).

2) Then the Lord took Peter aside, showed him the vision of the great sheet (containing all types of animals which were unclean to the orthodox Jew), and instructed Peter concerning that which He had cleansed, which Peter was looking upon as unclean.

The reference was to *the Gentiles*, and Peter was *NOT* to look upon the Gentiles as unclean in relation to the message at hand. The message was to be carried to them as well, something which all those proclaiming the message to Israel up to this point in time had *NOT* been doing at all. And the household of Cornelius was used as the object lesson, with Peter instructed to carry this message to these Gentiles (Acts 10:1-48).

But, though this new nation *was* *NEITHER Jewish nor Gentile*, it

would be formed from BOTH; and this formation would occur mainly through God going to the Gentiles, "to take out of them a people for his name" (cf. Acts 15:14; I Peter 2:9, 10). And it is this new entity, taken mainly from the Gentiles, which would be afforded the opportunity to bring forth fruit for the kingdom.

Thus, the message to be carried to the Gentiles was NOT to be carried to unsaved Gentiles BUT to the one new man, taken mainly from the Gentiles — which was "neither Jew nor Greek ['Gentile']," but a new creation "in Christ" (cf. II Cor. 5:17; Gal. 3:26, 28; Eph. 2:15).

The word "Gentile" is used referring to saved Gentiles comprising this one new man numerous times throughout the Book of Acts and the epistles. And that which the Lord opened to Paul's understanding had to do with the message surrounding the kingdom of the heavens being proclaimed to this new entity, which would be located mainly among the nations of the world.

(Thus, though Paul had been called to carry this message to the Gentiles, as long as the re-offer of the kingdom remained open to Israel, Israel held priority. The message had to be carried "to the Jew first" throughout this period.

This was God's ordained order. And this was the reason that Paul, during the course of his ministry in Gentile cities, ALWAYS, without exception, went to the synagogues and proclaimed the message to the Jewish people first. Only AFTER the Jewish people in a particular city had rejected the message did Paul go to the Gentiles in that city.

And Paul continued his ministry in this manner all the way to Rome, when Israel's priority was brought to a close. At the end of the Book of Acts [chapter 28], Paul, in Rome, sent for the Jewish religious leaders first. And when they had come, Paul spoke to them:

"...to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening" [v. 23].

It was only AFTER these Jewish religious leaders had rejected the message that Paul was free to go to the Christians (those comprising the one new man) in Rome with the same message. And it was only AFTER he had spoken to these Jewish religious leaders, that Paul, because of continued Jewish rejection, announced for the third and last time:

“Be it known therefore unto you, that the salvation of God is sent unto the Gentiles [saved Gentiles, as distinguished from saved Jews], and that they will hear it” [v. 28; cf. Acts 13:46; 18:6].

This marked *the CLOSE* of the re-offer of the kingdom to Israel and *the END* of the Jewish priority seen in Scripture. From this point, throughout the remainder of the dispensation, the message of the kingdom would go *ONLY to the new creation* “in Christ,” comprised of both saved Jews and saved Gentiles, with *NO* distinction existing between the two [both had relinquished their national identities “in Christ,” where a distinction between Jew and Gentile *could NO longer exist*].

Actually, the kingdom could *NOT* continue to be offered *to the Jew first* beyond about 62 A.D. [the time of Paul’s statement in Acts 28:28]. The saved generation of Jews living on both sides of Calvary — allowing the kingdom to be offered by *Christ and those whom He had sent out* with this message before Calvary [the Twelve, the Seventy], then to be re-offered initially by *the one new man* “in Christ,” and later others (saved Jews, still part of the nation during the Acts period), following Calvary — was rapidly passing off the scene.

And once this generation of Jews was gone, an unsaved generation of Jews would replace them [exactly as exists today]. And the kingdom could *NOT* be offered then, *NOR* can it be offered today, to an unsaved generation of Jews.

For a Jew to be in a position to hear this message throughout the remainder of the dispensation, following Paul’s statement in Acts 28:28, he would have to become a part of *the one new man* “in Christ.” He would have to believe on the Lord Jesus Christ, exactly as an unsaved Gentile would have to do to be in a position to hear this message.

Also, following the time seen in Acts 28:28, it would be incorrect to refer to saved Jews or saved Gentiles as seen in Rom. 1:16 and other places in Scripture written during the time of the re-offer of the kingdom to Israel [“to the Jew first, and also to the Greek”]. This type terminology was used during the re-offer of the kingdom to Israel to distinguish between two groups of saved individuals—Jews comprising the nation, to whom the re-offer was being made on the one hand, and saved Gentiles on the other.

Following the close of the re-offer though, two separate groups of this nature no longer existed. Only *ONE* group then existed, as today — those comprising *the one new man* “in Christ,” where a distinction between Jew and Gentile *DOES NOT and CANNOT exist*.)

Thus, the message of the kingdom carried to the Gentiles, either before or after Paul's visit to Rome, could not be carried to unsaved Gentiles. Unsaved Gentiles were "dead in trespasses and sins," along with being separated from both God and Israel's political sphere of activity.

Gentiles had to *FIRST* hear a message which would not only allow them to pass "from death unto life" but would, as well, place them in a position where they were no longer separated from God and from Israel's political sphere of activity. *ONLY THEN* could Gentiles hear the various things involved in the mystery.

This is the reason Paul, when first going to Corinth and finding a city filled with unsaved Gentiles, determined not to know, not to proclaim, anything among them "save Jesus Christ and him crucified" (I Cor. 2:2). Those in Corinth had to *FIRST* hear the message of the simple gospel of grace. Having heard and heeded this message would then allow two things to occur:

- 1) Their passing "from death unto life."
- 2) Their positionally being "in Christ," allowing God to recognize them as "Abraham's seed, and heirs according to the promise" (cf. Gal. 3:26-29; Eph. 2:1).

ONLY THEN would they be in a position to hear things surrounding the good news of the coming glory of Christ.

And within Paul's proclamation of this message among the Gentiles, a ministry lasting about three decades, possibly two things stand out above all else in Paul's summary statement as he stood before Agrippa in Acts chapter twenty-six and recounted his ministry:

- 1) "...I was not disobedient unto the heavenly vision."
- 2) "...I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come" (vv. 19b, 22b).

1) "I Was Not Disobedient..."

The Lord had a specific purpose behind Paul's conversion. Paul is introduced in Scripture at a time when Israel's religious leaders had, again, reached an apex in their rejection of the proffered kingdom — at

the time of Stephen's stoning (the first apex is seen in Matt. 12:9-24, during the original offer of the kingdom to Israel).

Those who stoned Stephen "laid down their clothes at a young man's feet, whose name was Saul." And Saul, later called Paul (apparently his Roman name, used out in the Gentile world [Acts 13:9ff]), "was consenting" unto Stephen's death (Acts 7:58; 8:1; 22:20).

Paul was the great persecutor of believing Jews, referred to at that time as those of "the way" (Acts 9:2; 19:9, 23; 22:4; 24:14, 22) — a way different than that which the unbelieving Jewish people followed, a way looked upon by Israel's religious leaders as heretical.

And Paul, a strict and knowledgeable Pharisee, directed his efforts toward doing away with what he and others saw as a new and heretical Jewish sect, thinking he was doing that which was right in God's sight (Acts 8:1-3; 22:3, 4).

Paul, in Acts 9:1-3a, is seen journeying from Jerusalem to Damascus for this same purpose. Paul had in his possession "letters [religious legal documents]" from the high priest in Jerusalem, which were to be presented to the religious leaders in the synagogues in Damascus. And these documents would give Paul the necessary authority to bind and take back to Jerusalem any individuals — men or women — that he found following "the way" in Damascus.

But the Lord stopped Paul as he neared Damascus, made Himself known to Paul, and told Paul what he, in reality, was doing by persecuting those of "the way."

And Paul was left trembling, astonished, and blind (*blinded by the light of the Lord's presence [Christ's resurrection body enswathed in Glory]*, a light "At midday...above the brightness of the sun," shining round about Paul and those traveling with him [Acts 26:13; cf. Rev. 1:16]).

Paul then had to be led the remainder of the way to Damascus by those accompanying him, who had heard only a voice and had not witnessed the Lord's visible presence, leaving them unaffected by the light (Acts 9:3b-8).

Part of that which occurred at this time is not recorded in Acts chapter nine but is reiterated years later by Paul as he stood before Agrippa in Acts chapter twenty-six. Note that which Paul relates before Agrippa about the Lord revealing the purpose for this revelation of Himself at the time of the events recorded in Acts chapter nine:

"And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

But rise, and stand upon thy feet: for I have appeared unto thee *for this purpose*, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

Delivering thee from the people, and from the Gentiles, unto whom now I send thee.

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (vv. 15-18).

Some of the things within this revelation had also been revealed to Ananias (a follower of "the way" in Damascus) shortly after Paul's encounter with the Lord as he traveled to Damascus. And it was Ananias whom the Lord used to appear before Paul on Paul's third day of blindness and lay his hands upon Paul, allowing the Lord, in this manner, to restore his sight and to fill him with the Holy Spirit, empowering him for the task at hand (Acts 9:15-17).

Paul, almost immediately, drawing from his knowledge of the Old Testament Scriptures, began to enter into the synagogues of Damascus and both *PROCLAIM* and *PROVE* from the Scriptures that Jesus was the Christ. And Paul was zealous and knowledgeable enough in the matter that the Jews in Damascus sought to kill him (Acts 9:20-24).

Then, after the disciples had let Paul down over the outside of the city wall in a basket, delivering him from the Jews in Damascus, he journeyed to Jerusalem. And Paul, in Jerusalem, *proclaimed the SAME message after the SAME fashion*, causing the SAME unrest among the Jews in Jerusalem which he had previously caused among the Jews in Damascus.

And this resulted in Paul having to be removed out of the country altogether and sent to Tarsus. It was *ONLY then* that things began to settle down, with the Jewish believers throughout Judaea, Galilee, and Samaria realizing rest (Acts 9:25-31).

It was sometime after these events that the Lord took Paul aside, evidently removed Paul into His presence, and taught him, from the Old Testament Scriptures, all the various things surrounding his carrying the message of the coming kingdom to the Gentiles (cf. Acts 26:16b; II Cor. 12:1-7; Gal. 1:12; Eph. 3:3).

This was the Old Testament Scriptures, manifested in the form of flesh, teaching Paul from his own knowledge of the Old Testament Scriptures, in written form (John 1:1, 2, 14).

Then Paul returned to Damascus where he had begun his ministry several years earlier and went on to Jerusalem for the specific purpose of seeing Peter (apparently to convey to Peter, the apostle God had called to go to the Jews, things which he had learned about carrying this message to both Jew and Gentile during his previous lengthy time spent with the Lord [Gal. 1:17, 18; *cf.* Gal 2:2, 7]).

That which the Lord had outlined for Paul to accomplish was revealed to him at the time of his conversion near Damascus. And Paul, looking back over his ministry as he neared the end, stated before Agrippa that he had done *ALL* that which the Lord had called him to do. *He had not been disobedient to the heavenly vision.*

2) "I Continue unto This Day..."

Not only had Paul been completely obedient to the heavenly vision, but he had continued to be obedient until the day he stood before Agrippa. And *NO* change in obedience occurred in Paul's ministry beyond that. He continued to proclaim this message, and he was en route to Rome to proclaim this same message to the Christians there (*cf.* Acts 27:1; 28:16-31; Rom. 1:13-16).

But again, when Paul arrived in Rome, the re-offer of the kingdom was still open to Israel, with *Israel still holding priority.*

Thus, before going to the Gentiles (the Christians) in Rome, Paul, "as his manner was" (Acts 17:2; *cf.* Acts 13:46), proclaimed the message to the Jewish religious leaders in Rome first. It was *ONLY AFTER* these Jewish religious leaders had rejected the message that Paul was free to go to the Gentiles, the Christians in Rome.

And this is where the Book of Acts ends, *for a reason.* The Book of Acts covers that period in both Israeli and Church history when the kingdom was re-offered to Israel by the one new man "in Christ," along with saved Jews. And the termination of this re-offer brings the Book of Acts to a close.

This is that which is *peculiar above all else* about the Book of Acts, causing numerous things in the book to be an enigma to those Christians failing to recognize this central feature of the book. And this will reflect

on one's proper understanding of numerous things in the epistles as well (both Pauline and General), for some of the epistles were written during the Acts period, and some were written following this time.

Suffice it to say, had the account in the Book of Acts continued, covering Paul's ministry beyond Rome, there would have been one main change seen in his ministry. His manner would *NO* longer have been to go to the Jew first with this message, for he *COULDN'T* have done so. The offer of the kingdom (original offer preceding Calvary, and the re-offer following Calvary) had been *CLOSED* to *Israel*. The offer of the kingdom beyond this point was to *the new creation, the one new man, "in Christ" ALONE*.

All else though would have remained the same. Paul would have continued, and did continue, obedient to the heavenly vision, to the end (*cf.* II Tim. 4:7-18).

(The Acts period, lasting for about thirty years — from 33 A.D. to about 62 A.D. — is vastly misunderstood. Before this time [in the gospels], the message pertaining to the kingdom was *to the Jew ALONE* [Matt. 10:5-8]. After this time, this message was *to the one new man "in Christ" ALONE* [Eph. 3:1-6; Heb. 2:3, 4; I Peter 2:9, 10].

BUT, during the Acts period, the message was *to BOTH*, *with the Jew holding priority* (Rom. 1:16; 2:9, 10, 16).

Jews being saved during this time [*e.g.*, the 3,000 and 5,000 in Acts 2, 4], contrary to common belief, *DID NOT* become part of the previously newly formed Church. Rather, they became part of those Jews saved during the original offer of the kingdom, during the previous ministries of John, Jesus, the Twelve, and the Seventy in the gospels.

And the salvation of these Jews [whether in the gospels or in Acts] had to do with a deliverance from an unbelieving, perverse nation, with the kingdom in view [Acts 2:40, 43], *NOT* with eternal salvation, for they were already saved in the latter respect, *else the kingdom could NOT have been initially offered and then later re-offered to them*.

Then there is the use of terms during the Acts period, which would be out of place following this period [*e.g.*, the word, "Church," is used numerous times referring to *saved Jews*, *NOT to the one new man "in Christ," as in Acts 7:38* (*e.g.*, Acts 2:47, if authentic; the better manuscripts omit the word for "Church," *ekklesia*, in this text; 5:11; 8:1, 3; 9:31; I Cor. 15:9; Gal. 1:13).

Also during this time, "Gentile" is often used of *saved Gentiles to distinguish them from saved Jews* (*e.g.*, Rom. 1:16; 2:9, 10)].

Note in the preceding respect, that Paul, before his conversion, was the great persecutor of “the Church.” However, this *CAN’T* be referring to the Church made up of *the one new man* “in Christ,” as seen following the Acts period, or today, for the *ONLY* ones forming the Church in this respect, up to Acts 10, when the first Gentile was saved, were the one hundred twenty forming the Church in Acts 2. Paul persecuted believing Jews, a believing part of the Jewish nation, believing that they formed a heretical sect [thousands existed, even many priests had believed (Acts 2-6)].

For additional information on the preceding, refer to the author’s book, *Message in the Gospels, Acts, Epistles.*)

Content of the Pauline Epistles

Paul, before Agrippa, called attention to a little understood or appreciated truth about his ministry, which would include all the things which he wrote in his epistles to different Churches and individuals. Paul, during the course of his ministry, said *NOTHING OTHER THAN those things* “which the prophets and Moses did say should come.”

And these things had to do with *Christ’s sufferings, His resurrection, and light being shown to the Gentiles*:

“Having therefore obtained the help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.

That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles” (Acts 26:22, 23; cf. 24:14; 28:23).

(There is *NOTHING* in Paul that is *NOT* seen in Moses and the Prophets; *NOR* does anything exist elsewhere in the N.T. that is *NOT*, as well, seen in Moses and the Prophets.

Revelation *can ONLY be seen as complete in the O.T.*, else the Word becoming flesh [John 1:1, 2, 14] before a single word of the N.T. had been penned *could ONLY be seen as an incomplete manifestation of the Word, which could ONLY exist in that same manner today.*)

Suffering precedes glory, and glory *CANNOT* be realized apart from suffering (cf. Luke 24:25-27; I Peter 4:12, 13). And this *glory* can be

realized *ONLY in resurrection* — things having to do with *the light* now being shown unto the Gentiles. This light had to do with Christ, the One raised from the dead and the One Who would rule and reign, now being proclaimed among the Gentiles, which gave the Gentiles *a hope*.

Paul derived all the various facets of this teaching *ENTIRELY* from *the Old Testament Scriptures*, as the Lord opened these Scriptures to his understanding near the beginning of his ministry. Everything which Paul taught *had its basis IN Moses and the Prophets*, whether it had to do with Israel, the Church, or the Gentile nations.

Paul had a good grasp of “the letter” of these Scriptures before his conversion; and he had these Scriptures opened to his understanding, being shown “the spirit” of the matter by the One of Whom the Scriptures, in their entirety, spoke — *the Word made flesh*.

And Paul’s own statement to the effect that everything which he had dealt with had its basis *IN Moses and the Prophets* should lay to rest the erroneous teaching that numerous things in the epistles which he wrote about (*e.g.*, the Church) cannot be found in the Old Testament Scriptures.

IF Paul dealt with a matter, it had its BASIS in Old Testament revelation, for he dealt with NOTHING other than that “which the prophets and Moses did say should come” (cf. II Peter 3:15, 16).

This is why the study of Biblical typology is so important in properly understanding the New Testament. *ONLY* through comparing that stated about one (the type, in the O.T.) with that stated about the other (the antitype, in the N.T.) *can the complete picture be seen*.

This could be compared to viewing a picture from two different vantage points. Certain things can be seen from one vantage point that might not be evident from the other; and, through comparing the two — *the one picture, presented two different ways* — *the complete picture can be clearly seen, EXACTLY as God wants man to see it*.

And all this comes through the only pictures which God has provided — *word pictures*. God uses “words” to express His thoughts, to form pictures. And it is *these words* which man is to take and proclaim today (II Tim. 4:2).

ONLY through this means will God’s message be presented in a completely clear and correct manner.

8

By Faith

Faith to the Saving of the Soul

“Cast not away therefore your confidence, which hath great recompense of reward.

For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

For yet a little while, and he that shall come will come, and will not tarry.

Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Now faith is the substance of things hoped for, the evidence of things not seen.

For by it the elders obtained a good report.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear ”(Heb. 10:35-11:3).

Hebrews chapter eleven is usually looked upon as “the great chapter on *faith*” in Scripture. Certain experiences of a select number of individuals from Old Testament history are recounted, and each of these individuals is said to have acted “by faith”: “By faith Abel,” “By faith Enoch,” “By faith Noah,” etc. (vv. 4, 5, 7ff).

But something is often overlooked when studying Hebrews chapter eleven — *that stated about “faith” in the introductory verses.*

The various things stated about individuals walking “by faith” in this chapter (vv. 4ff) *MUST* be understood in the light of that revealed about “faith” in the introductory verses leading into this section of the book (10:35-11:3).

“Faith” appears in connection with a particular subject in these introductory verses. And the subject being dealt with can only remain unchanged in that section of the book which these introductory verses lead into — that section of the book beginning with, “By faith Abel...” (11:4).

The verses introducing the thought of various individuals exercising a walk “by faith” deal specifically with “faith” in relation to *the saving of the soul* (10:39). This is the manner in which the material in chapter eleven is introduced. And not only is a specific reference to *the saving of the soul* seen at this introductory point, but *the saving of the soul*, as well, is seen as the central subject throughout the entire preceding part of the book.

The saving of the soul has to do with present and future aspects of salvation, *NOT* with the past aspect of salvation, the salvation of the spirit.

The saving of the soul has to do with a salvation awaiting those who have already “passed from death unto life,” *NOT* with a salvation awaiting those who are still “dead in trespasses and sins” (John 5:24; Eph. 2:1, 5).

Then, to view the end of the matter, *the saving of the soul* is revealed in I Peter 1:9 to be *the end, the goal*, of “faith”:

“Receiving the end [goal] of your faith, even the salvation of your souls.”

Both textually and contextually, *the faith of Christians*, *NOT* the unsaved, is in view in I Peter 1:9.

But, a principle drawn from the relationship between *faith* and *salvation* in this verse and related passages of Scripture (*salvation* being *the goal of faith*) would be true at any point in Scripture where faith and salvation are in view. This principle would be true whether dealing with *the salvation which we presently possess*, or with *faith to the saving of the soul*.

“Faith,” in both instances, would be seen to have *a revealed goal*; and that revealed goal, in both instances, would be *salvation*. In the former, *the salvation of the spirit* would be in view; and in the latter, *the salvation of the soul* would be in view.

A person is saved (past) “by grace...through faith” (Eph. 2:8).

Through a simple act of faith, a person is saved. The Spirit breathes life into the one having no life, and man passes "from death unto life" (cf. Gen. 1:2b; 2:7; Ezek. 37:1-10; John 5:24; Eph. 2:1, 5; James 2:26).

And this simple act of faith (the person believing on the Lord Jesus Christ) can only be looked upon as reaching its intended *goal* at this time (at the time the Spirit breathes life into the one believing, with that person instantaneously passing "from death unto life").

The intended *goal* of "faith," in this respect, is *eternal salvation*. The entire salvation process is instantly completed, through a Divine work (the present work of the Spirit, based on the past work of the Son at Calvary), the moment one believes on the Lord Jesus Christ; and faith, with respect to that which is brought to completion, *MUST* be looked upon in the same sense. Faith produced its intended result at that point in time; and faith, at that same point in time, was brought to *its goal*.

(For the one who has exercised faith, resulting in eternal salvation, everything pertaining to his presently possessed eternal salvation is *past and complete*. Faith with respect to eternal salvation has been brought to *its goal*.)

The work of the Son at Calvary is *past and complete*; and the work of the Spirit, breathing life into the one having no life, on the basis of the Son's finished work at Calvary, is *past and complete* as well.

In Eph. 2:8, the words, "are ye saved [*lit.*, 'you have been saved']," are the translation of a Greek verb in the perfect tense, pointing to a *Divine work completed in past time which presently exists in a finished state* [the same tense Christ used when He cried out from the cross, "It is finished (*lit.*, 'It has been finished')"].

EVERYTHING is a past, completed Divine work. And NOTHING can ever be added to or removed from that emanating out of this past Divine work which presently exists in a finished state.)

But that's "faith" with respect to the salvation which we presently possess. And though faith, as it pertains to this salvation, has been brought to *its goal*, *faith itself MUST and DOES continue* (though *faith* may or may not be active in every Christian's life). But this continuing faith, rather than pertain to salvation past (the salvation of the spirit), pertains to salvation present and future (the salvation of the soul).

Romans 1:17 states, "...from faith to faith: as it is written, The just shall live by faith." And the faith referred to in this verse, both textually and contextually, can only have to do with *a continuing faith* beyond the point of a past, initial act of faith, resulting in one's presently possessed eternal salvation.

The whole of that seen in Romans chapter one, both preceding and following verse seventeen, has to do with salvation present and future — the salvation of the soul.

Then, "from faith to faith," according to both the text and context, refers to *a continuing faith* by which the just are to live. It refers to *faith as the operating principle within the spiritual life* of the one who has "passed from death unto life."

And *a continuing faith* of this nature could only be the natural outflow of a new spiritual life, brought into existence through a prior act of faith.

And this *continuing faith*, referred to in Rom. 1:17, is exactly the same faith referred to in Heb. 10:38: "Now the just shall live by faith..."

Both verses are quotations from the same Old Testament passage — Hab. 2:4. And whether in Habakkuk, Romans, or Hebrews, faith with respect to "the saving of the soul" is in view (Heb. 10:39); and there is *an end, a goal*, connected with this continuing act of faith, as there was *an end, a goal*, connected with faith relative to one's presently possessed eternal salvation.

The pilgrim walk, the race in which Christians find themselves engaged, is a walk solely "by faith." And though "works" enter and *MUST* have a part (James 2:14), works are seen entering *ONLY following faith*.

"Faith" *MUST always* precede works, for *works MUST always emanate out of a continuing faith, bringing faith to the goal seen in I Peter 1:9*, as Christians govern their lives accordingly (James 2:22; cf. Rom. 10:17; James 1:21).

EVERYTHING must be "by faith," *FROM beginning TO end*.

(In both the salvation of the spirit and the salvation of the soul, *works* allow "faith" to be brought to its goal. *Works throughout, from beginning to end*, are the means which God uses to bring "faith" to its goal.

In the good news concerning the salvation connected with a past aspect of faith [one's presently possessed salvation, the salvation of the spirit], it is *the work of Another* — Christ's finished work at Calvary [John 19:30] — which allows "faith" to be brought to its goal through

a present work of the Spirit [breathing life into the one having no life, on the basis of Christ's past, finished work].

In the good news concerning the salvation connected with an ongoing aspect of faith [the salvation to be realized at the time of Christ's return, the salvation of the soul], it is *the Christians' own works* — works which are the natural outflow of faithfulness, works performed under the leadership of the indwelling Spirit [James 2:21-25] — which allows "faith" to be brought to its goal: "...by works was faith made perfect [brought to its goal]" [v. 22].)

Faith

But what is "faith"? The definition of faith is seen in the meaning of the word itself. "Faith" and "believe" are two different forms of the same word in the Greek text. One is a noun (faith), and the other is a verb (believe). "Faith" is simply *believing God*. "Faith" is *believing that which God has revealed in His Word*.

Thus, "faith" could involve any area of study within the revealed Word. And too often little attention is paid to the context where "faith" is used when dealing with this subject throughout Scripture.

For example, in Rom. 4:3, quoting from Gen. 15:6, "Abraham believed God [Abraham *believed* that which God had said; Abraham exercised *faith*], and it was counted unto him for righteousness."

This event is looked upon by some individuals as the point in Abraham's life where he was saved. But that *CANNOT possibly be correct*. The context of the statement in Gen. 15:6 has to do with that which God had previously revealed about Abraham and his progeny realizing an inheritance in another land (*cf.* Gen. 13:14-17; 15:2-21), which is the contextual setting of the statement in Romans as well (4:1-22). And it was *in THIS realm that Abraham exercised faith, believed God*.

Abraham had believed God relative to this same issue prior to the events of Genesis chapter fifteen, while still in Ur (*cf.* Gen. 12:1-3; Heb. 11:8). And his belief concerning this issue, once in the land, is simply *a continuing belief* in God's fulfillment of that which He had previously promised. It had *NOTHING* to do with Abraham's eternal salvation, for he *could ONLY* have been spiritually alive (saved) at the time he left Ur, else he could *NOT* have gone out "by faith" (Gen. 12:1-4; Heb. 11:8).

Eternal salvation is *NOT* in view anywhere in this passage. Eternal salvation, of necessity, *would have HAD to be* an issue at a prior time in Abraham's life. Abraham *could ONLY* have been saved prior to God commanding him to leave Ur and travel to another land, though the matter is *NOT* dealt with in Scripture per se.

(The *means* of eternal salvation is dealt with prior to the account of Abraham [which begins in Genesis chapter eleven], in parts of the first four chapters of Genesis, preceding and during Adam's day.

And this preceding revelation provided the *UNCHANGABLE means* through which Abraham *would have HAD to be saved*, which is *NOT* dealt with in the account of Abraham's life in Ur, prior to his departure, "by faith."

And this previously revealed means of salvation would, *ALONE*, tell a person that Gen. 15:6, quoted in Rom. 4:3, had *NOTHING* to do with Abraham's eternal salvation. Abraham's "belief" in these passages had to do with that which God had revealed about his seed, his progeny [Gen. 15:2-21; Rom. 4:1-22]. It had *NOTHING* to do with belief in God's provision of a blood sacrifice, belief having to do with *death and shed blood*.

There are blood sacrifices following Gen. 15:6, but they have to do with ratifying the Abrahamic Covenant, previously given to Abraham some years before in Ur [Gen. 12:1-3; 15:9-23].

The typology of Abraham leaving Ur for another land would *clearly* show the preceding.

But first, note a later type [comparing Scripture with Scripture] dealing with the same thing — the Israelites under Moses [the nation which sprang from the loins of Abraham], over four hundred years later, leaving Egypt for the same land.

The Israelites *COULDN'T* leave Egypt [a type of the world] *UNTIL* blood sacrifices had occurred and the matter of their eternal salvation had been settled — the death of the firstborn [Ex. 12:1ff].

NOR could Abraham have previously left Ur [a type of the world] *UNTIL EXACTLY the SAME thing — a blood sacrifice — had occurred*.

And *EXACTLY the SAME thing* is seen in the life of an individual today. A person simply *CAN'T* exercise faith and leave the things of this world and begin moving toward the land of his calling [which in this case is a heavenly land] *UNTIL AFTER he has availed himself of the blood Sacrifice, UNTIL AFTER he has been saved.*)

It would have been impossible for Abraham to act in accordance with that revealed in Gen. 12:1-3; 15:6 apart from his having been saved prior to this time. An unsaved man simply *CANNOT* act in the spiritual realm after this fashion. He, spiritually, is *dead* and *CANNOT* act in a realm in which he does not possess a living existence.

And the issue surrounding “faith” in Hebrews chapters ten and eleven is the same as that seen relative to “faith” in Gen. 12:1-3; 15:6 (cf. James 2:21-23). “Faith” in these sections of Scripture *MUST* be understood in accordance with that dealt with in the context. And that dealt with in the context is clearly revealed to be *the salvation of the soul, NOT salvation by grace through faith as seen in Eph. 2:8, 9.*

Thus, one should no more attempt to read eternal salvation into the subject of “faith” in Hebrews chapters ten and eleven than he should into the subject of “faith” in Genesis chapters twelve and fifteen, or elsewhere in Scripture when the context clearly shows that something other than eternal salvation is in view.

Eternal salvation should *NEVER* be pressed into a section of Scripture as a primary interpretation when that is *NOT* the subject being dealt with in the passage. Doing such will not only destroy that which is being dealt with but it will often result in corrupting the simple message of salvation by grace through faith.

(Something though should be noted about adhering to primary interpretations in the preceding manner. Any part of the Word will have a primary interpretation, an interpretation which *MUST* be recognized; but the Word of God has been structured in such a manner — given to man through the instrumentality of the Spirit, after a certain fashion — that any part of the Word will invariably lend itself to secondary applications.

A familiar case in point would be Christ’s statement to Nicodemus in John 3:14a, associating Moses lifting up the brazen serpent in the wilderness [Num. 21:5-9] with Christ being lifted up at Calvary [John 3:14b]. The primary interpretation in Numbers chapter twenty-one would, of necessity, have to do with the sins of a people who had already appropriated the blood of the paschal lambs in Egypt [Ex. 12]; but Christ used this event as a type of that previously seen through the death of these paschal lambs [one type reflecting back on a previous type, both pointing to the antitype].

Christ used this event — as He had used the death of the paschal

lambs in Ex. 12—to typify His finished work at Calvary. Thus, Christ, in John 3:14, drew from a secondary application of the type in Num. 21:5-9 to teach a spiritual truth beyond that seen in the primary interpretation.

For additional information on Num. 21:5-9 and John 3:14, refer to Chapter V in this book, pp. 68-73.)

Of Faith

The translation of Heb. 10:39 in the KJV doesn't convey exactly what is stated in the Greek text, leaving the reader without the proper thought to continue into the eleventh chapter. Attention is called to two types of Christians in the verse — one placed in the category of *shrinking back*, and the other placed in an opposite category, *that of faith*.

The former leads to *ruin, or destruction*; and the latter leads to *the salvation of the soul*.

Hebrews 10:39 could be better translated:

“But we ourselves are not of shrinking back unto ruin [‘destruction’] but of faith to a saving [a keeping safe, or preserving (with a view to salvation at a future date)] of the soul.”

Scripture leading into this verse deals *ONLY with the saved, with Christians*. These verses deal with those possessing *a High Priest* (vv. 19-22), those possessing *a hope* (v. 23), those exhorted to assemble together *for mutual exhortation, incitement* (vv. 24, 25), those who will one day be judged by the Lord as *His people* (vv. 30, 31), and those in possession of *a promise*, with a view to *a recompense* for faithful servitude as household servants at the time of Christ's return (vv. 35-37).

And the verse itself, even apart from the context, can be looked upon *in ONLY one manner*. It can *ONLY* be looked upon as dealing with *the saved ALONE*.

The latter part of the verse clearly refers to those “of faith to the saving of the soul,” and the former part of the verse *MUST* be looked upon within an opposite frame of reference, relating to the same subject — those *NOT* “of faith to the saving of the soul.” And those *NOT of faith in this respect* are described as those “*shrinking back unto ruin [‘destruction’] (NOT destruction relative to their presently possessed eternal salvation but destruction relative to that which is in view — the salvation of the soul)*].”

Both the former and latter parts of this verse deal with *EXACTLY the same thing* — *the salvation or loss of the soul*, which will be brought to pass in that coming day when “he that shall come will come, and will not tarry” (v. 37).

A brief statement appears in the former having to do with those not exercising faith, with a view to this salvation; and a brief statement appears in the latter having to do with those exercising faith, with a view to this salvation.

And neither part of this verse *has anything whatsoever to do with eternal salvation*. Both parts have to do *solely with present and future aspects of salvation*. Both parts have to do with a salvation in connection with the present race of the faith, a salvation to be revealed at the time of Christ’s return. And this is a salvation in connection with realizing an inheritance with Christ in the coming kingdom (I Peter 1:4, 5, 9).

Thus, *millennial verities ALONE are in view*.

Further, Christians are *the ONLY ones* in a position to shrink back or draw back after the manner seen in the verse. They are *the ONLY ones* possessing spiritual life. The unsaved are dead in trespasses and sins, completely incapable of operating after this fashion in the spiritual realm. They are in *NO position* to receive or understand spiritual truth. They possess *NOTHING* to shrink or draw back from; and, accordingly, they *CANNOT* shrink or draw back in relation to the salvation or loss of the soul.

Shrinking back or drawing back has to do with “timidity” or “fear” relative to that which is in view — *the salvation of the soul*.

This leads a person to the point of *NOT* wanting to have anything to do with the whole matter. And such a person withdraws, keeps silent. When the subject pertaining to the salvation of the soul is dealt with, he becomes timid or afraid and draws back. He refuses to involve himself with the matter at hand, usually because of the scarcity of teaching on this subject and the fear of what others might think, or the fear of where this might lead in his standing among fellow-Christians.

Thus, he simply withdraws and remains silent.

But, where does this type position on the subject lead an individual? The text is clear. It leads an individual *to the opposite* of that to which he has been called. It leads an individual *to ruin, to destruction*. It leads an individual *to the loss of his soul, his life*. It leads an individual into

a position in which *he will fail to realize salvation at the time of Christ's return*. And, resultingly, it leads an individual into a position in which *he will fail to realize the awaiting inheritance and a proffered position as co-heir with Christ in His kingdom*.

And that's what is in view at the close of Hebrews chapter ten. Two types of Christians are set forth — one *who draws back to ruin in relation to the saving of the soul* (resulting from his failure to exercise "faith"), and the other *who exercises faith in relation to the saving of the soul*.

And it is this whole overall thought which introduces the subject of "faith" in the eleventh chapter.

There can be *NO proper understanding* of the things reiterated in this eleventh chapter, beginning with Abel, *apart from two things*:

- 1) Possessing an understanding of *the salvation of the soul*.
- 2) Possessing an understanding, through introductory verses, that "faith" in this chapter is dealt with in relation to *the salvation of the soul*.

Now Faith Is...

Beginning chapter eleven, the thought contextually, as has been shown, has to do with "faith" in relation to *the saving of the soul*.

That is:

"Now faith [believing God, in relation to the saving of the soul] is..." (v. 1).

When "faith" appears in Scripture, the *object* of faith also appears. Man is never told to believe God apart from the revelation of God — the object of faith — also being brought to the forefront as well. "Faith" always appears in connection with *the revealed Word of God and a subject within that Word*.

God has spoken, and man is expected to believe that which God has said. God has spoken to man through His Word. And a person has to know that which God has revealed *BEFORE* he can exercise faith.

That would be to say, a person has to know that which God has said *BEFORE* he can believe that which God has said.

And this is why Rom. 10:17 states:

“So then faith cometh by hearing, and hearing by the word of God.”

A major problem in Christendom today though is *an existing, widespread ignorance of the Word of God*. Christians simply do not know this Word. And the ability of these same Christians to exercise “faith” — to walk “by faith” — is, accordingly, adversely affected.

NOT knowing the Word of God, they simply CANNOT exercise faith, CANNOT walk by faith.

That is, NOT knowing that which God has said, they CANNOT believe that which God has said.

And this is particularly true when it comes to that which God has said relative to *the salvation of the soul*.

Christians in general are so ill-versed in Scripture that they see *ONLY one thing* when it comes to the salvation issue. They see *eternal salvation ALONE*, and they attempt to fit everything pertaining to salvation or deliverance into their framework of thinking in this one realm.

Christians *invariably, and erroneously*, use the expression, “salvation of the soul,” referring to eternal salvation.

Scripture though *NEVER* uses the expression in this manner. Scripture *ALWAYS* uses the expression referring to present and future aspects of salvation, *NEVER* to the past aspect of salvation.

And Christians lacking a knowledge and understanding of Scripture, resulting in their viewing Scripture in this limited fashion, often end up with interpretations of the Word which CANNOT be related to “faith” at all.

That is, many times they end up with a corrupted form of the Word of God, something which is *NOT* the Word; and a person believing that which has been corrupted can, by no stretch of the imagination, exercise “faith,” walk “by faith,” in the true Biblical sense of the word.

The object of faith, the purpose of salvation, the manner in which salvation is effected, and the time in which salvation occurs are all different in teachings pertaining to the salvation of the soul than they are in teachings pertaining to the salvation of the spirit.

This is why Scripture *ALWAYS, of necessity*, separates teachings pertaining to salvation in these two realms.

A case in point concerning how Scripture handles this matter would be the text under discussion in this study (Heb. 10:35-11:3).

These verses introduce that which could be looked upon as the apex of the Book of Hebrews — a book which, throughout, deals centrally with *the salvation of the soul*. And, as previously shown, these verses introduce *faith* in relation to “the saving of the soul” *prior* to introducing a number of individuals from Old Testament history and recounting various acts in their lives, wrought through their believing God.

Each individual performed certain acts, *by faith*; and “faith,” in each instance, had to do with that seen in the introductory verses, or, in reality, the book as a whole — *the salvation of the soul*.

The acts which they performed, because they believed God, had to do with *the salvation of the soul*, something which had already been singled out in connection with “faith” in the book.

And this is the manner in which Scripture is structured. Scripture *NEVER* leaves one in the dark to form interpretation of this manner from his own reasoning.

Rather, Scripture provides its own interpretation. Scripture is self-interpreting, which is why Scripture *MUST* be compared with Scripture by any individual who would come into a proper and correct interpretation and understanding of the Word of God (I Cor. 2:9-12).

Hebrews 11:1 is simply a continuation of the thought on faith and the subject matter to which faith pertained (the saving of the soul) from the previous verse (10:39). And that revealed about individuals walking by faith, beginning in verse four, *MUST* relate back to these two verses, along with the surrounding verses and the book as a whole.

This would simply be comparing Scripture with Scripture to arrive at the correct Biblical interpretation of the whole of chapter eleven. And comparing Scripture with Scripture after this fashion is *the ONLY manner* in which Scripture in this or any other section of the Word of God can be properly interpreted and understood.

Thus, as previously seen, Heb. 11:1, introducing what is often looked upon as “the great chapter on *faith*” in the Word of God, can be viewed *ONLY one way contextually*:

“Now faith [to the saving of the soul] is...”

And the remainder of the verse doesn't provide a definition of faith (which is something seen in the meaning of the word itself; *i.e.*, "faith" is *believing God*). Rather, the remainder of the verse reveals that which emanates out of the faith in view, that which emanates out of *believing God to the saving of the soul*.

1) *The Substance of Things Hoped for*

The word "substance" is a translation of the Greek word, *hupostasis*. This is a compound word, comprised of *hupo* and *stasis*. *Hupo* means "under," and *stasis* means "to stand." And the words used together, forming a compound word, would carry the meaning, "to stand under." The thought in view is that of *a foundation underlying a superstructure*.

That is, faith to the saving of the soul is *the foundation* upon which the "things hoped for [the superstructure]" rests. The immediate contextual reference would be back to the last mention of *hope* in the book (10:23), where an exhortation is given:

"Let us hold fast the profession of our faith [*lit.*, 'the confession of the hope'] without wavering; (for he is faithful that promised;)"

The hope set before Christians and that which lies within the framework of this hope is the revealed purpose for a further exhortation in verses twenty-four and twenty-five:

"And let us consider one another to provoke ['incite'] 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."

(Refer to Appendix II in the author's book, *By Faith*, for information pertaining to Heb. 10:23-25 in connection with the fourth major warning in the Book of Hebrews, "The Wilful Sin" [vv. 26ff].)

Christians are exhorted to assemble together, *NOT* for the sake of mutual encouragement and incitement in *a general sense BUT* for the sake of mutual encouragement and incitement in *a particular, specified realm*. *The hope* set before Christians is in view, and this hope *MUST*

be kept in view if Christians would assemble within the framework of that seen in Heb. 10:23-25.

This *hope* was seen earlier in the book as “an anchor of the soul” (6:18, 19). An anchor is something which holds that to which it is attached firmly in place. And, with the soul being anchored in this manner, Christians are, in turn, to “hold fast the confidence and the rejoicing of the hope firm unto the end” (Heb. 3:6).

The words “confidence” and “rejoicing” are translations of the Greek words (*parresia* and *kauchema*), which have to do with “boldness” and “pride” respectively. Christians possess something of incalculable value, something which they can both be bold about and take pride in (resulting in “rejoicing,” as in the KJV translation).

Christians possess *a hope*, which is “an anchor of the soul.” And they are to exhibit *boldness and pride in that which is theirs* as they stand ready to respond to any individual who might ask them about this hope:

“But sanctify the Lord God in your hearts: and 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” (I Peter 3:15).

It is inevitable that a response of this nature will result in askance looks, disdain, scorn, etc. at the hands of other Christians. That was anticipated by Peter as he penned the words in this verse. He himself knew full-well that the servant would receive no better treatment than that accorded the One Whom he served (*cf.* Acts 4:1-21; 5:28-40; I Peter 1:7, 11; 4:12-19; *cf.* John 21:18, 19).

And with this in view, immediately before and after Peter penned the words in this fifteenth verse, he wrote:

“But, if ye suffer for righteousness’ sake, happy are ye: and be not afraid of their terror [don’t be intimidated by them], neither be troubled.

Having a good conscience [spiritual awareness]; that, whereas they speak evil of you, as evildoers, they may be ashamed that falsely accuse your good conversation [manner of living] in Christ” (vv. 14, 16).

Christians viewing this hope with boldness and pride, knowing that this hope is an anchor of the soul, are not to be afraid, troubled, or intimidated by those who might speak evil of them because of this

hope. Rather, Christians are to view this hope and respond to others concerning this hope in such a manner that even their accusers might, themselves, end up being ashamed.

This is the hope spoken of by Paul in his letter to Titus in connection with an inheritance in the coming age (*cf.* 1:2; 3:7). It is called “that blessed hope,” having to do with “the glorious appearing [*lit.*, ‘the appearing of the glory’] of the great God and our Saviour Jesus Christ” (2:13). And Paul in this epistle, relative to this hope, exhorts Christians to “live soberly [of sound mind, keeping one’s head], righteously, and godly, in this present world [‘age’]” (2:12, 13).

As well, this hope is presented in a similar manner other places in both the Pauline and General epistles (*e.g.*, Eph. 1:18; Col. 1:5, 23, 27; I Thess. 5:8; I Peter 1:3; I John 3:3).

This is a “hope” which rests on *the foundation* “of faith to the saving of the soul.” And it is only one of two things singled out and mentioned in connection with *faith* in Heb. 11:1.

2) The Evidence of Things Not Seen

“Now faith is the substance of things hoped for, the evidence of things not seen” (v. 1).

“The evidence of things not seen” is that which is also singled out and mentioned in connection with “faith to the saving of the soul.”

The word “evidence,” a translation of the Greek word *elegchos*, could be better translated in the sense of “bringing to light.” That is, “faith to the saving of the soul” is not only *the foundation* on which our hope rests but it is also that which *brings to light the things not seen*, connected with this hope.

The things not seen, further dealt with in verse three, have to do with that which cannot be seen in the world about us. But, through “faith to the saving of the soul,” these things can be seen in that which God has revealed in His Word (*cf.* I Cor. 2:9, 10).

“Faith to the saving of the soul” is *the ONE thing* which can bring to light, *from the Word*, that which a person *CANNOT* see in the present world system under Satan.

There is the present kingdom under Satan, and there is the coming kingdom under Christ. The things of the present kingdom can be

seen through natural perception, by the natural man; but the things of the coming kingdom can be seen *ONLY through spiritual perception, by the spiritual man.*

These things can be seen *only by faith, ONLY by believing that which God has revealed in His Word.* And it is *ONLY through this means* that all the various things having to do with *the saving of the soul, the hope set before us,* are brought to light.

These things are brought to light through the Word being opened to the Christians' understanding by the One presently in the world searching for a bride for God's Son (*cf.* Gen. 24:1ff; John 16:12-15).

And all these things from the Word are being laid out before the prospective bride — described as “jewels of silver, and jewels of gold” — as the Spirit completes His work during the present dispensation (Gen. 24:53ff).

9

Through Faith We Understand *That Seen by Faith, That Seen by Sight*

“Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (Heb. 11:3).

The Book of Hebrews begins with a brief statement calling attention to the various means which God used to reveal Himself, His plans, and His purposes to man through Jewish prophets in time past.

They were God’s spokesmen, the channel through which He communicated His Word to His people. Through this means, through the prophets speaking God’s Word, not the prophets’ words, God spoke to His people “by [‘in’ (in the person of each of)] the prophets.”

Then the book continues with a parallel thought.

An additional brief statement is given to the effect that God, “in these last days,” has spoken to man through another means. He has spoken to man in these last days “by [‘in’ (in the person of)] His Son” (Heb. 1:1, 2a).

(In the Greek text there is a definite article before “prophets” [v. 1] but not before “Son” [v. 2]. The literal rendering is “in the prophets... in Son.”

The use of a definite article in the Greek text stresses *a particular identity*; But, when there is no article [a definite article; the Greek language does not use indefinite articles, as in English], *quality* and *character* are stressed.

The absence of the article before “Son” allows an association to be shown between the Father and the Son which the presence of the article would not allow. Such a structure allows *Deity* to be shown in connection with both.

It is very similar to that seen in John 1:1, which concludes with the statement, "...and the Word was God." There is no article before God, as there is no article before "Son" in Heb. 1:2. As to *essence* and *being*, in John 1:1, the Word is associated with God; and in Heb. 1:2, the Son is associated with God in this same respect. A Father-Son relationship is seen in both instances. *Deity is seen throughout.*

God used Jewish prophets in time past to communicate His Word. He spoke through these prophets. But the thought goes far beyond this in relation to God speaking in these last days to man through His Son.

The structure of Heb. 1:2 clearly reflects on the fact that the Son was *very God of very God, God manifested in the flesh, communicating His Word to His people.*

God, in these last days, has made His Word known *through a new and living way, NOT through Jewish prophets BUT through the Word becoming flesh in the person of His Son [John 1:1, 2, 14].*

God, in these last days, has spoken *as Son — a full manifestation, an embodiment, of the complete Old Testament Scriptures in the person of the Son.*

This whole overall thought of God speaking to His people in the preceding fashion — first in the person of each of the prophets, and then in the person of His Son (or, *as Son*) — was alluded to during Christ's ministry, within another frame of reference. And this was done shortly before His crucifixion through calling attention to that which had occurred both in time past (following the appearances of the prophets) and during the present time (following the appearance of God's Son) in God's vineyard, the house of Israel (Matt. 21:33-41).

God had spoken to Israel in time past by means of Jewish prophets, at a time when these prophets had been rejected and ill-treated. Following their rejection, many had been beaten, and some had even been stoned and killed.

And this type treatment was not the exception. Rather, it was the rule (Acts 7:52). And it occurred over centuries of time, down through the course of Israeli history (Matt. 21:34-36).

Then, last of all, God sent His Son. But the attitude of the Jewish people remained *unchanged*, even though *the very Son of the Owner of the vineyard* was present with His Father's message, *with the same Word previously proclaimed by the prophets, for He was this Word manifested in flesh.*

And, as before, there was only continued rejection of the Word — a

rejection wrought by the nation's religious leaders, with the multitudes following suit (vv. 37ff).

These religious leaders were made up mainly of the Scribes and Pharisees, who, because of their very numbers, held sway over the people. The Pharisees, with the Scribes, constituted, by far, the largest religious party in Israel, and they controlled the religious life of the Jewish people. They were the teachers and keepers of the Law, the ones recognized to occupy "Moses' seat" (the ones controlling matters among the people in relation to the Law, though the theocracy had long since ceased to exist [the Law had been given through Moses to govern the Jewish people within the theocracy]).

And the nation's main religious leaders, the Pharisees, with the Scribes, were the ones centrally responsible for misleading the Jewish people when the Heir of the vineyard appeared. They were the ones centrally responsible for the rejection of the message being proclaimed and the corresponding rejection and ultimate crucifixion of the Messenger.

Then, if that wasn't enough, Scripture reveals that Israel's religious leaders even *KNEW the identity of the One in their midst*.

They *KNEW* that they were not rejecting and slaying just another prophet whom God had sent. *They KNEW that this was the very Heir Himself (the One Who would inherit all things, which included the Father's vineyard), and their knowledge of this fact formed the reason for their actions.*

Note Christ's exact words as He revealed these things in a parable, in Matthew chapter twenty-one, only several days before His crucifixion. And He spoke this parable to Israel's religious leaders (in this instance, to "the chief priests and Pharisees"), revealing to the very ones who *KNEW* His identity the very things which they were doing and were about to do:

"But when the husbandmen [those Jews to whom the care of the vineyard (the house of Israel; Isa. 5:1-7) had been entrusted] saw the son, they said among themselves, This is the heir: come, let us kill him, and let us seize on his inheritance.

And they caught him, and cast him out of the vineyard, and slew him [*i.e.*, they slew Him outside the vineyard, outside the city, away from the Temple]" (vv. 38, 39; *cf.* Mark 15:20; John 3:1, 2; 19:20; Heb. 13:12).

Then, beyond the preceding, note that these religious leaders — the ones who were aware of Christ's identity — *KNEW that He had been talking about them*:

“And when the chief priests and Pharisees had heard his parables, they perceived [Gk., *gnosis*, ‘knew’] that he spake of them” (v. 45).

Israel's religious leaders extended a treatment to the Son in complete keeping with two things:

- 1) *Their previous treatment of the prophets.*
- 2) *Their knowledge of the Son's identity.*

Those recognizing the Heir, casting Him out of the vineyard, and slaying Him in that day *were NOT about to let Another come in and take from them that which had been committed to their trust* (v. 33), *EVEN if this other person was the very Heir Himself* (v. 38). They wanted to keep things completely in their own possession, under their own control.

But all of this — the rejection of the prophets, followed by the rejection of the Son, along with the ill-treatment accorded to them in the process — *would NOT occur apart from grave consequences.*

And these consequences would be visited not only upon *the generation of Jews present when Christ was upon earth the first time but upon succeeding generations of Jews, extending all the way to the time of Christ's return.*

Israel's rejection of Christ brought matters to *an apex*. And following His rejection, Christ made an announcement to Israel's religious leaders concerning *the grave consequences about to follow.*

After pronouncing “woe” after “woe” upon these religious leaders because of that which they had done (Matt. 23:13-33), He announced that “all the righteous blood shed upon the earth,” extending all the way back to Abel, would come upon “this generation” (vv. 34-36) — an all-inclusive statement relative to *Israel and shed blood*, which, as will be shown, would come upon not only the generation then present but continue throughout all succeeding generations as well, lasting until Christ returned once again to the house of Israel.

(Christ, making this announcement, referenced two violent deaths in Biblical history — Abel [the first person slain] and Zacharias [slain

over 3,000 years later, in the ninth century B.C.]. Israel's guilt in connection with shed blood though was not limited to the period between Abel and Zacharias. Rather, Christ's statement would have to be looked upon as *all-inclusive, covering the entire period of man's existence on the earth, extending from Abel to Christ* [cf. Luke 13:33].

"All the righteous blood shed upon the earth" would cover 4,000 years of human history and extend from the blood of Abel to the blood of the One Whom Israel was about to slay.

And the only logical place to begin was *EXACTLY where Christ began, with Abel*. The actions of Cain slaying Abel 4,000 years earlier formed a type of that which Israel was about to do in the antitype, forming a beginning to that which Israel, in one respect, was about to bring to *an apex*.)

And because of all this, with matters being brought to *an apex*, Christ reached all the way back to Abel when declaring Israel's guilt.

There had been a rejection of God speaking through the prophets. Then the entire matter was climaxed by a rejection of God speaking in these last days "by ['in' (in the person of)] his Son," which was an inseparable rejection of the Son Himself, *very God of very God (with Israel's leadership knowing Who they were rejecting)*.

And Israel's guilt relative to *death and shed blood*, following rejection, is seen throughout this 4,000-year period, from Abel to the appearance and rejection of Israel's Messiah.

Cain slaying Abel had formed a type (one brother slaying the other brother), pointing to that which Israel was about to do (one brother slaying the other Brother). And Christ began at the point of this original type when announcing Israel's guilt and uncleanness. "All the righteous blood shed upon the earth," beginning with Abel, would be laid to the account of *this generation of Jews*.

Fulfilling the type in Genesis chapter four, *Israel's cup of iniquity had become FULL — EXACTLY as seen in the type, when judgment befell Cain — necessitating judgment befalling Israel* (cf. Gen. 15:14-16; Num. 14:22, 23, 37ff).

Then, if this still wasn't enough, the uncleanness of that generation of Jews would be passed on to succeeding generations (cf. Matt. 27:24, 25; Acts 3:25).

Succeeding generations of Jews would bear the SAME guilt. They would be guilty of blood, though they would NOT have shed that blood themselves.

The generation of Jews present when Christ came the first time *HAD NOT* rejected or slain the prophets who appeared centuries earlier, but they were reckoned *JUST as guilty as those who had done these things*.

And the generation of Jews present today, which *NEITHER* rejected *NOR* killed the prophets or Christ, is, as well, reckoned *JUST as guilty as any past generation of Jews that did do these things*.

If guilt after this fashion — resulting in successive generations being just as guilty as preceding generations — were not true, *Scripture could not look upon Israel as presently unclean through contact with the dead body of her Messiah*.

But the nation's present uncleanness in this respect is a documented, Scriptural fact, dealt with in a specific manner in Scripture.

According to the clear teaching of Scripture, *Israel is presently unclean because of something which occurred two millenniums ago*. Then there is the matter of *prior guilt and uncleanness through the shed blood of the prophets, et al.*

And Israel will remain unclean UNTIL the end of Man's Day, UNTIL the end of six days, UNTIL the seventh day (cf. Gen. 4:8-15; Num. 19:11, 12).

A generation of Jews completely separate from ANY of the generations committing these acts will one day have to stand in Christ's presence and acknowledge that which was done when all of these acts were climaxed centuries earlier, bearing the guilt themselves (cf. Gen. 44:12-45:4; Zech. 12:10).

The passage of time and generations CHANGES NOTHING in this respect.

(A question of the preceding nature is often raised today, which few seem to know how to handle from a Scriptural perspective: "Who was responsible for Christ's death?"

The question though is answered in Exodus chapters eleven and twelve in no uncertain terms.

In these two chapters, God gave the paschal lamb to Israel, and *ONLY* Israel was in possession of and could slay this lamb.

In that foreshadowed by the type, Christ was the Paschal Lamb; and, *EXACTLY* as in the type, *ONLY* Israel was in possession of and could slay the Lamb [Christ came to Israel and presented Himself to the nation (Matt. 15:24; John 1:11)].

And, beyond that, beginning with the type in Genesis chapter four, *Scripture clearly attributes this act to Israel [cf. Matt. 23:37-39; 27:25; Luke 13:33; Acts 2:23, 36; 3:17; 4:10; 5:28-30; 7:52].*

Seeking to absolve Israel of this act — something very evident within and without Christendom today — is man's way, within his finite thinking, of seeking to distance himself from that which he sees as anti-Semitism [seeing the Jewish people as the ones responsible for Christ's death]. But, in reality, exactly the opposite is true. Seeking to absolve and remove Israel from any connection with Christ's death is *one of the most heinous, anti-Semitic acts ever perpetrated against the Jewish people.*

If Israel could be absolved of and removed from the position which Scripture plainly attributes to the nation, that of Christ's death, note what would have to be the result. Such thinking, if carried to its logical conclusion, would *DO AWAY with God's provided means of salvation for anyone, Jew or Gentile.* And, in that respect, such thinking would *NOT ONLY be anti-Semitic BUT anti-God and anti-human-race, for God's entire redemptive plan would be VOIDED and mankind [Jew and Gentile alike] would have NO Saviour.*

And the Biblical reasoning for that is very simple. *APART FROM Israel slaying the Paschal Lamb in 33 A.D., there can be NO salvation for unsaved humanity [John 4:24], for, again, ONLY Israel could slay the Lamb.*

And, to slay this particular Lamb, God's Son [after God, through Israel, had provided the Lamb (*cf.* Gen. 22:8)], is the *CENTRAL reason God called the nation into existence. ALL other reasons for Israel's existence rest upon and are dependent on this fact.*

And, instead of being anti-Semitic, seeing Israel as the slayer is *one of the most pro-Semitic acts in existence.* And the reasoning for this is very simple as well. *THROUGH this act, Israel has provided man with a Saviour; APART FROM this act, man would NOT have a Saviour [cf. Numbers chapter thirty-five (ref. the author's book, *The Time of the End*, Appendix II, "The Death of the High Priest,")].*

Where death and shed blood enter into the picture in relation to Israel — whether befalling the nation (as with Abel, et al.), or a direct involvement of the nation (as with Christ and the preceding prophets) — *NATIONAL sins are involved, of which any succeeding generation of Jews finds itself guilty.* Each succeeding generation — forming the nation which, in past time, committed these acts — bears the guilt and uncleanness of their forefathers.

In short, this translates into *ONE thing.* The generation of Jews present on earth today is *JUST as guilty of the blood of Christ and the*

prophets preceding His appearance as any past generation of Jews.

ALL are part of a nation which is unclean through contact with the dead body of their Messiah.

It is an inherited guilt and uncleanness, as that resulting from Adam's transgression is inherited by man removed 6,000 years from Adam. And just as surely as the passage of time and the passage of generations do not remove Adam's transgression, so with transgression in relation to the Jewish people.

When Christ came the first time, the Jews of that day did not find themselves removed from the actions, guilt, and uncleanness of their ancestors; nor do the Jews of today find themselves removed.

Each succeeding generation of Jews over the past 2,000 years has borne *EXACTLY the same guilt, EXACTLY the same uncleanness*. And this guilt, this uncleanness, *will NOT be removed UNTIL Israel is brought to that place where the Jewish people will acknowledge their guilt and say,*

"Blessed is he that cometh in the name of the Lord" (Matt. 23:39b).

And when a person would look for the cause of Jewish suffering down through the years — from the brickyards of Egypt during the time of the Pharaohs to the death camps in Europe during the years of the Third Reich, or that which is about to befall the nation during the coming Tribulation, when the future Assyrian controls governmental affairs on the earth — that person need look no farther than *ONE thing* in Israeli history.

That person need look NO farther than the nation's rejection of God's Word and the treatment extended to those who carried this Word, concluding with the nation's rejection and slaying of the very Son of God Himself, the Word made flesh (cf. Lev. 26:14ff; Deut. 28:15ff; Matt. 23:37, 38; John 1:1, 2, 14).

The communication of God's Word to His people in the preceding respect — which Israel rejected, resulting in dire consequences — is where Hebrews chapter one begins, though from another frame of reference.

The One Whom Israel's religious leaders cast out of the vineyard and slew, in a climactic act of rejection, was not only the One through Whom God had spoken "in these last days," but the One Whom God had "appointed heir of all things," the One "by ['through'] whom also he made the worlds ['the ages']" (v. 2b).

God could only have “made the ages” in the respect stated in this verse through supernaturally designing and arranging the ages in complete accordance with the pre-planned activity of His Son within the framework of these ages. The framework of the ages and all things occurring within these ages was foreknown and pre-determined beforehand, even that which occurred when God sent His Son to His vineyard the first time.

NOTHING occurs apart from God’s sovereign control of all things.

Hebrews 11:3 takes one back to the same time spoken of in the opening section of the book. It takes one back to that time when the ages were placed in an orderly arrangement through the Word of God.

That would be to say, God spoke, and the ages came into existence after a supernaturally designed fashion (cf. Gen. 1:3ff). And *ALL things* within the framework of these ages have come, are coming, and will come to pass in complete accordance with the Divinely ordained design and arrangement of these things.

God performs all His works in a completely perfect order and design. Nothing occurs in the universe which God governs apart from a Divinely ordained plan and a Divinely ordained design within that plan.

Placed in an Orderly Arrangement

Order and structure are not only seen in God’s arrangement of the ages but these are things seen as well in that which reveals this order and structure. These are things seen in the Word itself, which God gave to man in order to make known His plans and purposes.

And these are things which *could only be expected to exist in the Word, for the Word, as the structure of the ages, is of the same Divine origin.*

The Word begins this way, the Word continues this way, and the Word ends this way. A Divine order, structure, and design are seen throughout.

And this would have to be the case, for imperfection could not emanate from One wherein only perfection exists.

“Holy men of God” penned God’s Word “as they were moved [‘borne along’] by the Holy Spirit” (II Peter 1:21), this Word is “God-breathed” (II Tim. 3:16, NIV), and *perfection exists in all areas of the Word, from beginning to end.*

Thus, the whole of Scripture forms a revelation which is *completely unique* among writings in man's possession. *It is of Divine origin, and it reveals to man the numerous things which God would have man know about that which is also of Divine origin — God's plans and purposes pertaining to His Son, man, angels, the earth, and the universe at large.*

A Divinely ordered structure of the ages, wherein God's plans and purposes are worked out, is revealed by that which itself incorporates the very same order, structure, and design. ALL is of Divine origin.

The Word begins with God's creation of the heavens and the earth — an entire universe in which sin did not exist, with the earth singled out from among all that existed in the universe (Gen. 1:1).

The Word then continues with the entrance of sin into that part of God's perfect creation which had been singled out. And the Word from that point continues with a recorded sequence of events forming the remainder of God's revelation to man — the ruin and subsequent restoration of the heavens and the earth (that part of the heavens which had been ruined, the heavens directly associated with the ruined earth), man's creation, God's revealed plans and purposes pertaining to man, man's fall, man's redemption, and sin ultimately being done away with (Gen. 1:2ff).

Then the Word concludes with the creation of a new heavens and a new earth, in which sin will no longer exist (Rev. 21:1ff).

That's the overall structure.

And, within this overall structure, following the entrance of sin into one province in God's universe, God set aside 7,000 years of time. And He set this time aside to not only do away with sin but to also bring into existence an entity created in His Own image and after His likeness, an entity which would ultimately have a part in His government of the universe.

Scripture begins with the briefest of all possible statements concerning the creation of the heavens and the earth. Then Scripture continues with the briefest of all possible statements concerning the ruin of this creation, because of the entrance of sin (Gen. 1:1, 2a; cf. Isa. 14:12-17; Ezek. 28:14-19). And it is only at this point, within the scope of the 7,000 years of time which God has set aside to bring an end to sin, that detail concerning God's revealed plans and purposes begins to unfold in Scripture.

God used six days to restore the material creation — both the heavens and the earth. Then, at the end of His restorative work, God

created man to take the sceptre and rule the restored domain. And, on the seventh day God rested from all His work (Gen. 1:2b-2:3).

This is the way Scripture opens, and this forms a foundational pattern upon which the remainder of Scripture rests. And immediately following this foundational pattern being set, things begin to unfold in Scripture which relate to time and events previously seen in the foundational pattern. The remainder of Scripture, in this respect, simply forms commentary on the foundational pattern.

Sin is seen making its entrance once again. And sin is seen making its entrance through an act of the one originally introducing sin. Satan, deceiving Eve, brought about man's fall; and this placed man in a position where he was no longer qualified to take the sceptre which Satan held (Gen. 3:1ff).

As in the previous introduction of sin by Satan, so in the introduction of sin by man — *ruin* was once again the result. And the inevitable result of the reappearance of sin, as the first appearance of sin, had to do with two things:

- 1) *The one committing the sin.*
- 2) *The domain over which this individual had been created to rule.*

Man found himself in a ruined state, no longer in a position to take the sceptre (as Satan had previously found himself, no longer in a position to continue holding the sceptre); and the material creation was brought into a ruined state once again as well, though not the same type ruin previously seen following Satan's sin (*cf.* Gen. 1:2a; 3:17-19).

Rather, the material creation, though ruined, was left in a habitable condition. The earth, unlike the ruined state to which God had reduced the material creation following Satan's sin, could still sustain life.

Then, in keeping with the earth being left in this habitable condition, allowing man to continue his existence on the earth, God did something not seen at all following Satan's sin.

God provided *a means of redemption* for the one who had fallen, for He had far-reaching plans for the individual created in His Own image and after His likeness.

And beyond this point in Scripture, the whole of God's revelation concerns itself with the restoration of that which had been ruined through sin.

At the very beginning of His Word, God established a pattern concerning how He restores a ruined creation. The pattern was established *perfect* in the beginning; and *once God had established this pattern, NO change could ever occur. ANY subsequent ruined creation would have to be restored in EXACT accordance with the previously established pattern.*

There could be *NO variance whatsoever*. And when a subsequent ruined creation did appear — when man, created in God's image and after His likeness, fell — he had to be restored *in EXACT accordance* with this established pattern.

The Spirit of God had to move, God had to speak, and light had to come into existence in order to effect a beginning point in man's restoration (seen in events of day one in the pattern [Gen. 1:2b-5]).

Then there had to be a continued work (seen in events beginning on day two in the pattern [Gen. 1:6ff]), carrying man through that depicted by the entire six days in which God had previously worked.

ONLY THEN could man enter into a seventh day rest, set forth in the original pattern (Gen. 1:1-2:3).

And that is *EXACTLY* what the remainder of Scripture has to do with. The remainder of Scripture has to do with God taking six days — 6,000 years (II Peter 1:15-18; 3:1-8) — to effect a restoration of ruined man (a subsequent ruined creation, with the ruined material creation being restored for man at the end of six days as well), with a day of rest (lasting 1,000 years) following the six days of work (6,000 years of work).

The Sabbath was given to Israel as a "sign," to keep this thought ever before the Jewish people.

Attention was called to God's previous work in the opening two chapters of Genesis (*cf.* Ex. 20:9-11; 31:13-17; Heb. 4:4-9); and the Israelites, working six days and resting the seventh, were to understand from *the sign of the Sabbath* the various things involved in God's present work and future rest — things pertaining to man's restoration (along with the restoration of the material creation as well), looking ahead to that day when *man would ultimately hold the sceptre*.

The preceding is why God is seen in Scripture having an affinity for *numbers* to reveal His plans and purposes to man. God used numbers to establish matters surrounding all His works at the beginning. And God uses numbers throughout His Word to relate back to and expand upon that which He had previously established.

God can be seen using numbers different places in types and signs as he deals with the Jewish people in both the Old and New Testaments. God speaks of *time* in connection with a coming seventh day, which will occur after six days (dating back to the first man, the first Adam), or after two days (dating back to the second Man, the last Adam).

And God, through this means, is simply providing commentary on the foundational framework which He set forth at the beginning of His Word (*e.g.*, Ex. 19:11; Num. 19:11, 12; Esther 5:1; Hosea 6:2; Matt. 17:1; John 1:29, 35, 43; 2:1; 11:6, 7).

The preceding forms the Divinely ordained structure one finds throughout Scripture as a whole.

There is *NOTHING* in Scripture which leaves a person at the mercy of man's interpretation and understanding. God provides data, commentary, on *ANY part of His Word ELSEWHERE in His Word; and this has ALL been given in a Divinely designed and arranged structure.*

(For additional information on the preceding, refer to the author's books, *The Study of Scripture*, Chapters II-IV and *End of the Days*.

Also, relative to *signs* in connection with *numbers*, refer to the author's book, *Signs in John's Gospel*.)

By Faith, By Sight

Christians must understand that God has communicated His Word to His people, with a view to His people coming into an understanding of this Word and acting accordingly. And this, in turn, is with a view to that which lies out ahead.

Hebrews 11:3, which begins by alluding back to the way in which the book opens — *the ages placed in an orderly arrangement by the Word of God* (1:2) — clearly states that this can be understood *ONLY one way*. The arrangement of the ages after this fashion can be understood *ONLY "by faith," by believing that which God has stated about the matter.*

Then the verse goes on to deal with that which can be seen by both *sight* (*apart from the Word*) and *faith* (*through the Word*). The former has to do with *disorder which entered* (resulting from sin), and the latter has to do with *God's orderly structure of the ages* (from the first part of the verse).

Thus, this latter part of the verse has to do with two realms, one associated with *sight*, the other associated with *faith*.

1) The first realm (within the structure of the verse as it is usually translated into English) has to do with *the natural*, with that seen *APART from faith*.

2) The second realm has to do with *the spiritual*, with that which can be seen *ONLY by faith*.

And this latter part of the verse is all-inclusive. It covers not only the present disorder of things in the world (a disorder entering into God's previous orderly structure of the ages in the first part of the verse) but the future order as well (when order has been restored), an order which is about to be brought into existence by the One Whom God has "appointed heir of all things."

Hebrews 11:3 is one of the most difficult verses in the Greek New Testament to properly translate into English. And about the only way in which this can be satisfactorily accomplished is to add explanatory statements different places in the text:

"By means of faith we understand that the ages were placed in an orderly arrangement by the Word of God; with respect to that [the ages being placed in an orderly arrangement by the Word of God], the things seen to have come into existence [the disorder which has come into existence, which one sees in the world all around us], not out of things appearing [*i.e.*, this disorder did not emanate out of that appearing 'by faith'; this disorder is not part of that, did not have its origin out of that, which can be seen 'by faith']."

Or, note Kenneth Wuest's translation from his *Word Studies in the Greek New Testament*:

"By means of faith we perceive that the worlds [ages] were framed by God's word, and it follows, therefore, that which we see [by sight] did not come into being out of that which is visible [by faith]."

1) *That Visible Apart from Faith*

The things which can be seen all around us, apart from faith, have to do with *the chaotic disorder* existing in the world, resulting from man's sin in Eden.

Man is in a ruined state, the material creation is in a ruined state, and Satan continues to hold the sceptre.

That which exists in this respect, though foreknown by God in the beginning when the ages were arranged around the pre-planned activity of the Son within the framework of these ages, *is NOT part of God's orderly structure. Rather, it has to do with the disorder which entered.*

But God, before He has His Son bring order out of disorder, will use things occurring even during this present time of disorder to bring to pass that which was decreed in the beginning.

It was during this time of disorder that Israel, the wife of Jehovah, was brought into existence. And it is during this time of disorder that the Son's wife is being brought into existence — by means of a present work of the Spirit.

Both the wife of Jehovah and the wife of the Son, *brought into existence during the present time of chaos and disorder, will figure prominently in the governmental structure of the earth during the Messianic Era, when man realizes the purpose for his creation in the beginning.*

A principle set forth in Gen. 1:26-28 — “let them [the man and the woman, whom God had created] have dominion” — *CANNOT* be violated. Man occupying the position for which he was created — ruling the earth in Satan's stead — *CANNOT rule alone. He MUST have a wife to rule with him.* This principle, relative to the government of the earth, is set forth at this point in Scripture; and the principle *can NEVER change. The man and the woman MUST rule together.*

This is the reason that God *had to have a wife within the Old Testament theocracy*, and this is the reason that the Son *will have to acquire a wife in order to rule in the theocracy about to be established.*

Israel's position as the wife of Jehovah formed a major part of the nation's calling in time past; and the Spirit is presently in the world calling out a bride for God's Son, fulfilling the type set forth in Genesis chapter twenty-four.

Apart from both — the existence of the wife of Jehovah (Israel converted and restored), and the existence of the wife of the Son (the present work of the Spirit realized) — there can be NO future theocracy on this earth.

And moving out into the eternal ages, a rule of the universe will emanate from “the throne of God and of the Lamb” in the New Jerusalem on the new earth.

And, with this rule following the Messianic Era being of a universal nature, the principle set forth in Gen. 1:26-28, requiring a husband-wife

relationship within regal activity, *might not carry over into a universal rule. This principle has to do with man in relation to the government of the earth, not the universe.*

Though disorder presently exists in one province in God's ordered universe, God is using events and circumstances surrounding this disorder to bring His Own predetermined plans and purposes to pass.

It is all with a view *to order being restored* in this one province (which God's Son, with His wife, will take 1,000 years to accomplish), followed by that which God predetermined at the beginning relative to activity in the ages beyond the Messianic Era — man's rule extending out into other provinces in the universe.

2) *That Visible Only by Faith*

The preceding *CANNOT* be seen and understood by the natural man. He can see *ONLY* the chaos, not that which Scripture reveals will ultimately result when order has once again been restored.

Sin resulted in the chaos, and God *CANNOT* countenance sin. Thus, sin, when it appears, has to be dealt with.

That was true in history when sin appeared, it is true during the present time as sin continues to be manifested, and it will remain true *UNTIL* sin has been done away with at a future time.

This fact forms the entire basis for the whole of that seen throughout Scripture — God's actions following Satan's sin (Satan disqualified to hold the sceptre, his kingdom reduced to a ruin), and God's actions following man's sin (a ruin once again, requiring redemption if man is to one day take the sceptre, *with redemption necessitating death and shed blood*).

And the sole and complete reason for the Son's past work at Calvary and His present work in the heavenly sanctuary are seen in the latter.

In the coming Messianic Era when God's Son (with His co-heirs, with His wife) takes 1,000 years to bring order out of disorder, the matter of sin, producing ruin and death, will be the issue.

Order MUST be restored; ONLY THEN will sin and death be done away with.

These are the things which God has revealed to the one created in His Own image, after His likeness. And *ONLY through faith, ONLY through believing God, can man know and understand these things.*

10

By Faith Abel

Offerings, by Faith, by Sight

“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh” (Heb. 11:4).

The fourth of the five major warnings in the Book of Hebrews is brought to a close in chapter ten.

Then, immediately following this fourth warning, attention is called to that dealt with different ways in each of the preceding four warnings — *faith to the saving of the soul* (10:35-39). And this, in turn, is with a view to introducing an entire chapter on the subject of *faith*, as it pertains to *the saving of the soul* (11:1ff).

Chapter eleven forms an apex in the book prior to the fifth and last warning (ch. 12). That which emanates out of faith to the saving of the soul — out of believing God to the saving of the soul — is given first (v. 1), preceding the final warning.

It was through *this means* that Old Testament saints “obtained a good report [‘were attested’ (*God, because of their faith, bore witness concerning them*)]” (v. 2), *pertaining to righteousness* (v. 4; cf. Gen. 15:6).

And it is *through this same means* that Christians today can expect *God to view their faith in the same favorable manner*.

Through Faith

Prior to drawing from the experiences of numerous Old Testament saints, attention is called to two things:

1) That which can be seen *by sight* (*in the surrounding world system, apart from believing God’s revelation of Himself, His plans, and His purposes*).

2) That which can be seen *by faith* (*through believing God’s revelation of Himself, His plans, and His purposes*).

And specific reference is made to the fact that the former did not emanate out of the latter. The former entered because of sin and is *NOT* part of God's arrangement of the ages around the preplanned activity of His Son within the framework of these ages (Heb. 11:3; cf. Heb. 1:1, 2).

God, in His Word, has revealed the entire sequence of events pertaining to His plans and purposes — past, present, and future. And, in so doing, He has covered the entire spectrum.

He *has begun* with the creation of the material universe (Gen. 1:1), *continued* with His intricate dealings pertaining to one province in the universe (the earth [Gen. 1:2a ff]), and *ended* with a return to revelation pertaining to His dealings with the whole of the material universe once again (Rev. 22:1-6).

1) God's Universal Rule

Universal rule emanates from God's throne, located at a northernmost point in the universe (Isa. 14:13, ASV):

"The Lord hath prepared ['established,' 'erected'] his throne in the heavens; and his kingdom ruleth over all" (Ps. 103:19).

And though such a rule has continued uninterrupted since the creation of the material universe, the entire scope of God's rule is actually dealt with very sparingly in Scripture.

Rather, God, in His Word, limits His revelation *almost exclusively to His dealings with the earth, NOT with that which exists throughout other parts of His kingdom.*

Scripture though does provide a few brief glimpses into God's overall regal control of the universe. And these brief glimpses have undoubtedly been provided so man, seeing the overall picture, can place things in relation to God's dealings with the earth (the material creation, man, and angelic rulers) in its proper perspective.

But Scripture simply doesn't go beyond these few brief glimpses into God's dealings with the universe at large. God's revelation centers around His dealings with *one small part of His kingdom (the earth)*, and things occurring in other parts of His kingdom (the universe at large) are deemed to be of little to no consequence insofar as this revelation is concerned.

Scripture, in this manner, begins with *a reference to the entire kingdom* (Gen. 1:1a); but revelation immediately shifts to *the earth ALONE* (Gen. 1:1b), with the ruin of the earth then briefly described (Gen. 1:2a).

Scripture though begins providing detail *ONLY* when God begins restoring the ruined earth, with a view to the creation of man (Gen. 1:2b ff).

And the whole of Scripture, from that point forward, concerns itself centrally with events pertaining to the earth, man, and angelic rulers — events occurring during seven successive millennia.

Scripture simply doesn't deal at length with anything seen outside the scope of *events within this time-frame*. Whether the history of the earth preceding the earth's restoration and the creation of man, or that which lies beyond the Messianic Era, only enough has been revealed to allow man to relate events occurring during the seven millennia to events either preceding or following these seven millennia.

It is only following God's completion of a work pertaining to the earth that the entire scope of His rule — throughout "the heavens" seen in Gen. 1:1 — is brought to the forefront once again in Scripture.

Rulership in that coming day will emanate from "the throne of God and of the Lamb" in the New Jerusalem, which will be located on the new earth (Rev. 22:1-5) — *a throne from whence universal rule will go forth from that day forward*.

God, at that time, will have completed His dealings with one province in His kingdom (the earth). Attention, as seen in Scripture, will then shift to His entire kingdom; and this is where Scripture is brought to a close.

But though Scripture presents God fixing His attention on one province in the kingdom in time past, He has never turned His attention away from His entire kingdom.

God, in *His omnipotence and sovereign control over all things*, can center His full, undivided attention on a part of His kingdom and His entire kingdom *at the same time*; and He has governed the whole universe after an unchanging fashion since the beginning — *a fashion which will continue forever*.

2) Order, Disorder, Order Restored

Thus, Scripture provides only brief glimpses into God's creation of the earth, God placing a ruler over the earth, the fall of this ruler,

and the resulting ruin of the earth (Gen. 1:1, 2a; Isa. 14:12-14; Ezek. 28:14, 15).

It was only when the earth began to be restored, with a view to the creation of man to rule the earth in the stead of the fallen provincial ruler, that God began to unfold, in intricate detail, the numerous things pertaining to His plans and purposes (Gen. 1:2b ff).

And these plans and purposes were revealed to center around *man and the earth* rather than around Satan and the earth, though Satan remained at the forefront as well, for he *STILL* ruled the earth.

Then, following Satan bringing about man's fall (Gen. 3:1ff), God, in His Word, began to unfold numerous details pertaining to *redemption* (reflecting back on a previously established pattern in Gen. 1:2b-25). And redemption was with a view to man ultimately realizing the purpose for his creation — "let them [the man and woman together] have dominion" (Gen. 1:26).

And, because of man being unable to rule apart from the woman — establishing an unchangeable Biblical principle — Adam, following Satan deceiving the woman, was placed in a position where he had *NO* choice other than to *ALSO* eat of the forbidden fruit.

A part of Adam's very being (Eve [Gen. 2:21-23]) had eaten of this fruit, leaving Adam in *NO* position to rule the earth, as God had originally commanded (Gen. 1:28).

Redemption necessitated Adam partaking of sin; or, in the antitype, redemption necessitated Christ being made sin (Gen. 3:1-6; II Cor. 5:21).

EACH (Adam, Christ) found the one who was to occupy the throne with Him in a fallen state; and *EACH* had to act on behalf of the one in this fallen state, for the one who had fallen was totally incapable of acting in this realm herself.

ONLY through this means could Man — type or antitype, the first man (Adam), or the second Man (Christ) — one day hold the sceptre.

Though Adam's act resulted in his fall, the fall occurred *with a view to redemption*. And redemption was *with a view to Adam*, as a *COMPLETE* being, ultimately *REALIZING* the purpose for his creation.

When man sinned, *disorder* once again entered the whole of that associated with this one province in God's universe. And, as following the sin of the earth's first provincial ruler, this resulted in two things:

1) The ruin of the one created to hold the sceptre (as ruin had previously befallen the one holding the sceptre [*cf.* Gen. 3:7; Ezek. 28:15, 16]).

2) The ruin of the domain once again (the material creation [*cf.* Gen. 1:2a; 3:17, 18]).

Hebrews 11:3, calling attention to *the disorder presently seen in the world*, clearly states that this disorder did not originate out of God's orderly arrangement of the ages in the beginning (refer to Chapter IX in this book). This disorder is that which originally entered following Satan's sin and entered once again following man's sin.

And the disorder which entered this province following man's creation and fall is that which Christ and His co-heirs are going to deal with during the coming Messianic Era. Christ and His co-heirs are going to take 1,000 years, ruling the earth with a rod of iron, *to effect order out of disorder* (I Cor. 15:24-28).

The whole of Scripture, following man's fall, concerns itself with *God restoring that which had been ruined* — both man and the material creation. This would be brought to pass in order that God's purpose for bringing both (man and the material creation) into existence might be realized (*cf.* Gen. 1:26-28; Isa. 45:18); and this part of Scripture, covering the whole of Scripture, is brought to a close through God's universal rule being brought to the forefront, where it will then remain (Rev. 22:1-5).

3) Interpretation

Both the past order and the coming order can be clearly seen "by faith," by believing *that which God has revealed in His Word*. It is this whole overall thought, concluding with Heb. 11:3, which introduces a number of individuals from Old Testament history (vv. 4ff).

Introducing each of these individuals, something specific is said relative to the experiences of each within the realm of *faith*. And faith in each instance, contextually, would have to relate to *the saving of the soul*.

This is the central message of Hebrews (or any other N.T. epistle), specific reference is made to the matter leading into chapter eleven, and this remains the central message in chapter twelve as the fifth and last warning in the book comes into view.

Thus, Hebrews chapter eleven cannot be properly understood apart from viewing the chapter after this fashion — faith to the saving of the soul.

This though is not to say that secondary applications or teachings, separate from the primary interpretation (specifically dealing with the salvation or loss of the soul), cannot be in view.

Secondary applications or teachings are always in place in the study of Scripture, *though NEVER at the expense of the primary interpretation*. Scripture has been structured in a manner which will allow for spiritual lessons beyond the primary interpretation. And the eleventh chapter of Hebrews would form a good example of this very thing.

The list of individuals named begins with *Abel* and rapidly moves through 2,000 years of human history, briefly calling attention to certain events in the lives of four individuals whom the Spirit of God singled out from among all who had lived during this time — Abel, Enoch, Noah, and Abraham.

And the record in the Book of Hebrews is very brief concerning that stated about each individual. Each is said to have acted “by faith,” and their actions in this respect would be with a view centrally to one thing — *the saving of the soul*.

This, contextually, *MUST be recognized* as the way in which the actions of each is to be viewed insofar as the primary interpretation is concerned (10:35-11:2). But, as previously stated, there is room for secondary applications and teachings throughout.

For example, going back to the type dealing with Abel in Genesis chapter four, Abel bringing a blood sacrifice would, in one respect, reflect on the previous type in chapter three (Adam partaking of sin with a view to Eve’s redemption, typifying Christ being made sin with a view to His bride’s redemption; and this was followed by God slaying animals to provide “coats of skins” to clothe Adam and Eve [replacing the covering of Glory which had been lost in the fall], introducing death and shed blood).

However, associating the lambs which Abel slew in chapter four with that which occurred in chapter three has nothing to do with the primary interpretation of this part of the type.

The part of the type in chapter four which corresponds directly with the type set forth in chapter three is the account of Cain slaying

Abel. But spiritual lessons relating to that previously seen in chapter three can still be drawn from the first part of the type in chapter four (Abel bringing lambs from the flock, offering blood sacrifices), even though that is not primarily what this part of the type deals with.

Then dispensational teachings can be derived through events surrounding the first four individuals named in Hebrews chapter eleven (something which can be seen in both the primary interpretation and in secondary applications).

Death and shed blood mark the point of beginning, as seen in Abel offering lambs from the flock.

After these things are presented about Abel, contrasting Abel's offering with a parallel but different type offering by Cain, the Spirit of God moved forward six generations — seven generations from Adam — and had the writer of this book next call attention to *Enoch* being removed from the earth alive.

Then the Spirit of God moved forward three more generations to the account of *Noah and his family* passing safely through the Flood before singling out another individual.

And, to complete the first part of the dispensational framework, the Spirit of God then moved forward ten more generations before He singled out the next individual — *Abraham*, the one whom God called out of Ur, with a view to an inheritance in another land.

Within this dispensational framework, events pertaining to *Abel* would relate to salvation by grace (though, in another respect within the dispensational framework, they could also relate to present and future aspects of salvation — the salvation of the soul).

Events pertaining to *Enoch* would relate to the saints removal into the heavens at the end of this dispensation.

Events pertaining to *Noah* would relate to Israel subsequently going through the Tribulation on earth.

And events pertaining to *Abraham* would relate to that which lies beyond the Flood, beyond the Tribulation.

A new beginning is seen in Abraham. Abraham had been called out of one land to realize an inheritance in another land. He had been called out of Ur to realize an inheritance in Canaan.

And the type has two facets in the antitype (something often seen in types), pointing to both *Israel* and *the Church*.

The type has to do with *Israel*, following their salvation, being called out of the nations yet future, to realize an inheritance in another land, the land covenanted to Abraham, Isaac, and Jacob.

And the type, as well, has to do with *Christians*, who have been called out of one land to realize an inheritance in another land, called out from the earth to realize an inheritance in a heavenly land.

Thus, Scripture, because of the way in which it has been structured, lends itself to teachings of the preceding nature. The primary interpretation *MUST always be recognized and held as primary, NEVER secondary*.

But, on the other hand, the invariable presence of secondary applications and teachings *MUST also be recognized*. And only an infinite, omniscient God, seeing the end from the beginning, along with all that lies between, could, through His Spirit, have moved men to put His Word together after this fashion.

Two Brothers, Two Offerings

The account of Cain and Abel in Genesis chapter four forms a type of Israel and Christ in the gospel accounts and the Book of Acts, along with the position which Israel has occupied throughout the present dispensation. And not only does this account form a type, but it forms *the first* of a number of corresponding types seen in the Old Testament (e.g., Joseph and his brethren, or Moses and His brethren, forming types of Christ and Israel).

In this respect, Genesis chapter four forms *a prototype*. And, being set forth first, *unchangeable principles* relating to Israel and Christ are established at this point in Scripture.

ALL subsequent types *MUST* be in complete keeping with this original type, providing additional details and shedding light upon the things previously set forth in the original type.

And ALL of these types — the original type, along with all subsequent types — point to the antitype and set forth the entire story before Christ ever appeared on earth the first time.

Christ's appearance to Israel and that which occurred following His appearance, all the way down to modern times almost 2,000 years later, was foretold in intricate detail by Moses and the Prophets long

before these things ever happened. And events pertaining to Christ's return at the end of the present dispensation have all been foretold after the same fashion as well.

Christ WASN'T relating new revelation to the Jewish religious leaders when he gave the parable of the Householder and His vineyard shortly before His crucifixion (Matt. 21:33-39; cf. Isa. 5:1-7, 13). *RATHER*, He was relating that which Moses and the Prophets had previously set forth centuries earlier, centuries preceding the events seen in the Book of Matthew (throughout the period extending from about 1400 B.C. to about 400 B.C.).

Christ was relating something which particularly the Jewish religious leaders should have known. They should have known, from their own Scriptures, EXACTLY what had happened, was happening, and was about to happen.

1) In the Type — Cain, Abel

It is evident from the account in Genesis chapter four that God had laid down certain requirements relative to offerings at specified times, such as those later seen in the Mosaic Economy. And, it is also evident from the offering which each brother brought — from “the fruit of the ground” and “from the firstlings of his flock” — that these offerings had to do with *the first fruits*.

Both brothers could only have known, from previous instructions which the Lord had given to either them or their parents, *EXACTLY* what the Lord required of each at a set time — “at the end of the days” (v. 3; literal rendering from the Hebrew text).

The account pertaining to the offerings by both Cain and Abel reads:

“...Abel was a keeper of the sheep, but Cain was a tiller of the ground.

And in the process of time [‘And at the end of the days’] it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering:

But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell” (Gen. 4:2b-5).

Cain brought his offering first, then Abel. Abel's offering was

regarded with favor, but not so with Cain's offering. The difference in the two offerings is seen in the first three words beginning Heb. 11:4 — "By faith Abel..."

Abel acted *by faith*, but this is *NOT* said of Cain's actions at all. Cain could *ONLY have acted apart from faith*, otherwise the Lord would have looked with favor upon his offering as well.

Abel, acting *by faith*, brought that which God required. Cain, on the other hand, acting *APART FROM faith*, *did NOT* bring that which God required. And, *apart from faith*, "it is impossible" to please God (Heb. 11:6).

Thus, God *could NOT* have looked favorably upon Cain's offering, presented before the Lord *apart from faith* (apart from believing that which God had previously revealed concerning the offering of the first fruits, and acting accordingly).

The offering which each brother brought (Abel, from the flock; Cain, from the field) was *the correct type offering* for each.

Abel was "a keeper of the sheep," and Cain was "a tiller of the ground" (Gen. 4:2). Thus, in an offering of the first fruits (*cf.* Deut. 26:1ff), each would be expected to bring forth from the increase which the Lord had provided.

The difference in the two offerings lay in the fact that Abel brought that which God required from the first fruits ("the firstlings") of his flock, but Cain failed to bring that which God required from the first fruits of his crops.

The thought of Abel's offering being associated with *shed blood* (bringing "of the fat" would show that the animals had been slain) and Cain's offering not being associated with *shed blood* has *NOTHING* to do with the matter within the framework of the primary type, the primary interpretation.

The word used in the Hebrew text for offering (vv. 3-5) is *minchah* (having to do with an offering where *blood* is not necessarily the issue), as opposed to the Hebrew word *zebach* (having to do with an offering where *blood* is the issue [*e.g.*, Gen. 31:54; 46:1]).

Each brother was to bring of the increase from the means of his livelihood. These could only have been offerings of the first fruits, and shed blood (for salvation, or for the forgiveness of sins) was not in view.

(The Hebrew word *minchah* is used nine other times in the Book of Genesis and is translated “present” each time [KJV; *e.g.*, 32:13, 18, 20, 21]. The word though is found numerous times elsewhere in the O.T., particularly in connection with the “meat [‘meal’] offering,” and is translated “offering” in almost all occurrences outside of Genesis [*e.g.*, Lev. 6:14, 15, 20, 21, 23].)

The Lord viewing one offering favorably and the other unfavorably set the stage for that which occurred next. Cain, seeing that the Lord had looked unfavorably upon his offering, “was very wroth, and his countenance fell [*i.e.*, he ‘burned with anger, and looked down’]” (Gen. 4:5b).

But even when acting after this fashion, the Lord left the door open for Cain to repent and bring the required offering (vv. 6, 7), something which Cain did not do (vv. 8ff).

2) In the Antitype — Israel, Christ

Comparing John’s statement relative to the actions of Cain in I John chapter three with Christ’s statement relative to the actions of the Jews in John chapter eight, a marked parallel can be seen between the actions of Cain and the actions of Israel almost 4,000 years later.

And eternal verities (eternal salvation, damnation) are *NO* more the contextual issue in the latter than they are in the former.

“I know that ye are Abraham’s seed; but ye seek to kill me...

Ye do the deeds of your father...

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning...” (John 8:37a, 41a, 44a).

“Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother’s righteous” (I John 3:12).

Christ, in John chapter eight, was not speaking to unregenerate Jews. He was speaking to “Jews which believed on him” (v. 31), Jews from a nation which continued to slay the paschal lamb year after year in accordance with the instructions previously given through Moses (*cf.* Mark 14:12). And it was *to these Jews* that Christ said, “Ye are of your father the devil...” (v. 44a).

Many Bible students find it difficult to reconcile how these Jews could believe on Christ on the one hand but be associated with Satan after the fashion seen in verse forty-four on the other. Some seek to resolve the issue by viewing those who had believed on Christ as a separate group from those associated with Satan after this fashion. In this respect, attention is called to two groups of Jews presented in the passage — those who had believed on Him, and those who hadn't believed on Him (v. 30).

However, doing something of this nature completely ignores that which is clearly stated in the text. From verse thirty-one forward, Christ specifically singled out and addressed only those who had believed on Him. And Christ, relative to this group, said, "Ye are of your father the devil..." (v. 44a [*ref.* discourse from v. 31 to v. 44]).

In another respect though, this whole line of thinking is immaterial. Believing or not believing on Him in this passage had *NOTHING* to do with the eternal salvation of these Jews. Rather, their believing or not believing had to do with *the manner in which Christ had presented Himself to Israel and that which He was offering to Israel.*

Christ had not appeared to Israel and presented Himself to the Jewish people as the Paschal Lamb. Rather, He had appeared to Israel and presented Himself to the Jewish people as *their promised Deliverer, in relation to the proffered kingdom.* And Christ could not have done this apart from the Jewish people *already being saved.*

The message pertaining to the kingdom — the central message seen in Christ's ministry — is *SOLELY for the saved, NEVER for the unsaved* (*ref.* the author's book, *Message in the Gospels, Acts, Epistles*).

The deliverance which could have resulted from *belief* seen in John 8:31 is the same deliverance resulting from *belief* seen in Acts 2:40. In both instances, it was *a deliverance from an unbelieving, perverse generation of Jews, with the kingdom in view.*

Unbelief exhibited by the nation had to do *SOLELY* with the deliverance being offered by the nation's Messiah, deliverance as it pertained to the proffered kingdom, *NOT* an *unbelief* having to do with eternal verities.

The Jewish people rejected and crucified Christ as King, NOT as the Paschal Lamb, though in the process they did crucify the Lamb (*ref.* Ch. V in this book, "Two Rocks").

The Jewish people in John 8:31-44 were believing children of Abraham who, even at this point in Christ's ministry, were among those who wanted to slay Christ (vv. 37, 40). They, in this respect, were doing the works of Satan rather than those of Abraham (vv. 39-41).

And, it was in relation to works emanating from Satan (rather than works having to do with Abraham, Israel's calling, etc.) that these Jews were associated with Satan rather than with Abraham.

EXACTLY the same thing is seen relative to Peter's actions when Christ first began to reveal impending events surrounding Calvary to His disciples. Denying that which Christ had revealed, Peter found himself associated directly with Satan (Matt. 16:21-23).

And *EXACTLY* the same thing is seen relative to Cain in I John 3:12.

In both John 8:44 and I John 3:12 the Greek preposition *ek* ('out of') is used in conjunction with the relationship each occupied with Satan. In John 8:44, the Jews whom Jesus addressed were said *to be out of their father, the Devil*; and Cain, in I John 3:12 was said *to be out of the evil one*.

The works manifested by Cain in Genesis chapter four were performed apart from faith. They had *NOT* been performed in accordance with God's previous instructions (inferred from the passage). And, resultingly, they were said *to emanate out of Satan*.

And the works manifested by Israel followed the same pattern. They had *NOT* been done in accordance with God's previous instructions (seen in the O.T., which, in its entirety, is about the person and work of God's Son [Luke 24:27], the One in their midst). And, resultingly, their works, in like manner, were said *to emanate out of Satan*.

(In reality, *ONLY* two realms exist — *by faith*, and *by sight*; *out of God*, and *out of Satan*; *brought forth from above*, and *brought forth from below* in connection with this world [*presently under Satan's control and sway*].

And there is *NO* middle ground [*cf. Matt. 12:30; Luke 11:23; Rom. 14:23; I John 5:4*], *ONLY* one or the other.)

3) Ultimate Action — Cain, Israel

The Lord offered Cain another opportunity to do that which was required of him. But Cain refused, he subsequently slew his brother, and the Lord then drove him out on the face of the earth.

Reflecting on Israel's past actions over centuries of time, the Lord also offered Israel another opportunity to do that which was required of the nation, with Messiah Himself present in the nation's midst. But Israel, during the time when the window of opportunity remained open, slew the nation's Brother.

And the Jewish people, following even a subsequent opportunity (the re-offer of the kingdom, seen throughout the Book of Acts), were uprooted from their land and driven to the ends of the earth.

Cain, in the type, did bring an offering to the Lord. But it was not the offering which God required. Rather than acting *by faith*, Cain acted *out of the evil one*. Consequently, Cain's offering was rejected.

Israel, in the antitype, did bring something to offer unto the Lord. Israel brought forth the same thing in which Adam and Eve had sought to clothe themselves following the fall — *fig leaves*.

And, in reality, this was all Israel could have brought forth.

Adam and Eve, through disobedience, forfeited their covering of Glory. And Israel, through disobedience, had also previously forfeited the Glory (Ezek. 10:4, 18; 11:22, 23).

Now, Israel, as Cain, could only act *out of the evil one*.

Adam and Eve had tried to cover their nakedness with fig-leaf aprons (Gen. 3:7; cf. Ps. 104:2), which God completely rejected.

And Israel, at Christ's first coming, could be seen in a similar fashion. There was *NO* fruit — that which God required — though there were *leaves on the fig tree* which Christ cursed, representing Israel in this condition (Matt. 21:18, 19; cf. Joel 1:7).

The picture of *the fruitless fig tree, having leaves only*, in Matthew chapter twenty-one is a parallel picture to that seen in Genesis chapter three when fig leaves are first seen in Scripture. The scene depicts the Jewish people attempting to do *EXACTLY* the same thing which Adam and Eve had sought to do — *cover their nakedness with fig leaves* (in this case, cover the nation's fruitless condition, with the Glory no longer present in the camp of Israel).

And, as with Adam and Eve, or with Cain, the Lord then took action *in complete accordance with that which He had found*.

(For additional information on the preceding, refer to Chapter VIII, "The Fig Tree," in the author's book, *Prophecy on Mount Olivet*.)

11

The Blood of Abel...

The Blood of Abel, the Blood of Christ

“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh” (Heb. 11:4).

Abel, though having died millenniums ago, has continued to speak down through the years by means of the sacrifice which he offered to the Lord near the beginning of the human race. It was the sacrifice which God required, and God Himself has borne witness to this fact through the things which He has revealed in His Word concerning Abel.

Abel acted “by faith.” *He acted in accordance with that which God had commanded. He acted in accordance with the revealed Word of God.*

God, through Moses, recorded *His approval* of Abel’s faith and resulting action, with the writer of Hebrews subsequently being moved to draw from this account. And throughout the past 3,500 years of recorded Biblical history, *God’s approval* pertaining to Abel’s faith and action has stood as a testimony for all to see.

There though are two aspects to the account of Abel’s offering seen in Genesis chapter four. And both aspects are dealt with in the Book of Hebrews — the first in chapter eleven, and the second in chapter twelve.

Abel, in chapter eleven, brought an offering unto the Lord. Abel brought lambs from his flock; and these lambs had been slain (Gen. 4:4), allowing death and shed blood to be introduced into the type. But death and shed blood are not really central features in the primary interpretation of this part of the type (though within secondary applications they could be).

Rather, the primary interpretation revolves around *obedience to God's command concerning what is evidently an offering of the first fruits*. Abel was to bring an offering of the first fruits ("the firstlings") from his flock, and Cain was to bring an offering of the first fruits from the field (*ref.* Chapter X in this book).

Then, in chapter twelve, the other aspect of Abel's offering is that which *is associated directly with death and shed blood* rather than with an offering of the first fruits.

This part of the type though doesn't have to do with the lambs which Abel slew and presented to the Lord. Rather, this part of the type has to do with *Cain slaying Abel*. This part of the type has to do with *Abel himself as the offering* (*cf.* Gen. 4:8-10; Heb. 12:24).

Death and shed blood are seen in both parts of the type, but only in the latter part are these things associated with that foreshadowed in the antitype. Only in the latter part are *Christ's death and shed blood* seen apart from secondary applications.

Rejection, Anger

Cain failed to bring that which God had required. As a consequence, his offering was rejected. This, in turn, resulted in *Cain becoming exceedingly angry and looking down*. *Cain burned with anger* (literal thought from the Hebrew text), and rather than looking toward the only One Who could help, Cain looked away. "His countenance fell" (*i.e., he turned his face down; he looked down, away from the Lord* [Gen. 4:5]).

The Lord then confronted Cain, asking about *his intense anger and downward look*. And the Lord confronted Cain after this fashion in order to not only offer Cain an opportunity to rectify the existing situation but to make the consequences known to Cain should he choose to continue in disobedience.

The Lord told Cain:

"If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and ['but'] thou shalt rule over him" (Gen. 4:7).

The Lord's statement to Cain left the way open for Cain to repent (change his mind) and do that which was required of him. But the

Lord's statement, as well, related that which would befall Cain in the event he chose to continue in the same direction which he found himself taking at this time, refusing to do that which the Lord had previously commanded.

If Cain would do that which the Lord had previously commanded, he would be "accepted." But if Cain refused, continuing in the same direction which he had taken, only one thing awaited him — *the results of sin, the results of disobedience*. "Sin" lay at the door.

That is, the results of his sin and refusal to repent *awaited him*. Sin, like a wild beast, *was crouching in the way in which he would go*. Cain would be *completely overcome by sin*, though in the end he would *ultimately triumph* (portending Cain's ultimate repentance).

That's what Gen. 4:7 has to do with.

This verse has to do with Cain's actions and the results of his actions, typifying Israel's actions and the results of the nation's actions.

And this verse carries matters *all the way to the end, referring to Cain's ultimate restoration, typifying Israel's ultimate restoration*.

Cain, because of disobedience, would suffer dire consequences. But the Lord moved all the way to the end and revealed that Cain would ultimately experience restoration, necessitating his ultimate repentance.

And *Israel*, in the antitype, would suffer dire consequences as well because of disobedience. But, as in the type, Israel would ultimately experience restoration, necessitating the nation's ultimate repentance.

In the preceding respect, Gen. 4:7 provides a summary statement having to do with the entire history of *Cain* (from disobedience to restoration) in the type, and the entire history of *Israel* (from disobedience to restoration) in the antitype.

In relation to *Cain*, the remainder of Genesis chapter four forms a commentary on this verse (though Cain's restoration, typifying Israel's restoration, is not seen in the commentary which follows; but subsequent types deal with this matter).

And, in relation to *Israel* in the antitype, a large part of the whole of subsequent Scripture forms a commentary on this verse.

If individuals understood that which Scripture reveals about Israel, beginning with Genesis chapter four, there would be *far less confusion today* concerning things pertaining to Israel's past history,

Israel's present status among the nations, and that which lies ahead for the Jewish people.

This would alleviate much of the prevalent false teaching pertaining to Israel, particularly relative to the existing nation in the Middle East, that which is about to befall the Jewish people (centering around the present nation of Israel), and the ultimate end of the matter.

But, to present a more complete picture from the Genesis account first, note Cain's actions following his refusal to do that which the Lord had commanded (Gen. 4:5-7), which occurred before the Lord drove him out on the face of the earth (vv. 12ff). And Cain's actions lying between his refusal to do that which the Lord had commanded and his being driven out on the face of the earth had to do with his slaying Abel, his brother, along with his continued refusal to repent (vv. 8-11).

Death, Shed Blood

When Christ appeared to Israel with the offer of the kingdom of the heavens at His first coming, Israel's response could easily have been foreknown by the entire nation from that which had previously been revealed in the Old Testament Scriptures.

The prophets, beginning with Moses, had foretold Israel's response — *rejection, climaxing with the crucifixion of the nation's Messiah, along with the nation's continued refusal to repent and the subsequent, consequential dispersion of the Jewish people among the nations.*

The beginning of the matter is seen in Genesis chapter four (in reality, the whole of the matter is set forth in this type, when v. 7 is viewed in a proper manner in relation to the overall type); and *BASIC, UNCHANGEABLE* principles surrounding the entire sequence of events are set forth at this early point in Scripture.

Later types add additional details to the foundational type (*e.g.*, Abraham offering his son in Gen. 22; Joseph appearing in his brethren's presence the first time in Gen. 37; Moses appearing in his brethren's presence the first time in Ex. 2; or the slaying of the paschal lambs in Ex. 12), but the various things set forth in the foundational type *can NEVER change or be altered by anything set forth in subsequent types.* Subsequent types can *ONLY* add to and further clarify that which God originally set forth in the foundational type.

And the fundamental statement of all fundamental statements in this respect was set forth in the Lord's statement detailing the overall scope of the matter in the original type, in Gen. 4:7.

This statement was set forth because of that which Cain had done; it had to do with God offering Cain another opportunity to do that which was required of him; and it had to do with Cain's future in the event that he refused to do that which God had commanded, taking matters all the way to the end when Cain would ultimately repent.

Israel, as Cain, had refused to do that which God had previously commanded. And when Messiah appeared, *the nation could ONLY do that which Cain had previously done in the type*. The nation could *ONLY attempt to do away with the One acting in complete accordance with God's commandments*. The Jewish people, because of their refusal to do that which God had required of them, *could ONLY set their sights on slaying their Brother*.

And as the Jewish people sought to bring this to pass, their frame of mind was identical to that which Cain had exhibited in Genesis chapter four. Israel's religious leaders were angry to the point that, *in the end, their ONLY thoughts concerning Christ were that He be put to death*.

And, to bring this to pass, they went to the point of beseeching Pilate (who wanted to release Christ) that he release a murderer in Christ's stead, leaving Israel's Messiah, typified by Abel 4,000 years earlier, to be crucified (Matt. 27:15-26; John 19:12-16).

Israel's religious leaders, along with the masses whom they had misled — following "the way of Cain" (*cf.* I John 3:12; Jude 11) — were so intent on doing away with Christ at this point that they echoed a statement with far-reaching, negative ramifications, a statement which would affect not only that generation of Jews but all succeeding generations as well: "His blood be on us, and on our children" (Matt. 27:25); and the chief priests echoed another statement at this time with equally far-reaching, negative ramifications: "We have no king but Caesar" (John 19:15).

The Jewish people had rejected their King and the proffered kingdom; and Israel's religious leaders, in a climactic statement, pledged allegiance to a pagan Gentile king ruling within Satan's realm of power and authority (*cf.* Luke 4:6; John 18:36, 37).

And not only had the Jewish people rejected their King, but they were adamantly intent on continuing in "the way of Cain" and slay-

ing their Brother, slaying their King.

Death and shed blood, as in Genesis chapter four, was about to become *the central issue*.

The people were about to become unclean through contact with the dead body of their Messiah, a condition which would have to persist for two days, for 2,000 years, from the point of their becoming unclean (Num. 19:11ff).

To understand that which was happening at this time and that which was about to happen, the Jewish people could have gone back to the original type on the matter in Genesis chapter four and read the entire story. And, if they desired additional information, they could have gone to the numerous other types and prophecies bearing on the subject.

ALL of it had been previously laid out for them to read.

Their ENTIRE history — not ONLY up to that point in time, BUT throughout ALL the years which lay ahead — had been prerecorded, in intricate detail. But they refused to avail themselves of that which God had provided.

The ENTIRE account forms a rather amazing sequence of events in this respect. When Christ came the first time, Israel acted in a capacity which had been foretold in type after type and by prophet after prophet.

ALL had been prerecorded BEFORE the nation ever acted.

And the very nation which did all of these things in the antitype, continuing in disobedience today, is the very nation through whom the Spirit of God had previously given all of this material, foretelling that which the nation would do.

The very people committing these prerecorded acts were the very ones who had not only previously recorded all of this information but were the ones, as well, presently in possession of this same information.

And NOT ONLY was this the case, but the Jewish religious leaders even KNEW the identity of the One Whom they were about to slay (cf. Matt. 21:38; John 3:2).

The Jewish people, as Cain, knew EXACTLY Who they were slaying. And Cain's actions at this point were fulfilled completely and in minute detail in the antitype 4,000 years later.

But, there's still more to the story about Cain in Genesis chapter four, as there is still more to the story surrounding Israel. And this is what has been foretold in condensed form in Gen. 4:7, with detail provided in the verses which follow, along with the subsequent additional types and prophecies bearing on the subject.

A Fugitive and a Vagabond

The Lord's offer and promise to Cain in Gen. 4:7 does not close with Cain slaying Abel. Rather, this offer and this promise continue uninterrupted after Cain slew his brother.

And they would continue uninterrupted throughout Cain's entire life. The Lord's offer and promise would have to continue after this fashion, else there could be no ultimate repentance and restoration as seen in that which the Lord had revealed to Cain.

And *EXACTLY* the same thing is seen in the Lord's dealings with Israel in the antitype.

Immediately following Israel slaying Christ there was a re-offer of the kingdom of the heavens to the nation which lasted for about thirty years, covered in the Book of Acts, beginning in chapter two and ending in chapter twenty-eight. As the Lord had continued to deal with Cain in the type, He continued to deal with Israel in the antitype as well.

(Though Israel, in reality, *COULDN'T* repent — either in the original offer of the kingdom, or in the re-offer of the kingdom — *nonetheless, bona fide offers were made in both instances.*

In the original offer, the numerous types and prophecies had *ALREADY* previously revealed the course of action which Israel would take. For the nation to have repented at this time *would have run counter to that which God had already revealed about the nation.*

In the re-offer, the preceding would also hold true, though now something new was added. The Jewish people *were now unclean through contact with the dead body of their Messiah*; and, according to that which God Himself had set forth in His Word, this uncleanness *MUST* last for two days, for 2,000 years.

Israel could only be cleansed *AFTER two days, on the third day — AFTER 2,000 years, on the third 1,000-year period* [cf. Num. 19:11ff; Hosea 5:13-6:2].)

Then, even with the nation set aside while God calls out from the Gentiles "a people for his name" (Acts 15:14), God's offer concerning repentance *STILL* continues. *It would HAVE TO continue, for it is set forth in an UNCHANGEABLE fashion in the original type in Genesis chapter four.*

The day is coming when the Spirit of God will complete His search

for the bride and will remove the bride, in complete accordance with that seen in Genesis chapter twenty-four.

Then God will resume His dealings with Israel, with a view to the nation's repentance and restoration, in accordance with that seen in Genesis chapters four and twenty-five (Cain ultimately being restored [ch. 4]; and Abraham again taking a wife [ch. 25], following the procurement of a bride for his son [ch. 24]).

1) *Israel During the Present Dispensation*

During the continuing period of disobedience and refusal to repent, Israel in the type in Genesis chapter four is pictured as "a fugitive and a vagabond," as the nation, like Cain, has been driven from her land out upon the face of the earth (v. 14). The thought behind "a fugitive and a vagabond ['a vagrant and a wanderer,' NASB; 'a restless wanderer,' NIV]" has to do with one who strays about without a home.

The picture, through actions which God took with Cain in the type, is that of *Israel REMOVED from her homeland, DRIVEN out among the nations, but NEVER finding a home among the nations*. Rather, the Jewish people (as Cain) *would be EVER wandering and straying about among all the Gentile nations in which the Lord had driven them*.

And further, the Jewish people driven out among the nations *would NOT* find friends among these nations. They *would NOT* find the Gentiles welcoming them with open arms.

Instead, they would find *the opposite*. They would find *ENMITY* exhibited by the nations. They would experience *REJECTION, HOSTILITY, etc.* This, as well, is set forth in the type in Genesis chapter four.

Cain, when driven out, feared for his very life; but his life was to be spared, with a view to his ultimate restoration. And, through the entire process of hatred exhibited toward Cain and the Lord sparing his life, *sevenfold vengeance* was decreed upon anyone who might seek to slay Cain during his time of wandering and straying about in a strange land.

This would be to say that God's complete judgment ("seven," showing the completeness of that in view, which is *judgment*) would fall upon anyone attempting to slay Cain during this time (vv. 13-15).

And so it is with Israel. It *MUST* be, for the antitype *MUST* follow the type in exact detail.

The Jewish people, driven out among the nations and in strange lands, *will NEVER be able to find permanent resting places. The Jewish people can ONLY do that which Cain could do, NO more. They can ONLY wander and stray about in the strange lands to which they have been driven.*

And the Jewish people in these strange lands, on the one hand, because of the Gentile nations' attitude toward them, have reason to fear for their very existence (*e.g.*, that which happened to the Jewish people in Europe during WWII; and that which is about to happen to the Jewish people, both in the land of Israel and worldwide [Matt. 24:15-22; Luke 21:20-24]). And *ALL* of this results from Israel's disobedience and the nation ultimately slaying her Brother, foreshadowed by Cain's disobedience and Cain ultimately slaying his brother.

But Israel, like Cain, has a promise concerning not only supernatural protection but God's complete judgment befalling any Gentile or Gentile nation which would seek to raise their hand against the Jewish people.

(The Gentile nations, particularly in the Middle East, should take careful note of this today.

The epitaph on the tombstones of nations throughout the past 4,000 years [nations occupying their place in history because of Israel (Deut. 32:8; Acts 17:26, 27)], from a Biblical perspective, can be worded in a very simple manner: "*Fallen BECAUSE OF their negative attitude toward and ill-treatment of the Jewish people*" [Gen. 4:15; 12:1-3].)

Again, the reason and basis for all of this are set forth in the foundational type in Genesis chapter four (vv. 5, 8-15). But also, again, within this foundational type, God's offer and promise concerning the whole of the matter are set forth as well (v. 7). And this offer and this promise are completely in line with that stated in Leviticus chapter twenty-six and Deuteronomy chapter twenty-eight (whole chapters given over to that which would result from either Israel's obedience or disobedience) or anyplace else in Scripture where the matter is dealt with.

BLESSINGS follow obedience, and CURSES follow disobedience. The whole of the matter is stated in terms that simple in Scripture.

Thus, BLESSINGS would follow Israel's obedience, and CURSES would follow Israel's disobedience. And, relative to Israel, God would deal with the Gentiles after a similar fashion. With Israel scattered among the nations because of disobedience, *BLESSINGS* would come upon those

Gentiles who befriended Israel, and *CURSES* would come upon those Gentiles who took an opposite approach and sought, on the other hand, to harm the Jewish people (Gen. 12:1-3; Joel 3:1-8).

These are *UNCHANGABLE* principles set forth in Scripture which *MUST* be carried out in exact and complete accordance with the manner in which they have been set forth. NOT “one jot or one tittle [smallest letter in the Hebrew alphabet (yod), or parts of letters which distinguish them from other letters]” can fail of fulfillment (Matt. 5:18).

2) A Nation in the Middle East

A major issue and problem among many Bible teachers and students of the Word today concerns *how one is to look upon and treat the present existence of an Israeli nation in the Middle East*.

This nation, some 6,000,000 strong, in one respect, *CAN'T* be there, though they are; but in another respect, this nation *MUST* be there, which they are.

They *CAN'T* be there in fulfillment of God's numerous promises throughout the Old Testament to one day restore His dispersed people back to their land; but they *MUST* be there to bring about the fulfillment of the final seven years of Daniel's Seventy-Week prophecy.

And this is where numerous Bible students, not properly understanding the whole overall issue — particularly as the issue is dealt with throughout the numerous types, beginning in Genesis — get completely off track and commit mayhem in Biblical interpretation.

In many instances, the present existence of an Israeli nation in the Middle East has been made to be *something which it ISN'T at all*.

This present existing nation has been erroneously associated with a fulfillment of or a beginning fulfillment of God's promises in the Old Testament concerning a regathering of the Jewish people from among all the Gentile nations where He has scattered them.

Sections of Scripture such as Deut. 30:3-5; Jer. 30:3, 18; Ezek. 34:11ff; 36:24ff; 37:1ff; 39:25ff; Amos 9:14 are cited. And, using these and other verses, some go so far as to state that God is not only presently regathering His people but also restoring their land to a fruitful condition in accordance with His promises (*e.g.*, Deut. 30:9; Ezek. 36:29, 30; Amos 9:13).

However, *this is NOT what Scripture teaches at all*. The present nation of Israel *CANNOT* possibly exist as any type fulfillment or beginning

fulfillment of God's promises to restore His people; NOR can the present productivity of parts of the land of Israel have anything to do with God's corresponding promise to restore the land as well.

a) *After Two Days, on the Third Day*

The Jewish people, in time past, *because of disobedience*, were removed from their land, with the land left desolate; and these same people, over time, were subsequently scattered among the Gentile nations of the earth.

Israeli *disobedience*, covering centuries of time, was climaxed almost two millennia ago by the ancestors of remnants which had been allowed to return to the land over five centuries earlier — *the Jewish people slaying their Messiah and ascribing allegiance to a pagan Gentile ruler.*

Israel is *the Slayer* (Acts 2:23, 36; 5:28-30; 7:52), removed from her land and scattered among the nations. And, because Israel is the Slayer, Israel CANNOT return to her land until two points in time:

- 1) UNTIL *after two days (2000 years), on the third day (the third 1,000-year period [Num. 19:11ff]).*
- 2) UNTIL *after the death of the High Priest (which can only refer to the termination of Christ's present high priestly ministry in the antitype [Num. 35:15-28]).*

There can be NO healing for either the people or the land UNTIL this future time.

(For information on the preceding, refer to Appendixes I, II, "The Intractable Middle East Problem" and "The Death of the High Priest" in the author's book, *The Time of the End*.)

Also see the author's book, *Never Again! or Yes, Again!)*

b) *Following Repentance*

Further, Israel CANNOT be restored to the land UNTIL the nation has been brought to the place of repentance.

Israel MUST first be dealt with concerning that which resulted in the nation's dispersion among the Gentile nations. This fact is plainly set forth in connection with prophecies pertaining to the Lord regathering and restoring His people (e.g., Deut. 30:1, 2; Isa. 1:16-20; cf. Isa. 1:2ff).

Further, *Israel being brought to the place of repentance, according to Scripture, will NOT occur UNTIL the latter part of the coming Tribulation, during the latter part of Daniel's Seventieth Week.* This time of trouble which will befall the Jewish people — “the time of Jacob’s trouble” (Jer. 30:7) — results from Israel’s disobedience and the necessity of bringing about the Jewish peoples’ repentance.

This will be a time of unparalleled trouble, designed by God to bring the Jewish people to the end of themselves. During this time they will be brought into such *dire straits* that they will have *NO place* to turn other than to the God of their fathers (Ex. 3:1-10).

ONLY THEN will the nation repent; and ONLY FOLLOWING REPENTANCE can the nation be restored, with the land being healed.

c) Messiah's Return, the Seven Jewish Festivals, O.T. Saints

Further, *Israel CANNOT return until the nation's Messiah returns at the end of the Tribulation.* According to the sequence set forth in the seven Jewish festivals in Leviticus chapter twenty-three, the Jewish people *MUST* look upon their Messiah (with the nation being saved, fulfilling the Passover, the first festival) *BEFORE the nation can be re-gathered* (fulfilling the feast of Trumpets, the fifth festival).

(Note that Israel has slain the Lamb, but has yet to apply the blood. The Lamb was slain at Christ's first coming; *Israel though will NOT apply the blood UNTIL Christ's second coming.*

ONLY THEN will the first festival in Leviticus chapter twenty-three be completely fulfilled. And these seven festivals [Jewish festivals, having to do first and foremost with Israel] MUST be fulfilled in a sequential order.)

Further, Old Testament saints are to be raised from the dead and be restored to the land along with the living at this time. *Both the dead (resurrected) and those living at this time will return to the land together* (Ex. 13:19).

The resurrection of Old Testament saints is set forth in the third of the seven festivals in Leviticus chapter twenty-three — the feast of First Fruits. And this will be fulfilled following the fulfillment of the Passover but prior to the fulfillment of the feast of Trumpets.

Israel possesses a promise which God gave to Solomon almost three thousand years ago concerning repentance, the nation's healing, and the land being healed:

"IF my people [the Jewish people], which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; *THEN* will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

And *EXACTLY* the same thing is seen in a promise given through Moses almost five hundred years preceding the promise given through Solomon:

"IF they [the Jewish people] shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

And that I have also walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

THEN will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land" (Lev. 26:40-42).

Israel can return to the land, with both the nation and the land being healed, *ONLY following the nation's repentance*. And the nation's repentance is placed in Scripture at a time near the end of the Tribulation, in connection with Christ's return.

Those comprising the present existing nation in the Middle East are there *in unrepentance and unbelief, BEFORE the time*. And the remaining unrepentant Jewish people (most of the Jews alive today) are still scattered among the Gentile nations, with the Old Testament saints still in their graves.

In this respect, it is simply *NOT possible* that the present remnant returning to the land and forming the existing nation in the Middle East *can have anything to do with the fulfillment of Old Testament prophecies pertaining to Israel's restoration*.

NOR can a reclamation of parts of the land have anything to do with Old Testament prophecies pertaining to the land being healed.

If either had anything to do with the fulfillment of God's promises to restore His people to a healed land, *God would be acting contrary to His revealed Word — an impossibility*.

The remnant of Jews presently in the land is *a remnant from the Slayer*,

which has gone back *BEFORE the time*. And not only are the Jewish people *still unclean* through contact with the dead body of their Messiah (the two days are not yet complete), but a remnant from this unclean nation has gone back *prior to the time* Christ completes His high priestly ministry.

And, according to the type in Numbers chapter thirty-five, *the Slayer CANNOT return in this manner prior to the time Christ completes His present ministry in the heavenly sanctuary* (Num. 35:28).

The present remnant in the land — *a part of the Slayer, returning BEFORE it is time to return* — leaves this remnant open to great danger. In actuality, it leaves the Jewish people forming this remnant open to experiencing *EXACTLY the same thing of which the entire nation is guilty*. It leaves them, *as the slayer, open to being slain themselves* (Num. 35:26, 27).

And this is *EXACTLY* what is about to happen to the present existing nation of Israel in the Middle East.

Antichrist is about to appear and make a seven-year covenant “with many” in Israel. And after three and one-half years, he will break his covenant, come against Jerusalem with his armies, and seek to wipe this nation off the face of the earth.

The rebuilt temple will be desecrated and destroyed, Jerusalem will be destroyed, and the Jews who do not escape into surrounding Gentile nations will either be slain or sold as slaves throughout the Gentile world.

The present existing nation in the Middle East *will be completely destroyed, slain as it were* (cf. Dan. 9:26, 27; Joel 3:1-8; Matt. 24:15-22; Luke 21:20-24; II Thess. 2:3, 4; Rev. 12:5ff).

During the latter half of the Tribulation, an Israeli nation, as we know it today, will not exist in the Middle East. Conditions will not only have become similar to those seen in Europe during WWII (Jewish persecution under the Third Reich, prior to the existence of the nation in the Middle East), but they will have become *FAR, FAR worse*.

It will be during this time — days which, unless shortened, no flesh would be saved (Matt. 24:22) — that the Jewish people will be brought to the end of themselves, to a place where they will have *NO recourse other than to call upon the God of their fathers*. *ONLY THEN* will God hear, remember “His covenant with Abraham, with Isaac, and with Jacob” and send His Son back to deliver His people (Ex. 2:23-3:10).

ONLY THEN — NOT BEFORE — will events pertaining to the restoration of Israel and the healing of the land occur.

12

Enoch, Translated into Heaven *Christians, Translated into Heaven*

“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God” (Heb. 11:5).

Hebrews 11:5 refers to events seen in Gen. 5:21-24. Enoch, along with the few brief experiences enumerated about him, is introduced in a genealogy extending from Adam to Noah. Enoch, within this genealogy, is seen seven generations removed from Adam; and the genealogy terminates with Noah, ten generations removed from Adam.

Calling attention to events occurring during the time covered by this genealogy, Scripture, following the genealogy, continues with three things:

1) That which began to occur very early in the human race and reached an apex during Noah’s day (the cohabitation of “the sons of God [angels in Satan’s kingdom]” with “the daughters of men [female offspring from Adam’s lineage]” (6:1-4).

2) God’s attitude toward and action concerning the matter (6:5-7).

3) Events pertaining to God’s action (bringing the Flood to pass), which occurred in the six hundredth year of Noah’s life (chs. 6b-8 [1,656 years following the creation of Adam]).

(For additional information on that which occurred in Gen. 6:1-4, refer to Chapter V, “In Those Days...Also After That,” in the author’s book, *Jude, Acts of the Apostates*.)

The Spirit of God, moving an individual emanating from the loins of Noah through Shem to pen the Book of Hebrews, drew from the experiences of three individuals in this genealogy — *Abel* (the second from Adam), *Enoch* (the seventh from Adam), and *Noah* (the tenth from Adam). Through this means, the eleventh chapter of Hebrews would not only form commentary on the salvation of the soul, continuing from preceding chapters (*ref.* Chapter VIII in this book), but a dispensational framework of events could be set forth as well.

Within this dispensational framework of events, Enoch is seen being removed from the earth (translated) between two points in time — between Abel's offering near the beginning of the human race, and the Flood during Noah's day.

He was removed *following* Abel's offering but *preceding* the Flood.

The sequence of events seen within this dispensational framework points to a removal from the earth of those who have appropriated the blood of the one typified by Abel (something seen more specifically in Cain slaying Abel rather than in the slaying of the lambs which Abel brought); and this removal will occur preceding a coming time of trouble affecting the whole world, typified by the Flood during Noah's day.

The One Whom "Abel" typified is *Christ*. Both were slain by their brothers, with *the blood of Abel* crying out to the Lord from the ground, but *the blood of Christ* speaking "better things than that of Abel" (*cf.* Gen. 4:10; Heb. 12:24).

Thus, the one whom "Enoch" typified *can ONLY be Christians* during the present dispensation, those having appropriated the blood.

And "the Flood" during Noah's day *can ONLY point to the coming Tribulation* (Matt. 24:37-39; Luke 17:26, 27).

That is the dispensational scheme of the matter, as set forth in both Gen. 4-8 and Heb. 11:4-7. And within this dispensational scheme, the account of Enoch forms a foundational type pertaining to the future removal of Christians from the earth.

Subsequent types provide additional information, remaining in complete agreement with the original type.

Then, the existence of these types necessitates an antitype which would be in complete agreement with all of the types.

The preceding is simply the manner in which Scripture has been structured.

Though the experiences of individuals throughout Old Testament history form the basis for numerous spiritual lessons, God's revelation of Himself, His plans, and His purposes in this part of Scripture goes far deeper. God, throughout Old Testament history, has interwoven all the various types (as seen in Abel, Enoch, and Noah), which have corresponding antitypes. And through this means, dispensational teachings can often be derived from the types.

The types have been given to shed light upon and help explain the antitypes. This is the way in which God has seen fit to structure His Word in order to make known His plans and purposes to man.

And if man would come into a correct understanding of God's revealed plans and purposes, *it can be done ONLY one way:*

Man MUST study God's Word after the fashion in which it has been given and structured. NOTHING short of this will suffice.

The coming removal of the Church from the earth is a vastly misunderstood subject today, both as to the *TIME* when it will occur and exactly *WHO* will be removed when it does occur. And the reason for this misunderstanding can be traced back to *ONE central issue:*

The typical structure of Scripture has been IGNORED, resulting in the multiplicity of interpretations and erroneous thoughts which man has come up with concerning that future event commonly called, "the rapture."

And because this has been done, one could only expect the multiplicity of thought presently seen throughout Christendom relative to the rapture, resulting in confusion.

Error is rampant in this realm because *man HAS NOT begun where God began and HAS NOT compared Scripture with Scripture after the same manner in which God structured His Word.*

The WHOLE of the matter can be stated in terms that simple.

(The preceding would be true relative to any realm of Biblical study. Ignoring the types [where God began and how God structured His Word] has always been to the detriment of those not availing themselves of this vast wealth of information which God has provided to shed light upon and help explain the antitype.

Biblical teachings pertaining to salvation by grace through faith would form a good example of the preceding. The multiplicity of answers to the question, "What must I do to be saved?," can be traced back to one thing. They can be traced back to individuals failing to avail themselves of the foundational and explanatory material provided in the types.

Refer to the author's book, *Salvation by Grace through Faith*, where most of the first chapter has been devoted to viewing the matter from the perspective of the Old Testament types.

To view the matter of salvation by grace through faith in a completely correct manner, one *MUST* begin where God began and view the matter after the fashion in which God set it forth in a foundational respect. Had man done this, the multiplicity of existing ways in which man views the matter *would NOT exist.*)

The Old Testament Types

Three main Old Testament types dealing with the rapture can be found in the opening book of Scripture, the Book of Genesis. The first is seen in the experiences of *Enoch* (ch. 5), the second in the experiences of *Lot and his family* (ch. 19), and the third in the experiences of *Rebekah* (ch. 24). And each of these three types presents different facets of the same picture, together forming an Old Testament composite word picture of the rapture.

1) *Enoch*

Enoch, as previously stated, is seen being removed from the earth between two points in time:

- 1) *Following a blood sacrifice.*
- 2) *Preceding the Flood.*

This points to those whom Enoch typifies (Christians, those having appropriated the blood) being removed from the earth at a time following that which Abel's death typifies (Christ's death) but preceding that which the Flood typifies (the coming Tribulation).

Thus, both the participants and the timing of the rapture are introduced in the foundational type:

1) The rapture, according to this type, *can ONLY have to do with those of the present dispensation* (with Christians).

2) The type *CANNOT* pertain to any other than the ones who have appropriated the blood of the Person dying in the antitype of Abel's death.

3) And that foreshadowed by the type *HAS TO occur preceding that time typified by the Flood during Noah's day* (i.e., it *HAS TO occur before the Tribulation, before the time God resumes His national dealings with Israel*).

Then, subsequent types reveal other things about this event (e.g., the inclusion or noninclusion of all Christians, etc.).

Some individuals, using only that seen in this foundational type in Gen. 4-8 or Heb. 11:4-7, attempt to teach a selective removal of Christians in the rapture. A teaching of this nature is derived through viewing Enoch's removal from the earth as being conditioned upon his faithfulness.

And using the type after this fashion forms a beginning point which individuals often use to teach that only faithful Christians will be removed at the time of the rapture (the faithful among the dead in Christ being raised and removed with the faithful who are alive at that time).

This though is an improper way to view the type. There is a dispensational scheme of events seen through that set forth in both Gen. 4-8 and Heb. 11:4-7, but the central teaching surrounding "faith" is not part of this dispensational scheme.

Rather, the central teaching surrounding "faith," contextually, has to do with *the salvation of the soul* (Heb. 10:35ff). And to bring "faith" from this central teaching over into this dispensational structure and attempt to teach a selective removal of Christians on this basis is clearly incorrect.

Note what viewing matters after this fashion would do to the next type in the light of the antitype — Noah and his family going through the Flood, typifying Israel going through the coming Tribulation. This would necessitate Israel, in the antitype, exercising faith prior to the Tribulation and being delivered by acting in accordance with that faith (as Noah exercised faith prior to the Flood and was delivered by acting in accordance with his faith).

But exercising faith after this fashion will *NOT* be true of Israel either preceding or during the Tribulation. Israel will *NOT* exercise faith until *AFTER Christ returns at the end of the Tribulation, following the Jewish people looking upon the One Whom THEY pierced* (Zech. 12:9, 10).

Then, viewing the matter from another perspective, subsequent types clearly reveal that *ALL* Christians (faithful and unfaithful alike) will be removed at the time of the rapture.

IF the foundational type shows a selective rapture of faithful Christians alone, so *MUST* any subsequent type which deals with this aspect of the rapture. And the antitype, dealing with this same aspect of the rapture, *MUST* show a selective rapture as well.

But, when one turns to Scripture alone, a selective rapture of Christians is *NOT* seen to be the case at all. Something other than a selective rapture of the faithful is clearly seen in subsequent types.

And the antitype *MUST* deal with the matter after the same fashion as it is dealt with in the types, which it does.

The foundational type in Genesis chapter five deals centrally with *the participants and the timing* of the rapture (*Christians, and a pretribulational event*). It has *NOTHING* to do with a selective or nonselective rapture.

NOT everything though is dealt with in any one type. Subsequent types deal with this matter, along with the antitype.

2) Lot and His Family

Lot, his wife, and his two virgin daughters were removed from Sodom prior to the destruction of the cities of the plain. And the manner in which the Old and New Testaments handle this event leaves *NO room* to question that which is in view from a typical standpoint.

The destruction of the cities of the plain *can ONLY point* to the coming destruction of this present world system, and the removal of Lot and part of his family *can ONLY point* to a removal of certain individuals from this world system (from the earth) prior to this destruction (a destruction occurring during and immediately following the Tribulation).

This account forms a subsequent type of that previously seen in Gen. 5-8, and the account is dealt with in the New Testament in a parallel manner. The destruction of the cities of the plain during Lot's day is dealt with in the New Testament alongside the destruction

produced by the Flood during Noah's day, introducing a parallel type. And both destructions in the two types point to the same destruction in the antitype, with the removal of individuals prior to the destructions, seen in both accounts.

"And as it was in the days of Noah...

Likewise also as it was in the days of Lot...

Even thus shall it be in the day when the Son of man is revealed"

(Luke 17:26a, 28a, 30).

Then Christ — relating the accounts of these two destructions occurring in history, which point to the same destruction in prophecy — sounded two main warnings. And the warnings were directed to two groups of people — *to Israel*, and *to the Church* (about to be brought into existence).

The account pertaining to Noah and the Flood was given first (v. 26). And, accordingly, Christ sounded the warning to Israel in connection with this type first (v. 31).

Noah and the Flood are in view, *NOT* Enoch and his removal from the earth; and the matter has to do with those typified by Noah going through the Flood — Israel going through the Tribulation.

The same statement, comprising the warning, is later seen within a more lengthy warning which Christ provided in the Olivet Discourse. Christ, in this discourse, warned the Jewish people to flee for their lives when they see a particular man (Antichrist) do certain things during this coming time of destruction (Matt. 24:15ff).

Immediately following the warning which had to do with the days of Noah, Christ sounded a warning which had to do with the days of Lot (v. 28).

Rather than dealing with individuals going through a time of destruction, the days of Lot had to do with individuals removed prior to this destruction.

And the warning which Christ sounded was in connection with Lot's wife and the salvation or loss of one's soul.

"Remember Lot's wife.

Whosoever shall seek to save his life ['soul'] shall lose it; and whosoever shall lose his life ['soul'] shall preserve it" (vv. 32, 33).

Lot's wife, along with her husband and two virgin daughters, was delivered from Sodom. And, *though delivered from Sodom, she lost her soul*. She looked back toward Sodom rather than out ahead toward the mountain to which Lot had been told to flee (Gen. 19:17, 26; Luke 9:62).

Lot, in similar fashion, *failed to realize the salvation of his soul as well*. Lot is contrasted with Abraham; and though Lot later found himself on the mountain to which he had been told to flee, his portion on the mount was diametrically opposed to that of Abraham. ("A mountain" in Scripture symbolizes *a kingdom* [cf. Isa. 2:2-4; Ezek. 28:14, 15; Dan. 2:35, 44, 45; Matt. 16:28-17:5].)

Lot found himself dwelling on the mountain, but in a cave on the mountain, *in a place separated from the Lord* (Gen. 19:30; cf. Matt. 22:10-14).

Abraham, on the other hand, found himself also dwelling in the high country, but *standing before the Lord* — a place where, unlike Lot, he had been both dwelling and standing for quite some time (Gen. 19:27; cf. Gen. 18:22).

The account of Lot and certain members of his family being delivered from Sodom adds additional information to the type pertaining to Enoch in Genesis chapter five.

This second type makes it quite clear that the faithfulness or unfaithfulness of Christians and the consequent salvation or loss of the soul have *NOTHING* to do with the rapture itself. These are issues which will come into view *following* the rapture, as seen in God's dealings with both Lot's wife and Lot *following their deliverance from Sodom*. These are issues having to do with *the judgment seat following the rapture*, *NOT issues having to do with the rapture*.

3) Rebekah

Then there is a subsequent type which deals with the matter from a different perspective yet, building upon that revealed in the previous types and providing additional information. And this type is found in Genesis chapter twenty-four.

This chapter relates the story of Abraham sending his eldest servant into Mesopotamia to procure a bride for his son, Isaac. This chapter is the fourth of five consecutive chapters in Genesis (chs. 21-25) which form one overall type consisting of numerous individual types. And within the complete typology seen in these chapters, God has set forth exactly

the same thing seen in previous chapters (chs. 4-8) — a dispensational framework of events pertaining to Christ, Israel, and the Church.

Throughout these chapters, “Abraham” is seen as a type of *God the Father*, “Isaac” a type of *God the Son*, and “Sarah” (Abraham’s wife) a type of *Israel* (the wife of Jehovah).

“Abraham’s servant” sent into Mesopotamia in chapter twenty-four is seen as a type of *the Holy Spirit* sent into the world; and “Keturah” in chapter twenty-five (who Abraham married following events in ch. 24) is also, as Sarah (in ch. 23), seen as a type of *Israel*, though within another frame of reference than Sarah.

Typology after the preceding fashion becomes evident as one works his way through these chapters.

Isaac’s birth in chapter twenty-one was via supernatural means, typifying Christ’s subsequent birth through the same supernatural means.

The offering of Isaac by his father in a designated place in the land of Moriah in chapter twenty-two typifies the subsequent offering of Christ by His Father in a designated place in the same land.

Abraham’s wife, Sarah, dying in chapter twenty-three (following the offering of the son), typifies God’s wife, Israel, subsequently being set aside (following the offering of the Son).

And Israel, as Sarah, is looked upon during this time as being in the place of death (Jonah 1:17ff; John 11:6ff).

Next in the dispensational structure and overall type are events in chapter twenty-four, where the search for and procurement of the bride is seen prior to Abraham’s remarriage in the following chapter.

Chapter twenty-four details the work of the Spirit in the world today, having to do with the reason why He was sent (searching for the bride, though already in the world in another respect), following Israel being set aside (ch. 23). And this search will be completed before the time God resumes His dealings with and restores Israel (ch. 25).

In the past, Israel, as Sarah, was barren (Gen. 16:1, 2). And because of Sarah’s barrenness (depicted by fig leaves *ONLY* on the tree in the gospel accounts, *NO* fruit [Matt. 21:18, 19]), Isaac’s birth required God’s supernatural intervention.

But when Israel is one day restored, typified by Abraham’s remarriage, his marrying Keturah in chapter twenty-five, conditions will

be reversed. Keturah bore Abraham six sons (Gen. 25:1, 2). Keturah was very fruitful, as Israel will be during that coming day following the nation's restoration, which will include God once again taking Israel as His wife, a remarriage.

It is between these two dispensational points (Israel being set aside [ch. 23] and Israel being restored [ch. 25]) that God procures a bride for His Son, Jesus, in the antitype.

And as Abraham sent his eldest servant into Mesopotamia to search for and procure his son's bride, God has sent the Holy Spirit into the world to search for and procure His Son's bride.

Thus, within the dispensational structure of the things seen throughout Genesis chapters twenty-one through twenty-five, there can be *NO question* concerning that which is involved in the typology of chapter twenty-four. This chapter has to do with the mission of the Spirit in the world during the present dispensation.

The servant arrived in Mesopotamia with "ten camels" laden with his master's goods. "Ten" is the number of *ordinal completion*, showing *ALL of the master's goods* (Gen. 24:10), and the master had given all these goods to his son (Gen. 24:36; 25:5). The servant was to show the prospective bride, from Abraham's family, *ALL the glories which the father had given to his son*. Then the invitation to become the wife of Abraham's son was to be extended (Gen. 24:3, 4, 53, 57, 58).

This points to that which is occurring during the present dispensation. The Spirit is in the world showing those from God's family (Christians) *ALL the glories which the Father has given to His Son* (John 16:13-15). And He is doing this *through opening the Word to their understanding, revealing these things to them*.

Then, as in the type, the invitation is extended to Christians to become the wife of God's Son.

Rebekah, in the type, said that *she would go* (Gen. 24:57, 58). And once the purpose for the servant's mission had been accomplished, he removed Rebekah from Mesopotamia (Gen. 24:59ff).

In the antitype, *EXACTLY* the same thing is occurring and will occur. Christians during the present time *MUST* respond in the same positive manner as seen in Rebekah's response. Then, once the purpose for the Spirit's mission has been accomplished, He will remove the bride from the world.

And the manner in which Isaac's bride was removed, along with that which followed, forms the pattern for the manner in which Christ's bride will be removed, along with that which will follow.

Abraham's servant removed the bride on camels, and the bride was accompanied by damsels. *ALL of them together rode on the camels, and they ALL went forth together to meet Isaac.*

Though the number of the camels at the time of the departure is not stated, the inference would clearly point to *TEN camels*. The servant entered the land with "ten camels" to search for the bride, and the reference to camels upon his departure with the bride would clearly point to the same *TEN camels*.

Rebekah and her damsels leaving on the camels shows *ordinal completion* once again. *ALL went forth to meet Isaac*, but *only Rebekah* was later presented to Isaac as the bride for whom the servant had previously searched and sought out.

Rebekah was the one seen *putting on her veil* when she and the damsels accompanying her came into the son's presence, which can only typify *the wedding garment* to be worn by Christ's bride when Christians find themselves in the Son's presence.

As they ALL went forth to meet Isaac in the type, so will they ALL will go forth to meet Christ in the antitype.

And, as a distinction was made between Rebekah and the damsels accompanying her in the type, so will it be in the antitype.

Rebekah was the one who had responded *positively* to the servant's mission in Mesopotamia; and she was the one who, following her removal from Mesopotamia, was *separated* from the other damsels and presented to Isaac as his bride.

In like manner, those Christians forming Christ's bride will be the ones who respond *positively* to the Spirit's mission in the world; and they will be the ones who, following their removal from the earth, will be *separated* from other Christians and presented to Christ as His bride.

(Note that "the wedding garment" has *NOTHING* to do with the imputed righteousness of Christ, possessed by every Christian.

Rather, "the wedding garment" has to do with *the righteous acts of the saints*, and it is *the bride who makes herself ready* in this respect [Rev. 19:7, 8].

For additional information on this subject, refer to the author's book, *Ruth*; or refer to Chapter XXX, "The Marriage Supper of the Lamb," in the author's book, *The Time of the End*.

Also, for additional information pertaining to the overall scope of teachings seen in Genesis chapters twenty-one through twenty-five, refer to the author's book, *Search for the Bride*.)

The New Testament Antitype

There are really not that many verses in Scripture (O.T. or N.T.) which pertain to the rapture per se. Rather, Scripture, dealing with Christians in this respect, centers around two main areas:

- 1) With issues pertaining to faithfulness or unfaithfulness during the present time, preceding the rapture.
- 2) With issues pertaining to the results of one's faithfulness or unfaithfulness, following the rapture.

Scripture provides a great deal of information in both realms, dealing at length with events BOTH preceding and following the rapture.

BUT, from a comparative standpoint, Scripture does NOT present that much information concerning the rapture itself.

(The Book of *Ruth* would provide a good example of the preceding.

In the former realm [events preceding the rapture], Ruth is seen gleaning in Boaz's field [typifying Christians gleaning in Christ's field (the world; Matt. 13:37, 38) during the present dispensation (ch. 2)].

In the latter realm [events following the rapture], Ruth is subsequently seen on Boaz's threshing floor preceding the redemption of the inheritance [typifying Christians at Christ's judgment seat, following the rapture, preceding the redemption of the inheritance (chs. 3, 4)].

And this shows, beyond ANY possible question, a pretribulation rapture WITHOUT the rapture EVEN being mentioned [for the redemption of the inheritance in the antitype has to do with the judgments of the Tribulation (Rev. 5ff)].

For details, see the author's book, *The Rapture and beyond*.)

The rapture though, as has been demonstrated, is dealt with in several of the types. And the existence of the types demands the existence of an antitype.

An individual could really go to only two places in the New Testament to properly view the rapture itself in connection with the events set forth in the three Old Testament types under consideration — I Thess. 4:13-5:10 and Rev. 1:10-4:11 (though the rapture can be seen in a few other passages [e.g., John 14:1-3; I Cor. 15:51-57], details surrounding the events seen in the types are not presented in these passages).

Each of these two sections provides information peculiar to the passage, but only one provides the complete sequence seen through comparing the types — Rev. 1:10-4:11.

I Thessalonians 4:13-5:10 provides everything except a reference to the Tribulation. And since this is provided in the context of Rev. 1:10-4:11 (chs. 5ff), this section of Scripture will be used to show the antitype, with reference back to the section in I Thess. 4:13-5:10.

It is sometimes stated that there is *NO* place in Scripture which shows the sequence of events having to do with all Christians being removed preceding the Tribulation.

But that's *NOT* true at all. This is seen in the Old Testament types, and this is also seen in the New Testament antitype as well.

Again, the *ONLY* possible way to properly deal with the rapture from the standpoint of Scripture is to call attention to the matter *after the fashion in which God has set it forth*.

One simply calls attention to the types and the antitype, leaving the matter to rest upon the foundation of Scripture itself.

1) Christians in the Lord's Day

John, in the Book of Revelation, was taken to the Isle of Patmos and then transported into the Lord's Day (or the Day of the Lord [1:10; 4:1, 2]).

Then, *in the Lord's Day, at a future time in the Lord's Day into which John was transported*, he was told to record that which he was allowed to see (1:19). And that which John was allowed to see dealt first with events pertaining to *the Church in Christ's presence in heaven at the end of the dispensation* (1:10-4:11), then with events pertaining to *Israel and the nations on earth during the succeeding Tribulation* (5:1-19:6).

(The Lord's Day has always existed, but not on earth. Man's Day presently exists on earth, which will continue until the end of the Tribulation. Then, Man's Day will end, and the Lord's Day will begin on earth.)

Thus, the Lord's Day follows Man's Day *on earth*, whether for the Church or for Israel and the nations. Once Man's Day has been allowed to run its course, the Lord's Day will begin *ON earth*.

The Lord's Day though will begin at least seven years earlier for the Church than it will for Israel and the nations, *but NOT ON earth*.

Christians removed from the earth preceding the seven-year Tribulation will *NO* longer be living in Man's Day. "Man's Day" has to do with *man upon the earth during an allotted 6,000 years of time* (with the foundation upon which the whole of the matter rests seen in the six and seven days of Gen. 1:1-2:3).

Christians, at the time of the rapture, will be removed from Man's Day and transported into the Lord's Day. That's what is seen through John being transported not only into the Lord's Day but into a future time in that day in Rev. 1:10 and seeing seven Churches in Christ's presence, in heaven.

This is also what is seen in I Thess. 5:2ff, following the removal of the Church into the heavens (4:13-18). A removal of the Church into that future day, which, when it occurs, will then be *present time* (the same time into which John was transported 2,000 years ago).

And this day will overtake many Christians "as a thief," though this will not be true for other Christians (5:2-9).

Christians in the Lord's Day, in connection with either *faithfulness* or *unfaithfulness*, resulting in either *salvation* or *wrath* (having to do with the salvation or loss of the soul, not with eternal verities), is the subject at hand in I Thess. 5:1-9, continuing from the previous chapter.

And this is the same subject set forth in the opening chapter of the Book of Revelation (in conjunction with that revealed in chs. 2, 3), though seen from a different perspective.

(The actual rapture of the Church itself, if shown in Rev. 1-4, would have to be seen in *John's experience* [removed from earth into heaven, into the Lord's Day in 1:10, with the same event repeated in Rev. 4:1, 2].

If, on the other hand, the rapture of the Church is not seen in John's experience in these opening chapters of the book, then the rapture itself is not dealt with in these chapters.

The rapture though, if not dealt with *per se* in these chapters [as in the Christian section of the Olivet Discourse, or in the Book of Ruth], would have had to occur at the time of or preceding John's experience, for John

saw the complete Church in Christ's presence [with Christ appearing as Judge], at the end of the dispensation, in heaven, in the Lord's Day.

Thus, relative to *the timing of the rapture*, whether or not the rapture can be seen in *John's experience* would be immaterial. The rapture is plainly shown in a companion passage [I Thess. 4:13-17], preceding the same mention of Christians in the Lord's Day as seen in Rev. 1:10-20 [cf. I Thess. 5:2-4].

[The preceding has been worded in the manner seen because of the vast numbers of Christians who attempt to teach a selective rapture of Christians, refusing to see John being removed into the Lord's Day as a reference to the rapture, demonstrating, from continuing Scripture, the folly of that which they then attempt to go on and teach.

The truth of the matter is that John's removal into the Lord's Day in chapter one, repeated again in chapter four, in the light of not only the text and context but related Scripture, *can ONLY be a reference to the rapture*.

For additional information on this subject, refer to Chapters IV, V, both titled "In the Lord's Day," in the author's book, *The Time of the End*].)

2) Christians in Christ's Presence

Thus, as clearly stated in the opening chapter of the Book of Revelation, this book begins with Christians in Christ's presence at a future time, in the Lord's Day. And two things are seen in this chapter relative to Christians in that future day:

- 1) *ALL Christians will be present, together, at the same time and place.*
- 2) *ALL Christians will appear before Christ at this time to be judged.*

The complete Church is seen in Christ's presence at this time, shown by the number "seven" — shown by *ALL* seven Churches from chapters two and three appearing in Christ's presence at this time (1:12, 13, 20).

"Seven" is one of several numbers used in Scripture to show *completeness*. It is used more specifically to show *the completeness of that which is in view*. In this case, the Church is in view, with "seven Churches" showing *the complete Church* (*ALL* Christians, faithful and unfaithful alike).

Not only is the Church in Ephesus seen in Christ's presence (the Church which left its first love), but the Church in Laodicea is seen there as well (comprised of "lukewarm" Christians, described as "wretched, and miserable, and poor, and blind, and naked [lacking the wedding garment]," of whom Christ said, "I will spue thee out of my mouth" [3:16, 17]).

Or, perhaps it would be better to draw the contrast between the Philadelphian and Laodicean Churches. *ALL Christians* represented by both will be there, along with *ALL Christians* represented by the other five Churches. *ALL Christians* — shown by the seven Churches seen together in Christ's presence — will be there, *awaiting judgment*.

A separation of Christians on the basis of faithfulness occurs in *Christ's presence ALONE, at the judgment seat*. Scripture knows *NOTHING* of a separation of this nature occurring at the time of the rapture.

And *ALL Christians* will appear in Christ's presence to be judged in this manner *PRECEDING* the search for One worthy to break the seals of the seven sealed scroll (ch. 5). Only when these seals begin to be broken will the judgments of the Tribulation begin (ch. 6).

Everything about the description of Christ in Rev. 1:13-16 depicts *a Judge, NOT a Priest*. The Church will no longer be on earth. The Church will have been removed from Man's Day into the Lord's Day. And Christ's high priestly ministry on behalf of the Church throughout the dispensation will, consequently, have ended.

Following the removal of the Church and the termination of Christ's high priestly ministry, Christ will then judge those for whom He ministered throughout the dispensation, which will have preceded.

Thus, the antitype, in complete accord with the types, presents the rapture as both *all-inclusive* and *pretribulational*. *ALL Christians will be removed together, at the same time; and this will occur preceding the Tribulation*.

This is simply what Scripture has to say about the matter, viewing the types and then going to the antitype.

What man may have to say is of NO moment whatsoever. SCRIPTURE ALONE contains the correct, necessary information to properly address the issue at hand.

And that is where the matter WILL and MUST be left.

13

The Biblical Structure

The Manner in Which God Structured His Word

“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God” (Heb. 11:5).

There are two places in Scripture which provide a history of Christendom throughout the dispensation. One was given during the earthly ministry of Christ, preceding the existence of the Church; and the other was given following Christ’s return to heaven, after the Church had been brought into existence.

In the first four parables of Matthew chapter thirteen, a history of Christendom is given as it relates *to the Word of the Kingdom*.

And in Revelation chapters two and three, a history of Christendom is given as it relates *to works and overcoming*.

Both accounts, in actuality, deal with *the SAME thing*. *The Word of the Kingdom* in Matthew chapter thirteen is simply a name for that which is seen as the heart of the message in Revelation chapters two and three (*works emanating out of faithfulness, with a view to overcoming and occupying a position with Christ in the coming kingdom*).

These are the *ONLY* two places in Scripture where an overall history of Christendom throughout the dispensation is presented. Both center around *EXACTLY* the same subject — *that which God, NOT man, deems of primary import; the way God desires that Church history be presented*.

And anyone who would properly understand existing conditions in Christendom today, *SOLELY* from a Biblical perspective, can do so *ONLY one way* — through understanding that which has been revealed in these two accounts of Church history in Scripture.

Relative to that which is centrally in view in both sections of Scripture — *the Word of the Kingdom* — Christendom could go in *ONLY one revealed direction*.

The leaven which the woman placed in the three measures of meal in Matt. 13:33 would work *UNTIL the whole had been leavened*, leaving Christendom, at the end of the dispensation, *in the Laodicean state seen in Rev. 3:14ff.*

Because of the working of this leaven throughout the dispensation, the state of the Church in Laodicea — “wretched, and miserable, and poor, and blind, and naked” (Rev. 3:17b) — was used to depict *the condition in which Christ would find Christendom at the time of His return*.

When Christ returns, He is going to find Christendom *completely leavened, through and through*. And because of this condition, *He is NOT going to find “the faith” being taught in the Churches of the land* (Luke 18:8 [“faith” in this passage is articular in the Greek text, and “the faith” is an expression used in the N.T. peculiarly related to the *Word of the Kingdom*]).

Thus, that which Scripture reveals in Matthew chapter thirteen and Revelation chapters two and three restricts itself to a history of the Church as it relates particularly to Biblical doctrine pertaining to *the Word of the Kingdom* — the central message of Scripture.

It is THIS message ALONE which is in view throughout!

But the working of the leaven within the confines of this central message *could NOT possibly restrict itself to this one area of Biblical doctrine alone*. Biblical doctrine in general *could NOT help but be negatively affected*.

And that which Scripture reveals pertaining to what is commonly called “the rapture,” foreshadowed by Enoch’s translation in Genesis chapter five, preceding the Flood, forms one example of this negative impact upon Biblical doctrine — *something which can be easily seen through the multiplicity of things currently being taught about the rapture*.

Teachings about the rapture vary in Christendom to the extent that there seemingly is no end to the different views which are held.

But, though teachings pertaining to the rapture are quite varied, they can be divided centrally into two main categories:

- 1) One segment of Christendom teaches that *ALL Christians will be removed preceding the Tribulation*.

2) Then, another segment of Christendom teaches that *ONLY faithful Christians will be removed preceding the Tribulation*, with the unfaithful left behind to go through part or all of the Tribulation (a generalized statement, for different selective rapture teachings often vary considerably).

These two main areas (with all the various forms in the latter) would cover most of that which is being taught throughout Christendom concerning the rapture.

But there are numerous other ideologies being promulgated in certain quarters as well — *e.g.*, the rapture will occur *during the Tribulation* (some teaching that it will occur in stages during the Tribulation), the rapture will occur *at the end of the Tribulation*, or *there will not even be a rapture*.

Correct, Incorrect Approaches

Most Christians who correctly understand that the rapture will not only occur *PRECEDING* the Tribulation but will also include *ALL* Christians as well rely heavily upon *dispensational considerations* to support their position. And this would be a correct approach, for, whether it is realized or not, the foundational support for dispensational considerations begins with the types (*e.g.*, comparing the experiences of both Enoch and Rebekah within context [Gen. 4-9; 23-25], the Church *MUST* be removed preceding God resuming His dealings with Israel once again).

However, most of these same individuals, seeking further support for that which they see as a dispensational scheme of events, go in a completely erroneous direction. Rather than going back to the types and letting the matter rest upon a comparison of the types with the antitype, they invariably attempt to use sections of Scripture to support their position which have *NOTHING* to do with the rapture.

Then, to further complicate the overall situation, those teaching selective rapture largely ignore dispensational considerations. They do not necessarily ignore those types which have to do with the rapture and with dispensational distinctions, but they often misuse them. And most, as most from the first group, in an effort to support

their position, also appeal mainly to sections of Scripture which have *NOTHING* to do with the rapture. And some of these sections are the same ones used by the first group.

This is how *confusing* the situation has become, leaving numerous Christians not knowing which way to turn. And the reason for all of this confusion is quite easy to ascertain.

Man has ignored the manner and the way in which God set the whole matter forth in His Word, something, again, resulting from the working of the leaven in Matt. 13:33. Man has sought to come up with answers and conclusions through a means other than the way in which God set them forth in His Word (ref. Chapter XII in this book).

And because man has gone in a completely erroneous direction, many Christians have little understanding of God's purpose for the present dispensation. There is little understanding of the reason why the Holy Spirit was sent into the world on the day of Pentecost in 33 A.D. — *to search for and to procure a bride for God's Son (a work of the Spirit subsequent to His work pertaining to salvation by grace through faith).*

And, correspondingly, there is also little understanding among these same Christians surrounding the fact that once the bride has been procured, the purpose for the Spirit's mission in the world will be brought to a close, the dispensation will end, Christians will be removed, and God will once again resume His dealings with Israel.

These are the things which God has revealed in typology relative to that occurring throughout the dispensation.

And though one can see some of this apart from the types — a present dispensation in which God deals with the Church rather than with Israel — *it CANNOT be seen in all its clarity and fullness. That revealed in the types ALONE will allow for the latter.*

That revealed in the types ALONE forms the ONLY foundational material which Scripture provides relating to the rapture.

And the types, in conjunction with the antitype, are where man MUST go in order to properly understand that which God has revealed about the rapture.

(Dispensational considerations are things which have kept many within a correct framework of thought on the rapture. And dispensational considerations are things which should have prevented any form of selective rapture teaching, but not so.

For example, *it would be dispensationally incorrect to have God dealing with the Church during the last seven years of the previous dispensation* [the previous dispensation — covering almost 2,000 years, from Abraham to Calvary — *lacks seven years being complete*; and the fulfillment of Daniel's prophecy covering seventy sevens of years *will complete this dispensation* (Dan 9:24-27), *complete the full two days, the full 2,000 years*].

God, during these final seven years, will turn His complete attention to Israel and the surrounding Gentile nations ALONE, NOT to Israel, the nations, and also Christians.

[Though seemingly contrary to the preceding, for about the first thirty years of the present dispensation (from 33 A.D. to about 62 A.D.), there was a re-offer of the kingdom to Israel by a completely new entity, brought into existence on the day of Pentecost — those comprising *the one new man* "in Christ." This seemingly placed God dealing with Israel, after a fashion, not only outside the Jewish dispensation but during the Christian dispensation. And, if so, this could lend some support for the teaching that God may deal with at least some Christians during the Tribulation.

However, *such could NOT be the case at all*. Time during Daniel's Seventy-Week prophecy had stopped, and time would not resume until the coming Tribulation. The re-offer of the kingdom to Israel during about the first thirty years of the present dispensation was simply a continuation of the door remaining open for Israel to repent (which, from the re-offer of the kingdom itself, is seen to transcend all dispensational boundaries).

In short, there would NEVER be a time when God's offer to His people in this respect would not exist. And the only reason the continued offer of the kingdom [the re-offer] did not extend beyond about 62 A.D. is because the existing saved generation of Jews was rapidly passing off the scene.

Scripture is quite clear that when the present dispensation has run its course, *ALL Christians* will be removed. *God, at this point in time, will have completed His dealings with Christians on earth* (the bride will have been procured). And *ALL Christians* will be removed to appear before the judgment seat, with the separation of Christians occurring there, *NOT* via a previous selective resurrection and/or rapture].

NOR will God deal with a so-called false Church once the present dispensation has been brought to a close and the last seven years of

the preceding dispensation begin. *Two reasons* would preclude God dealing with that which man sees as a false Church during this time:

- 1) Dealings with an entity of this nature during the Tribulation would be dispensationally out of line with that which Scripture reveals about the Church [as previously noted].
- 2) No false Church has ever existed in the first place, or ever will exist, for God to deal with after this fashion.

The thought of a false Church, either existing today or left behind at the time of the rapture, results from man's erroneous interpretation and understanding of Scripture [usually drawn from teachings pertaining to "the great whore" in Rev. 17, erroneously associated with the city of Rome and the Roman Catholic Church (compounding error through this means)].

The simple truth of the matter is that if a person is *NOT* part of the Church, then he is associated with either the nation of Israel or the Gentile nations. *Scripture knows NO middle ground between the Church on the one hand and Israel or the Gentile nations on the other* — a middle ground which man has associated with a false Church.)

Wrong Structure, Wrong Scripture

Numerous Christians, in their attempts to teach various things concerning the rapture, have begun in a completely erroneous fashion. They have either *ignored* or *misused* the correct structure of Scripture through either *ignoring* or *misusing* the types. *And this has led to disastrous results.*

Because that which God set forth has either been ignored or misused, appeal for support of a particular position on the rapture has been made through using various other verses in Scripture. And the verses being used *quite often have NOTHING to do with the rapture, though things stated in these verses are made to apply to the rapture.*

Aside from either ignoring or misusing that which God has to say on the matter, the central problem in the preceding can easily be seen.

Through making verses apply to the rapture which do not pertain to the rapture, man *has destroyed* that to which these verses do pertain. And that to which these verses do pertain *invariably has to do with some facet of the Word of the Kingdom.*

There are several central sections of Scripture, treated in this erroneous fashion, to which appeal is usually made for one's particular position on the rapture. Attention will be called to four main sections used to support positions on the rapture after this fashion, along with commentary on these sections showing their actual subject matter. And these four should suffice to illustrate the point.

(The whole matter of using sections of Scripture which have nothing to do with the rapture in efforts to support a particular position on the rapture is somewhat like using Rev. 3:20 as a verse pertaining to salvation by grace.

NEITHER this verse NOR its context deals with salvation by grace. Rather both deal with *the Word of the Kingdom*. And to use Rev. 3:20 as a verse dealing with salvation by grace does away with that actually dealt with in the verse. *It does away with a facet of Biblical teaching pertaining to the Word of the Kingdom.*)

1) I Thessalonians 1:10; 5:9

I Thessalonians 1:10; 5:9 are often used as companion verses to teach a pretribulational rapture of Christians. And, viewing these verses within context, the rapture is taught by some to include all Christians (both faithful and unfaithful) and by others to include only certain Christians (only the faithful)

But, rather than deal with things pertaining to that which either group teaches, it would be better to simply show that being dealt with in both sections of Scripture. This will present *the truth of the matter*, allowing the truth to, in turn, expose existing error (no matter what form the existing error might take [cf. Isa. 8:20]).

"And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered [*lit.*, 'the One delivering'] us from the wrath to come.

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (I Thess. 1:10; 5:9).

In I Thess. 1:10, God's Son is seen *presently delivering* the Thessalonian believers, described in the previous verses, from "the wrath to come" (the word "delivered" is a present participle in the Greek text

and should be translated, "the one delivering"). *A present work* of the Son is seen in the realm of *deliverance*, with a view to the Thessalonian believers being delivered from *a future wrath*.

That being dealt with is, contextually, associated with two things:

- 1) *Paul's gospel* (v. 5).
- 2) *The faithfulness of the Thessalonian believers* (vv. 6-9).

Paul's gospel centered around "the mystery" revealed to him following his conversion on the Damascus road. The mystery had to do with *Christ (the One Who would rule and reign) being proclaimed among the Gentiles*; it had to do with *believing Gentiles placed in the same body with believing Jews, together becoming one new man "in Christ"* (Eph. 3:1-6; Col. 1:26, 27).

This was the message which Paul had been commissioned to proclaim to Christians throughout the Gentile world (though Christians did not exist throughout the Gentile world at the time of the revelation of the mystery). And, being proclaimed to Christians, this message had to do with the good news pertaining to *the coming glory of Christ, NOT the good news pertaining to the grace of God* (cf. Rom. 16:25; Gal. 1:11, 12; Eph. 3:1-6; Col. 1:5, 6, 23).

Paul, relative to the message which he had been commissioned to proclaim (Gal. 1:16; 2:2; Eph. 3:7; Col. 1:25), *sought to warn and to teach every Christian "in all wisdom," with a view to presenting every Christian knowledgeable and mature in Christ's presence at the judgment seat* (Col. 1:26-28).

And Paul conducted his ministry after this fashion because he knew that which awaited *faithful Christians* as well as that which awaited *unfaithful Christians*: *deliverance* on the one hand or *wrath* on the other (I Thess. 1:10), described as *salvation* or *wrath* in I Thess. 5:9.

NEITHER deliverance (1:10) *NOR salvation* (5:9) has anything to do with the rapture; *NOR does wrath* in these verses have anything to do with the Tribulation.

Either *deliverance* (*salvation*) on the one hand or *wrath* on the other in these verses is seen as that which awaits *faithful* or *unfaithful Christians* at and beyond the judgment seat, with both realized during *the Messianic Era*. This would not only be in keeping with the text and context of each verse but with other passages dealing with the subject as well (e.g., Rom. 1:15-18; 2:5-10, 16; Eph. 5:6; Col. 3:6).

God's Son is *presently effecting a deliverance on behalf of Christians*, and this deliverance is with a view to events pertaining to the judgment seat and beyond.

A present deliverance with future ramifications corresponds to present and future aspects of salvation seen so often in Scripture.

And, viewing the end result of this present deliverance — this present work of salvation — decisions and determinations will be made at the judgment seat, with these decisions and determinations being carried out beyond the judgment seat.

Note the context of I Thess. 5:9, which has to do with Christians being removed from the earth into the Day of the Lord. Christians are seen being removed from the earth in I Thess. 4:13-17, and they are then seen in the Day of the Lord at the beginning of the next chapter.

They are seen being removed FROM Man's Day and placed IN the Lord's Day (EXACTLY the same as the sequence of events presented in Rev. 1:10-20).

Man's Day will end for Christians at this point in time, for Christians having been removed from the earth will no longer be present in Man's Day ("Man's Day" has to do with *man upon the earth throughout 6,000 years of allotted time.*) And, no longer residing in Man's Day, Christians will find themselves in the Lord's Day.

For those remaining on earth though, they will NOT find themselves in the Lord's Day for at least another seven years. Man's Day will continue on earth UNTIL the end of the Tribulation (Joel 2:1, 2, 11, 31, 32; 3:14). ONLY THEN, in connection with Christ's return and the overthrow of Gentile world power, will individuals on earth find themselves in the Lord's Day.

It is in that coming day, following the overthrow of Gentile world power, that the prayer, "Thy kingdom come...", will be realized. The kingdom under Christ will replace the kingdom under Satan; and Man's Day, as it has existed for 6,000 years, will be brought to a close (for all mankind), with the Lord's Day being ushered in.

The Day of the Lord *would NOT* overtake the Thessalonian believers "as a thief," because of that seen in I Thess. 1:5-10. *The Christians in Thessalonica were knowledgeable concerning that which lay ahead (either salvation or wrath), for Paul had taught them in the same manner outlined in Col. 1:28. They knew about that which lay ahead for both the faithful and the unfaithful, resulting in these Christians governing their lives accordingly.*

And, as a result of their faithfulness, salvation, NOT wrath, awaited them.

However, an entirely different situation awaits unfaithful Christians. That future day *WILL* overtake them "as a thief." The sudden arrival of the Day of the Lord *WILL* catch them completely off guard. They *WILL NOT* appear at Christ's judgment seat in the condition described in Col. 1:28. And, as a consequence of their unfaithfulness, *wrath, NOT salvation, awaits them.*

"Salvation" in this passage is associated with a *hope* which Christians presently possess, intimately associated with *the armor* in which Christians are to presently array themselves (I Thess. 5:8; cf. Eph. 6:11-18).

And seeking to make I Thess. 1:10; 5:9 relate to the rapture and the coming Tribulation removes all the promises and warnings which God meant for these verses to convey.

Rather than providing support for various things taught about the rapture, teachings of this nature, instead, do away with revelation pertaining to present and future aspects of salvation.

2) Titus 2:13

The Epistle of Titus centers around the Christians' relationship to both "hope" and "the coming age," for it is in the coming age that *the hope of our calling* will be realized. *Hope* in Titus 2:13 is called "that blessed hope" and is further described in this verse as the "appearing of the glory of the great God and our Saviour Jesus Christ" (ASV).

Note a literal rendering of Titus 2:13 from the Greek text:

"Awaiting that blessed hope, which is the appearing of the Glory of the great God, Who is our Saviour, Jesus Christ."

The structure of the Greek text shows that "the appearing of the glory" is a *further description of that referred to by "blessed hope"* (through both "blessed hope" and "appearing" being governed by one article, with the words connected by the conjunction, *kai* ['and']). Christians are the ones who possess this hope, as they are the ones who are to be partakers of Christ's glory when it is revealed.

In this respect, *participation in the coming glory of Christ (NOT the rapture, as is commonly taught) will be the realization of the Christians' present hope, for one CANNOT be separated from the other.*

The word *hope* is also used in this same framework within its two other appearances in Titus (1:2; 3:7).

In Titus 1:1, 2, *hope* is associated with a “mature knowledge of the truth [‘acknowledging’ (v. 1) is *epignosis* (mature knowledge) in the Greek text],” and with “*aionios* life, which God, that cannot lie, promised before the world began” (v. 2).

Then, in Titus 3:7, this “hope” is reserved for the justified alone, and it has to do with a future inheritance:

“That being justified by his grace, we should be made heirs according to the hope of eternal [*aionios*] life.”

(The Greek word *aionios* appearing in Titus 1:2; 3:7, translated “eternal” in most English versions, does not itself mean “eternal.” The Greek language actually contains no word for “eternal.” *Aionios* can be used in the sense of “eternal”; but this meaning is derived from its textual usage, not from the word itself. *Aionios* refers to “a period of time,” usually thought of as “an age.”

The only way the Greek language can express “eternal,” apart from textual considerations, is by using the noun form of *aionios* [*aion*] in the plural [“ages” (e.g., Luke 1:33; Heb. 13:8)], or by using *aion* twice in the plural [“unto the ‘ages (*aionas*)’ of the ‘ages (*aionon*)’”; e.g., Rev. 1:6, 18; 4:9, 10; 5:13, 14; 7:12; 10:6; 11:15; 14:11; 15:7; 19:3; 20:10; 22:5].

A person using the Greek language thinks in the sense of “ages,” with eternity being thought of in the sense of “endless ages,” i.e., “*aeons*,” or “the *aeons* of the *aeons*.”)

Aionios life in Titus 1:2; 3:7 — a *hope* associated with an inheritance set before the believer — *MUST* be understood contextually to mean “age-lasting,” referring to the coming age, the Messianic Era.

“Eternal life” *CANNOT* be in view at all. *NEITHER* “hope” *NOR* “inheritance” is used pertaining to eternal life which Christians presently possess; but both words are used numerous times concerning Christians and their relationship to the coming kingdom (with its glory), which is what is in view in the Book of Titus.

The hope (the blessed hope) set before every Christian is simply that he/she may, at the judgment seat of Christ, be found qualified to occupy one of the numerous, proffered positions with Christ in His kingdom.

A Christian — already in possession of eternal life — may or may not realize this hope, for such depends entirely upon one's faithfulness during the present pilgrim walk.

3) Revelation 3:10

EXACTLY the same thing can be seen in Rev. 3:10. This verse, as I Thess. 1:10; 5:9, has *NOTHING* to do with the rapture, but it is almost universally looked upon throughout Christendom as a reference to the rapture. Even entire books have been written dealing with this verse after this erroneous fashion.

"Because thou hast kept the word of my patience ['patient endurance'], I also will keep thee from the hour of temptation ['testing,' 'trial'], which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10).

Revelation chapters two and three consist of seven short epistles directed to seven existing Churches in Asia. These epistles are all identically structured, referring to the works of the Christians in each Church, with a view to these Christians either overcoming or being overcome (either overcoming or being overcome by *the world* [I John 5:1-5], *the flesh* [Rom. 8:13; Col. 3:5], or *the Devil* [James 4:7; I Peter 5:9]).

Everything stated in each epistle relates to the former (works), with a view to the latter (overcoming or being overcome).

There is *NOTHING* in any one of these seven epistles which relates to the rapture, though numerous well-meaning Christians have removed a verse from its context in the epistle to the Church in Philadelphia and sought to make it relate to the rapture (3:10). And this verse is used as somewhat of a mainstay by both those teaching that all Christians will be removed at the time of the rapture and those teaching that only faithful Christians will be removed at the time of the rapture.

"The hour of temptation ['testing,' 'trial']" is taken as a reference to *the coming Tribulation*; and the promise given to the faithful Christians in Philadelphia, "I also will keep thee from [*lit.*, 'out of']" this hour of testing, is taken as a reference to *the rapture*.

Those teaching that all Christians will be removed at the time of the rapture somewhat home in on the latter part of the verse (the

promise to be kept out of this time of testing), and those teaching selective rapture somewhat home in on the first part of the verse (the promise applies only to faithful Christians).

But neither position needs to be considered, for the verse has *NOTHING* to do with things pertaining to the rapture taught by either group. As in the preceding comments on I Thess. 1:10; 5:9, that which is taught in the text itself is the only thing which needs to be considered, allowing the truth of Scripture to expose existing error (no matter what form the existing error might take).

Revelation 3:10, within context, has to do with *works emanating out of faithfulness* (cf. James 2:14-26), *with a view to overcoming* (cf. vv. 8, 10a, 12). And the Christians in Philadelphia were promised that, because of their faithfulness, they would be kept out of a particular time of testing/trial — *one about to come upon* “all the world, to try them that dwell upon the earth.”

This promised *deliverance* could only be the same as that seen in what is commonly called “the Lord’s prayer” in Matt. 6:9-13:

“And lead us not into temptation, but *deliver* us from evil [lit., ‘from the evil one’ — from Satan]...” (v. 13a).

This would be the same temptation which Christ spoke of in Mark 14:38 and which Paul wrote about in I Cor. 7:5. And it is the same temptation from which the Lord promised *deliverance* in II Peter 2:9.

Testings or trials are seen in Scripture within two spheres. They are seen as *something which God uses* in connection with the maturing process, with a view to the person being approved at the judgment seat (James 1:2-4, 12); and they are seen as *something which Satan uses* in his efforts to bring about defeat in a Christian’s life (Mark 14:38; James 1:13-15).

The promise concerning *deliverance* in Rev. 3:10 would have to be understood within the latter frame of reference, in keeping with Christ’s statement to His disciples in Matt. 6:13.

This “temptation [‘trial,’ ‘testing’]” by Satan *was about to* (literal rendering from the Greek text) come upon “all the world, to try them that dwell upon the earth.” The fact that this testing would be world-wide is another thing which has led many to believe that the coming Tribulation was in view. But, not so. *Christians are being dealt with,*

NOT the world at large; and the expression, "all the world," MUST be understood contextually, which would be the same sense that it is used in Col. 1:6, where Christians ALONE are also in view.

In Col. 1:5, 6, 23, Paul states that the gospel (his gospel, the good news pertaining to the mystery which had been revealed to him) had been proclaimed throughout "all the world," "to every creature which is under heaven."

However, the message in this gospel — "if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel" (v. 23) — being the central thrust of Paul's gospel, was for *Christians ALONE*. The content of the message restricts this good news to *Christians*, allowing for *ONLY* one understanding of the passage.

"To every creature which is under heaven" can ONLY be a reference to Christians (ALL Christians) scattered throughout the then known world, NOT to unsaved individuals in the world as well.

And the extent of the promise pertaining to deliverance from a coming time of testing / trial in Rev. 3:10 is the same. It is a promise made to *faithful Christians* relative to a time of testing / trial which Satan would bring upon Christians (*ALL Christians*) scattered throughout the then known world, *seeking to bring about their defeat*.

And the context of Rev. 3:10 is *in complete keeping with THIS thought, NOT with the rapture*.

Efforts to use Rev. 3:10 as a verse relating to the rapture can have *ONLY one end result, which is negative. Such efforts can ONLY do away with that which is actually dealt with in this verse. Such efforts can ONLY do away with a facet of teaching pertaining to the Word of the Kingdom.*

4) Luke 21:34-36

This passage from Luke is used mainly by those teaching selective rapture. And these are verses which, as the verses in I Thess. 1:10; 5:9 and Rev. 3:10, have *NOTHING* to do with the rapture.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

For as a snare shall it come upon all them that dwell on the face of the whole earth.

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:34-36).

Luke 21:34-36 should be studied and understood in conjunction with I Thess. 1:10; 5:9 and Rev. 3:10. All four sections of Scripture deal with *EXACTLY* the same thing, though from different perspectives.

"That day" (v. 34) is the future Day of the Lord (*cf.* vv. 29-33), in which all Christians will one day find themselves. But, as in I Thess. 5:2ff, some Christians will be prepared for events of that coming day, while other Christians will not be prepared. And "all them that dwell on the face of the whole earth" (v. 35), as in Rev. 3:10, *MUST* be understood in the same sense as those in "all the world" in Col. 1:6 is to be understood (*cf.* Col. 1:23).

The thought of being "accounted worthy to escape all these things" (v. 36) has *NOTHING* to do with the rapture. It has to do with escaping the things enumerated back in verse thirty-four. And the division occurring among individuals in "that day" has to do *with standing or not standing before the Son of Man*.

Standing or not standing before the Son of Man *MUST* be understood in the light of the context and related Scripture. The context has to do with individuals in the Lord's presence in "that day" — with individuals *in the Lord's presence*, in the future Day of the Lord — *NOT* with individuals removed from the earth into Christ's presence.

And, further, contextually, it has to do with individuals *standing in the Lord's presence in an approved manner in that coming day*.

(Note a companion passage of Scripture in Matthew's account of the Olivet Discourse, Matt. 24:40-44 — some received alongside the Lord, others turned away by the Lord, which, as in Luke 21:34-36, has *NOTHING* to do with the rapture either.

Refer to the author's book, *Prophecy on Mount Olivet*, Chapter X, "One Taken, Another Left.")

That involved in the thought of standing or not standing before the Son of Man after this fashion can easily be seen in the types.

Abraham and Lot would form a good example. At the end of the complete story, both are dealt with in this respect.

Both men are seen on the mountain, or in the high country. The cities of the plain (pointing to this present world system, in the low country, in the plain) had been destroyed, and the mountain (signifying a kingdom) is now in view.

But Abraham ALONE is seen standing before the Lord (Gen. 18:22; 19:27). Lot was there, but the place on the mount which he occupied was NOT the same as the one which Abraham occupied at all (Gen. 19:30; cf. Rev. 6:17).

And that's what is in view in Luke 21:34-36. These verses have to do with individuals in the future Lord's Day, with some realizing the goal of faith and others not realizing the goal of faith (I Peter 1:9).

Correct Structure, Correct Scripture

Little needs to be said concerning the correct way to approach the rapture or any other subject in Scripture. As previously stated, the *ONLY correct way* to view the matter is to view it *after the same fashion in which God has set it forth in His Word* (ref. Chapter XII in this book).

God structured His Word after a certain fashion, which *MUST* be recognized. It is *NOT* for finite man to question the ways and methods of an infinite God. Rather, it is for finite man, regardless of whether or not he understands these ways and methods, *to HEED that which has been recorded.*

Man *MUST* study the Word after the same fashion in which God structured His Word. Man *MUST* recognize the highly typical nature of the Old Testament. Man *MUST* go back to the types, comparing the various types on a particular subject with that to which they point — an antitype. *ONLY through this means can man arrive at the unblemished truth pertaining to any Biblical doctrine.*

"What do the types reveal?"

That is the question of the hour in ANY area of Biblical study.

And *ONLY* when that question has been properly answered, comparing the various types with the antitype, will one arrive at the truth of the matter after the same manner in which God set that truth forth in His Word (I Cor. 2:6-13).

14

Noah, through the Flood *Israel Passing through the Tribulation*

“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith” (Heb. 11:7).

During the course of Christ’s earthly ministry almost 2,000 years ago, He singled out two accounts from the Book of Genesis which had to do with events pertaining to His return.

He first called attention to *a worldwide destruction produced by the Flood during Noah’s day*. Then He called attention to *the destruction of the cities of the plain during Lot’s day* (Luke 17:26-30; cf. Gen. 6-8, 18, 19).

Both accounts point to the same thing — *a coming time of destruction upon the present world system under Satan, in connection with Christ’s return*. This coming time of destruction will progressively occur and build to an apex during Daniel’s unfulfilled Seventieth Week, and it will be climaxed through events occurring at the time of Christ’s return immediately following the fulfillment of Daniel’s Seventieth Week.

Once the last seven years of Daniel’s prophecy have run their course, Christ will return, overthrow a decimated Gentile world power, and the kingdom of Christ will then replace the present kingdom under Satan.

This will be the time when the Stone cut out of the mountain without hands smites the image at the feet (the final form of Gentile world power), prophesied by Daniel.

And once Gentile world power has been destroyed, the Stone will become “a great mountain [‘a mountain’ signifies *a kingdom*]” and *cover the entire earth* (Dan. 2:34, 35, 44, 45).

The conquering "Stone" (*Christ*, spoken of in an inseparable respect with the "great mountain," *the kingdom*) will take the sceptre, the kingdom of this world will become His kingdom (Rev. 11:15), and the present kingdom of darkness and corruption under Satan will then have been succeeded by *a worldwide kingdom of light and righteousness under Christ* (cf. Isa. 2:2-4; Luke 1:32, 33).

Certain things are similar in both destructions to which Christ called attention from the Book of Genesis, but certain things are also seen in one destruction which are not seen in the other.

One must be compared with the other, along with the event which both foreshadow, in order to arrive at a proper understanding pertaining to the overthrow of Gentile world power at the time of Christ's return. That would be to say, both types must be compared with one another, along with the antitype, in order to properly understand the picture which Scripture sets forth on the matter in these two sections of Genesis.

And the complete picture seen through comparing both destructions, along with the antitype, will be in perfect keeping with a dispensational scheme of events set forth in the opening chapters of Genesis in connection with the first destruction.

The septenary structure of Scripture is set forth first, in the opening verses of Scripture (1:1-2:3); and *the dispensational scheme of events*, fitting within this septenary structure, begins to be detailed in the chapters which follow (chs. 2b-4), with the end of the matter seen in events pertaining to Enoch, Noah, and those which occur beyond the Flood (chs. 5-11a).

In line with the septenary structure set forth at the beginning of Scripture, man has been allotted six days, 6,000 years; and Man's Day is seen in subsequent Scripture to be divided into three dispensations of 2,000 years each, with each dispensation having to do with one of the three divisions of mankind.

The first dispensation extends from Adam to Abraham — a 2,000-year period — wherein God dealt with mankind in general (those we would know today as "Gentiles," for there were no Jews or Christians at this time), through the lineage extending from Adam through Enoch to Abraham.

The second dispensation extends from Abraham to Christ's return at the end of the Tribulation — another 2,000-year period, wherein God dealt/will deal with the Jewish people.

However, time during this dispensation was interrupted, the clock marking time was stopped, seven years short of completion; and *a third 2,000-year dispensation was then seen within God's plans and purposes prior to the last seven years of the second dispensation being fulfilled.*

This third dispensation began on the day of Pentecost in 33 A.D.; and it will end at the time of the Church's removal, allowing for time to resume in the preceding dispensation, fulfilling the last seven years of this dispensation, completing the full 6,000 years comprising Man's Day.

(Ref. the author's book, *The Study of Scripture*, Chapter V, for a more detailed discussion of these three dispensations.)

Thus, there are still seven unfulfilled years in the second of these three dispensations. And, according to Daniel's prophecy, once time during this dispensation has been fulfilled, the Messianic Era will be ushered in (Dan. 9:24-27).

But, prior to time during this second dispensation being fulfilled, the complete time allotted for the present dispensation (the third dispensation) *MUST* run its course. *ONLY* when time during the present dispensation has been fulfilled will God remove the Church and turn back to Israel, allowing the last seven years of the second dispensation to be fulfilled.

During the present dispensation, God has set aside a third 2,000-year period for *a special and particular purpose* — to allow the Holy Spirit to come into the world *to search for and to procure a bride for God's Son.*

And once this work by the Spirit has been accomplished, the dispensation will end, the bride will be removed from the earth into heaven, and God will then turn His attention back to Israel and complete the last seven years of the preceding dispensation.

THEN, and ONLY THEN, can the Messianic Era be ushered in.

Man's Day, preceding the Messianic Era, *MUST* be comprised of a *SET* number of days, years — *six days, 6,000 years, SET at the beginning of Scripture, NO more, NO less.*

Each of the three dispensations *covers 2,000 years, fulfilling Man's Day.* And during these three dispensations — *covering a total of six days, 6,000 years* — God deals with the three divisions of mankind

after a fashion necessary to allow Man's Day to end and the Lord's Day to begin.

(God is dealing with Christians during the present dispensation after a fashion which will allow Man's Day to end and the Lord's Day to begin for them *at the end of this present dispensation* — at the time of Christ's return for Christians, at least seven years short of the full 6,000 years allotted to man [*cf.* I Thess. 4:13-5:4; Rev. 1:10-20].

Man's Day will end and the Lord's Day will begin for Christians at this time because Christians will be removed *FROM* Man's Day on earth and placed *IN* the Lord's Day in heaven.

Those remaining on the earth though will have to pass through the last seven years of Man's Day *BEFORE* this day ends and the Lord's Day begins for them. The Lord's Day will begin on earth *ONLY* in conjunction with Christ's return at the end of Daniel's full 490-year prophecy, bringing Man's Day to a close [Joel 1:15; 2:1, 2, 10, 11, 28-32; 3:12-16; Mal. 4:5].

For additional information on Man's Day and the Lord's Day in the preceding respect, refer to Chapter XIII in this book.)

Then, on another note, to understand the nearness of the end of the present dispensation — to be followed by the rapture and the completion of the last seven years of the previous dispensation, in that order — *all one has to do is check a chronology of years covering the dispensation.*

This can easily be done by simply transferring the number of years that the Church has been in existence (from 33 A.D. to the present time) into years of 360 days each (the length of the year which Scripture uses).

(The end of 2019 was 2,014-2,015 years [years of 360 days each] removed from the crucifixion in 33 A.D. [only part of the year 33 is counted]. Thus, considering that Man's Day *MUST run EXACTLY six days, EXACTLY 6,000 years* [set in an unchangeable manner in Genesis chapter one], and time during the two previous dispensations can be shown to cover 4,000 years, one could *ONLY conclude* that there is an apparent problem with the Gregorian calendar which man uses today.

To make null and void that which some Christians seem bent on doing today — computing and setting dates for the rapture — God has evidently allowed the calendar which man uses to become corrupted over the past two millenniums [somewhat along the same lines that

He has not allowed the original manuscripts of Scripture to remain in existence, knowing what man would do with them if they had been left in his possession].

Nevertheless, any way one looks at the matter, there can only be very little time left in the dispensation, evidently a few years at the very most [ref. Appendix I in this book].)

The first dispensation has been completed, the second dispensation remains seven years short of completion, and the third dispensation lacks only a few years at the very most to be complete. That which Scripture reveals about the nearness of Christ's return for Christians, the nearness of the time when this present world system will be destroyed, and the nearness of the time when the kingdom of Christ will be established (all seen in the types, in conjunction with the antitypes) is something which should awaken every Christian to one stark reality:

Man in the world today is living at a time immediately preceding all the great unfulfilled prophecies of Scripture being brought to pass.

And with each passing day, hour, minute, and second, man moves that much closer to the beginning of a sequence of events which will come to pass.

Two things regarding this time are certain:

- 1) *The time has been SET in an unchangeable manner by God.*
- 2) *And man CANNOT either hasten or prevent events of that day.*

(For a more detailed discussion of chronology through the three 2,000-year dispensations during Man's 6,000-year day, followed by the 1,000-year Messianic Era, refer to the author's book, *The Study of Scripture*, Chapters II, V.)

The Flood

"And as it was in the days of Noah, so shall it be also in the days of the Son of man.

They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

Even thus shall it be in the day when the Son of man is revealed”
(Luke 17:26, 27, 30).

The next great event in the dispensational scheme of things, seen in connection with the Flood (pointing to the coming Tribulation), is that seen in connection with Enoch’s removal from the earth *at a time preceding the Flood* (pointing to the removal of Christians *at a time preceding the Tribulation*).

An *end* of one dispensation is seen in Enoch’s removal, and the *completion* of the last seven years of another dispensation is seen in events pertaining to the Flood.

And foundational material pertaining to both can be found in the preceding chapters of Genesis (*e.g.*, the bride removed from the body in ch. 2 [introductory material having to do with the Spirit’s search for the bride, subsequently seen in ch. 24], the work of the Son pertaining to redemption in chs. 3, 4 [making that seen in ch. 2 possible], and the complete history of Israel given in chs. 3, 4 as well).

Within the overall type in these opening chapters of Genesis, an emphasis is placed in *two areas* — on Christians (chs. 2, 3), and on Israel (chs. 3, 4).

Then, through Enoch’s experiences, Christians are seen being removed (ch. 5), *ending one dispensation*. And following this, through Noah’s experiences, Israel is seen going through the Tribulation (chs. 6-8), *NOT ONLY ending another dispensation BUT ending Man’s Day*.

Thus, the end of the Tribulation will bring a *FULL end* to the 6,000 years comprising Man’s Day, fulfilling man’s allotted 6,000 years set forth at the very beginning of the Book of Genesis in the revealed septenary structure of Scripture.

ONLY THEN will Man’s Day end and the Lord’s Day begin. *ONLY THEN* will Christ return, overthrow Gentile world power, and establish His kingdom (chs. 9-11a).

(The opening eleven chapters of Genesis cover the first 2,000 years of human history, the first of the three dispensations covering Man’s 6,000-year Day, leading into the 1,000-year Lord’s day [a fourth dispensation].

And the entire scheme of events during Man’s Day, leading into the Lord’s Day, is set forth in these opening eleven chapters — first through the septenary structure in Gen. 1:1-2:3, then through subsequent verses

providing commentary by way of types on that seen in these opening thirty-four verses [Gen. 2:4ff].

This commentary centers around *the Church, Israel, and the nations, with Christ's crucifixion seen at a central point*. And, as seen in the opening thirty-four verses, this commentary ends on the seventh day, in the Messianic Era.)

1) The Removal of the Church

The removal of Christians from the earth preceding the Tribulation — the rapture, typified by Enoch's translation into heaven preceding the Flood — is *NOT* the event which begins the Tribulation.

Rather, the rapture has to do with and occurs at the END of the present dispensation, FOLLOWING the completion of the purpose surrounding the Spirit being sent into the world at the beginning of the present dispensation. And these events have NOTHING to do with the Tribulation.

Once the Spirit's mission has been accomplished — *once the bride for God's Son has been procured* (Gen. 2) — this dispensation will *END*. And the Spirit will *THEN* remove the bride (corresponding to that dealt with in Gen. 2, 5 [things having to do with both the search for and the removal of the bride], with the whole of the matter developed more fully in the experiences pertaining to Rebekah in Gen. 24).

The fulfillment of these events will, in turn, allow God to resume His dealings with Israel, bringing to pass seven years yet remaining in a previous dispensation (completing time in the previous dispensation [the Jewish dispensation] which was interrupted seven years short of completion, allowing for the present dispensation [the Christian dispensation]).

Events pertaining to Christ's finished work at Calvary mark the point where time was interrupted in the previous dispensation.

But these events do not mark the point where time began during the present dispensation. Rather, the descent of the Spirit on the day of Pentecost fifty-three days later marks the point in time which began the present dispensation.

In similar fashion, the end of the present dispensation and the resumption of time in the previous dispensation are not synonymous.

The removal of the Church would be the event ending the present dispensation. But this event doesn't cause time from the previous dispensation to automatically resume. Rather, the event which marks

the beginning of the last seven years of the preceding dispensation is the ratifying of a covenant between Antichrist and the Jewish people, spoken of in Dan. 9:27.

(Thus, the present dispensation begins and ends in relation to the previous dispensation after a similar fashion. *Time* in the present dispensation did not immediately begin when *time* stopped in the previous dispensation; nor will *time* immediately resume in the previous dispensation when *time* stops in the present dispensation.)

This interval of time which will exist between the end of the present dispensation and the resumption of time in the previous dispensation can be seen in the opening six chapters of the Book of Revelation.

The Church is seen in heaven, before the judgment seat of Christ, in chapter one. And, in one sense of the word, it is immaterial whether or not the rapture is to be seen within John's experience of being removed into the Lord's Day (something often questioned [v. 10]). *The COMPLETE Church* is seen in heaven immediately following this event (vv. 12-20), *NECESSITATING a previous rapture of ALL Christians.*

And this rapture, with the same sequence of events following, is clearly revealed in I Thess. 4:13-5:9, along with the types and the numerous other portions of Scripture bearing on the subject (*e.g.*, the parables).

Then, events seen in chapters two and three would have to do with this judgment (present works of Christians in all seven Churches, to be revealed at the judgment seat, with a view to showing whether these Christians had overcome or had been overcome).

Chapter four then begins again at the same point where the whole sequence began in chapter one (a removal from Man's Day into the Lord's Day [vv. 1, 2]). And this event is repeated to show another side to the sequence of events which will follow the removal of the Church, something which will occur following events pertaining to the judgment seat (chs. 1-3) — the twenty-four elders casting their crowns before God's throne (vv. 2-4, 10; *ref.* the author's book, *The Time of the End*, Chapter VII).

Following the twenty-four elders casting their crowns before God's throne, all events pertaining to decisions and determinations occurring at the judgment seat *will be complete.*

THEN, attention in the book can be turned toward Israel and the nations on earth.

ONLY THEN, only after God completes His dealings with the Church, can events in chapter five occur — the search for one worthy to break the seals of a seven-sealed scroll in God's right hand (vv. 1, 6-10).

And it is the breaking of these seals which have to do with "time" during the Tribulation (6:1ff). Events seen prior to this have to do with events which will occur during "time" existing following the rapture of the Church but before God turns to and begins to deal with Israel once again.

The length of the period which will exist between the rapture of the Church and the beginning of the Tribulation is unrevealed. Fifty-three days existed between the point "time" was interrupted in the past dispensation and the point "time" began during the present dispensation. Possibly "time" between the end of the present dispensation and the beginning of the last seven years of the preceding dispensation will be of a similar length, we're not told.

(Note also a similar length of "time" by way of comparison — seventy-five days — between the end of the Tribulation and the evident beginning of the Messianic Era [Dan. 12:11-13].)

2) The Completion of Daniel's Seventieth Week

Once Daniel's Seventieth Week begins, the Jewish people entering into that period will find themselves — on God's prophetic calendar — *placed in the position of having just crucified their Messiah*. And the generation of Jews alive in that day (evidently the generation presently alive and on earth) will be reckoned to be just as guilty of crucifying their Messiah as the generation of Jews which performed this act 2,000 years ago, in 33 A.D. (*ref.* Chapter XI in this book).

This generation of Jews will then be *dealt with accordingly during the ensuing Tribulation*.

The crucifixion is the event which brought the first four hundred eighty-three years of the full four hundred ninety years in Dan. 9:24-27 to a close. And when the four hundred eighty-fourth year begins (the first year of Daniel's Seventieth Week), the crucifixion, as previously stated, will be looked upon as *having just occurred*.

And the generation of Jews entering into that time *will be looked upon as having themselves just committed this act. And, seven years later, THEY will look upon the One Whom "THEY have pierced"* (Zech. 12:10).

This generation of Jews will, accordingly, be looked upon as *unclean through contact with the dead body of their Messiah* — possessing *EXACTLY the same uncleanness* as the generation of Jews which actually did commit this act almost two millenniums ago, or any other generation of Jews dating back to that time.

The nation remains *just as guilty and unclean* almost two millenniums later as the nation found itself the evening of the Passover in 33 A.D., immediately after this act had been committed.

NOTHING has changed down through the years relative to Israel in this respect. *The passage of time and the passage of generations have wrought NO CHANGE.* This is why the last seven years of Daniel's prophecy can pick up *EXACTLY* where time stopped almost two millenniums ago, with a generation of Jews completely removed from the generation in existence when time stopped in the prophecy, *though looked upon in EXACTLY the same manner as that prior generation of Jews.*

As previously shown, Noah going through the Flood in the type foreshadows Israel going through the Tribulation in the antitype. Noah, in the ark, passed safely through this time of destruction; but not so with the remainder of those in the world, outside the ark.

And so will it be for Israel and the nations yet future. Israel, as Noah, will be supernaturally protected through this time of destruction; but not so for the remainder of the world, outside God's supernatural protection.

Three entire chapters are given over to the account of the Flood in the Book of Genesis (chs. 6-8), while everything which had been said about Enoch was dealt with *in four short verses* (5:21-24), with only *one verse* actually pertaining to his removal from earth into the heavens (v. 24).

And the last book in Scripture, the Book of Revelation, is structured after a similar fashion. Only *three verses* could be looked upon as pertaining to the rapture (1:10; 4:1, 2), but *slightly over thirteen chapters* deal with events occurring during the Tribulation (chs. 6-19a).

And the same thing is seen elsewhere in Scripture. The rapture per se is simply *NOT* a major subject of Scripture, though dealt with extensively enough that man might know all the various, necessary

things about the rapture.

That which is dealt with extensively in Scripture in this respect (covering the first nineteen chapters and part of the twentieth chapter of the Book of Revelation) falls into two categories:

- 1) *Events pertaining to Christians before the judgment seat, and beyond, following the rapture.*
- 2) *Events pertaining to Israel during Daniel's Seventieth Week, and beyond.*

This is why very little is said about the rapture, in type or antitype. *This is simply NOT where God places the emphasis.* And this is also why one finds large segments of Scripture dealing with Christians during present time and beyond the rapture, and with Israel during and beyond Daniel's Seventieth Week (which will also be beyond the rapture).

THIS is where God places the emphasis.

The days of Noah were marked by a cohabitation of "the sons of God" (angels within Satan's kingdom) with "the daughters of men" (female offspring from the lineage of Adam); and the earth, resultingly, was filled with *violence and corruption* (Gen. 6:2, 11-13).

The beginning of this existing condition during Noah's day dated back to a time very early in the history of the human race, a time "when men began to multiply on the face of the earth, and daughters were born unto them" (Gen. 6:1).

Thus, it could only have dated back to a time during the first several centuries following man's creation. And it reached a point during Noah's day where God could no longer allow it to continue (the Flood occurred 1,656 years following man's creation).

Things continued uninterrupted for centuries, but the day came when God stepped in. Then, things not only began *to change*, but things began *to change rapidly*.

Something *completely new* within man's experiences began to occur, and man had *NO control whatsoever over the matter*.

God's intervention resulted in destruction of a nature and on a scale which man had not heretofore seen, and this destruction could only have existed worldwide within a very short period of time.

"The fountains of the great deep" burst open, allowing the subterranean waters to gush forth; and "the windows of heaven" were

opened at the same time, allowing the vast quantities of water above the atmosphere to begin falling upon the earth (*cf.* Gen. 1:6).

And this continued in an uninterrupted and apparently unchanging fashion for one hundred fifty days (*cf.* Gen. 7:11, 24; 8:1, 2). It continued until all the water above the atmosphere had been depleted and until apparently most of the subterranean water had been depleted as well (there is presently no water above the atmosphere, and only about three percent of the earth's water supply lies in subterranean reservoirs today).

(Scripture marks a point at the end of 40 days when the waters evidently covered the highest hill on earth to a depth of 15 cubits [about 25 feet; 7:12, 17-20].

But the waters continued to come up from below and down from above for another 110 days [7:24-8:3]. And the same word is used in the Hebrew text for "rain" [*geshem*] throughout the entire 150 days — a word which has to do more specifically with "torrential rain" [7:12; 8:2 (refer to the next chapter in this book, Ch. XV, pp. 215-218, for a further explanation of *geshem* in the preceding respect)].

There was apparently no change in the intensity of this rain [or of the subterranean waters coming up] at the end of 40 days. Thus, at the end of 150 days, the waters could only have covered the highest hill on earth to a depth of hundreds, possibly thousands, of feet.

Understanding the ark to have rested on a mountain peak in the Ararat range ("the mountains of Ararat") on the 150th day, as commonly taught from Gen. 8:4, is a misunderstanding of that which the text [understood in the light of the context] actually states.

The word "upon" in this verse (v. 4) could also be understood and translated [from the Hebrew text] as "over," or "above." The proper understanding and translation of this word [*al*] would depend on the context. It is the same word properly translated "over" in v. 1 ["God made a wind (Heb., *Ruach*, His 'Spirit,' His 'Breath') to pass over the earth"]; or, it is the same word properly translated "above" in Gen. 1:20 ["and fowl that may fly above the earth"].

Genesis 8:4 simply locates the ark in relation to a point on the earth — above "the mountains of Ararat" — at the end of 150 days, when the waters stopped coming up from below and down from above. The ark rested someplace "over" or "above" the Ararat range, apparently hundreds, possibly thousands, of feet above the highest point in this range.

This is all borne out by the context when one continues to read [vv. 5ff].

There is *NO* Scriptural basis whatsoever for the almost universally-held thought that the ark came to rest on a mountain peak in the Ararat range at the end of 150 days. In fact, that which Scripture has to say about the matter would clearly militate against such a view.

First, contextually, this is not what Gen. 8:4 states; and second, the Ararat range lies north and northwest of the land of Shinar — a wrong location for the ark to have settled, according to subsequent Scripture. The migration of individuals following the Flood, to arrive in the land of Shinar, was *eastward* [Gen. 11:1, 2; “from the east” (KJV) should be translated “eastward” (same word used and so translated in Gen. 2:8; 3:24; 12:8; 13:11)].

From reading the complete text, one could conclude that the ark came to rest somewhere west of the land of Shinar — in all likelihood, in the lower elevations of the land — *NOT* on a mountain peak north or northwest of the land of Shinar.

However, this location cannot be stated for certain. An unknown period of time existed between the end of the Flood and the migration eastward [Babylon, in Shinar, following the eastward migration, was built two generations following the Flood]. And there could possibly have been a migration of people to locations other than the vicinity of where the ark came to rest prior to the eastward migration seen in Gen. 11:1, 2.

For additional information on the Noachian Flood and that which occurred following the Flood — particularly in the light of Biblical typology and that which the future holds for Israel — refer to the next chapter in this book, Chapter XV.)

Note the words, “And as it was...even thus shall it be...” (Luke 17:26a, 30a; cf. Matt. 24:37-39). The days of Noah are going to be repeated immediately preceding the coming of the Son of Man. And this repetition, at least in part, can only extend down to the cohabitation of the sons of God with the daughters of men.

(For example, Antichrist will be of this lineage, and those ruling with him will apparently be of this lineage as well [cf. Gen. 3:15; Isa. 26:13, 14]. The word “dead” in Isa. 26:14 is *rephaim* in the Hebrew text, another name for the *nephilim* in Gen. 6:4 and Num. 13:33, translated “giants” [KJV].

Nephilim is a word used in Scripture to refer to the offspring resulting from a co-habitation of the sons of God with the daughters of men, and *rephaim* is a word used referring to the same individuals [cf. Num. 13:33; Joshua 12:4; 13:12; 15:8; 17:15; 18:16]—*nephilim* is used in Numbers and *rephaim* is used in Joshua, translated “giants” [KJV] both places.)

And also, as in the days of Noah, corruption and violence will continue uninterrupted until a certain point in time. Then, as in the days of Noah, God will ultimately step in and *bring about a change*.

And this change will occur suddenly, rapidly, and result in total destruction. In fact, things will become of such a nature that “except those days should be shortened, there should no flesh be saved.” But, “for the elect’s sake [for Israel’s sake] those days shall be shortened” (Matt. 24:22).

Israel, as Noah, will pass safely through this coming time of destruction. But the present world system under Satan will fare no better than those outside the ark fared during Noah’s day.

The Cities of the Plain

“Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

Even thus shall it be in the day when the Son of man is revealed” (Luke 17:28-30).

The destruction of the cities of the plain during Lot’s day presents another graphic picture of this coming time of destruction, first seen in the destruction produced by the Flood during Noah’s day.

That seen occurring during Lot’s day adds several different dimensions to the picture. Rather than an emphasis being placed on individuals *going through this time of destruction*, an emphasis is placed on individuals *being removed prior to this time of destruction*, typifying the removal of Christians preceding the Tribulation.

But even with this emphasis, *the main emphasis* in the account of the removal of Lot and certain members of his family prior to the destruction of the cities of the plain is not on their removal per se but

on that which occurred both preceding and following their removal. And this would be in complete keeping with all related Scripture.

As previously stated, the emphasis in Scripture is *NEVER on the rapture per se BUT on that which occurs preceding the rapture and on that which will occur following the rapture* — both relative to the Church and to Israel (following the rapture).

That which resulted in the destruction of the cities of the plain is of a similar nature to that which had previously resulted in the destruction produced by the Flood during Noah's day.

During Noah's day, there was a cohabitation of "the sons of God" with *women in the human race*. During Lot's day, there was a cohabitation of "the sons of God" with *men in the human race*.

The latter is obvious from that which occurred following the two angels entering Sodom in Genesis chapter nineteen. And this is also directly stated in Jude 6, 7.

A large group of sex-crazed homosexuals in Sodom surrounded Lot's home, where two angels resided within the safety provided by Lot's house. Men from all over the city — "both old and young, all the people from every quarter" (Gen. 19:4) — demanded that Lot bring these two individuals out so that they might have sexual relations with them (v. 5).

And the men of Sodom wanted these two individuals badly enough (apparently knowing that they were angels) that they were going to break the door down to get them if necessary (v. 9).

Then Jude provides the reason why the men of Sodom were acting in this manner, though the reason is obvious from the Genesis account.

According to Jude 7, the people in the cities of the plain during Lot's day had given "themselves over to fornication"; and the example cited had to do with their "going after strange flesh" — continuing the thought of angels (v. 6) having done exactly the same thing ("in like manner" in v. 7 refers back to angelic activity in v. 6).

The word "strange" in Jude 7 is a translation of the Greek word *heteros*, which means "different." The angels in verse six and those in the cities of the plain in verse seven were having sexual relations with those possessing *a different type flesh* — men with angels, angels with men (as it is clearly inferred in Gen. 19).

This will evidently explain why Lot was afraid to dwell in Zoar

following the destruction of the other cities of the plain. Zoar was one of five cities in the Jordan plain. The other four had been destroyed following Lot and part of his family being removed from Sodom (Gen. 19:15, 16; Deut. 29:23); and apparently the same thing was occurring in Zoar which had resulted in the destruction of these other cities.

Lot was afraid to remain in Zoar, probably fearing that it would be destroyed as well. Thus, he left Zoar and went up into the mountain to dwell (the place where the two angels had previously told him to go [vv. 17, 28-30]).

And there is the Biblical picture of conditions and events as they will occur on earth *immediately preceding and following Christ's return*. The sexual aspect is set at *the forefront* in both Genesis chapters six and nineteen; and, in this respect, the present sexual mores in society — both homosexual and heterosexual — are only a precursor of that into which they will lead.

"As it was...even thus shall it be in the day when the Son of man is revealed."

In conjunction with that day, *Christians are about to be removed, and judgment is about to fall on this present world system (in complete keeping with the types).*

And, in the light of the way Scripture presents conditions on earth in that day on the one hand and the manner in which conditions presently exist on earth on the other hand, the time in which both the rapture and the ensuing Tribulation will occur CANNOT be far removed.

A time of darkness, such as has not heretofore existed on earth, except during the days of Noah and the days of Lot, is rapidly enveloping this present world system, with the whole of the matter (exactly as in the types) centered around a perversion in sexual activity.

God stepped into man's affairs in past time, and *He is about to do EXACTLY the same thing once again.*

The darker things become on the one hand, the brighter things become on the other. *The dawn always follows the night, and God's promise remains sure.*

"The Sun of righteousness" WILL one day "arise with healing in his wings" (Mal. 4:2).

15

Beyond the Flood

A New Beginning

“And the waters prevailed upon the earth an hundred and fifty days.

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;

The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat” (Gen. 7:24-8:4).

The Flood during Noah’s day is not the first worldwide Flood seen in Scripture. Rather, the opening verses of Genesis provide an account of the first worldwide Flood and God’s restoration of the material creation following this Flood.

The Flood in these opening verses of Genesis, in chapter one, occurred during days preceding man’s time on earth, with the restoration occurring immediately preceding man’s creation.

Then, Genesis chapters seven and eight, having to do with events occurring over sixteen centuries after the restoration in chapter one, recount the second worldwide Flood seen in Scripture, the Flood during Noah’s day.

There is *a new beginning* following the Flood in Genesis chapter one, and there is *another new beginning* following the Flood during Noah's day in Genesis chapter eight. And the manner in which God subsequently wrought a restoration of the ruined material creation in chapter eight is the *SAME* manner in which He had previously wrought a restoration of the ruined material creation in chapter one.

This *MUST* be the case, for *an unchangeable pattern* concerning how God restores a ruined creation was established at the beginning, as seen in the first chapter.

In Gen. 1:2, God used *a large body of raging waters* (the thought conveyed by the Hebrew word *tehom*, translated "deep") to destroy the pre-Adamic earth following *Satan's attempt to elevate his throne to a position above his God-appointed position*.

And in Gen. 7:11ff, God used *EXACTLY* the same means to destroy those upon the earth following Satan's attempt to corrupt the human race through the cohabitation of "the sons of God [angels within Satan's kingdom]" with "the daughters of men [female offspring from the lineage of Adam]" (Gen. 6:1-4).

(For additional information on the cohabitation of "the sons of God" with "the daughters of men," refer to Chapter V, "In Those Days, Also After That," in the author's book, *Jude, Acts of the Apostates*.)

Particulars surrounding the way in which God brought about the pre-Adamic Flood and the resulting destruction are not given in Scripture. The simple statement is made concerning existing conditions at the time of the Flood — *a large body of raging waters covered a darkened earth* — and aside from commentary such as II Peter 3:5, 6 (which provides little more in the way of particulars), God has seen fit to leave the matter unrevealed.

However, God did provide revelation concerning how He went about restoring this ruined earth for man, prior to man's creation. He devoted almost an entire chapter to details pertaining to this restoration, for an evident reason (Gen. 1:2b-25).

But revelation pertaining to the Noachian Flood is quite different. God saw fit to provide numerous particulars concerning both the way in which He brought this Flood about and the way in which He effected restoration following the Flood.

Part of chapter seven is devoted to the former (vv. 11-24), and part of chapter eight, along with Ps. 104:5-9, is devoted to the latter (vv. 1-14).

The destruction produced by water during Noah's day, the same as seen in chapter one, will be dealt with first.

Then, *the restoration* seen during Noah's day, set alongside and/or compared with the restoration in chapter one, will be dealt with in a subsequent section.

Destruction by the Flood

The waters which flooded the earth during Noah's day *came from two sources* — *from above the atmosphere and from below the earth's surface* (Gen. 7:11). During the restoration of the earth following the previous Flood in Gen. 1:2, God, on the second day of His restorative work, had placed the waters which *He later used to flood the earth once again* in two locations — *above the atmosphere and below the atmosphere* (Gen. 1:6-8), with the waters below the atmosphere placed both above and below the earth's surface.

(The waters above the atmosphere evidently existed in the form of *a vapor canopy surrounding the earth* [ref. "End Notes," Ch. IX, "The Days of Noah" (pp. 145, 146), in the author's book, *Prophecy on Mount Olivet*].

Significant amounts of water in a liquid form would have affected light coming from the sun. And the amount of water content which God placed above the atmosphere could only have been a tremendous amount [evident by the amount of rainfall at the time of the Flood].)

When God flooded the earth a second time, during Noah's day, He broke open "the fountains of the great deep" and opened "the windows of heaven [*i.e.*, 'the floodgates of heaven']" (7:11). *Subterranean waters* began to gush up, and *torrential rain* (the meaning of the Hebrew word translated "rain" in Gen. 7:12) began to fall through the atmosphere from the opened floodgates above the atmosphere (which could only have resulted from the vapor canopy condensing).

(In Gen. 7:4, introducing the "rain" which would fall and produce part of the waters to flood the earth [cf. 6:17; 7:7], a more general word for "rain" is used [*matar*].

But in v. 12, a different Hebrew word is used, which shows the type rain which would fall — *geshem*, "torrential rain.")

From the account given in Genesis, this continued unchanged for forty days and nights. Then, at the end of this time, the highest mountain peak on earth was covered to a depth of "fifteen cubits [about twenty-five feet]" (7:12-20). And, except for the eight individuals and the animals in the ark:

"...all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

All in whose nostrils was the breath of life, of all that was in the dry land, died" (7:21, 22).

The subterranean waters though *DIDN'T* cease gushing up at the end of forty days; *NOR* did the torrential rain cease coming down from above at this time. Rather, *BOTH continued, with NO revealed change, for another one hundred and ten days* (7:24-8:2).

It was *ONLY after a full one hundred and fifty days* that the subterranean waters ceased gushing up and the torrential rain ceased coming down (the same word for "rain" is used in the Hebrew text for rainfall during both the first forty days [7:12] and the additional one hundred and ten days [8:2], which, as previously noted, refers to "torrential rain").

In this respect, what could *ONLY have been vast quantities of water* continuing to come up from below and down from above for an additional one hundred and ten days *could ONLY have* significantly added to the depth of the water which had already accumulated and completely covered the earth at the end of the first forty days.

And, from the time involved, possibly *almost three times* as much more water accumulated on the earth's surface during the additional one hundred ten days as had initially accumulated during the first forty days.

Thus, *at the end of the full one hundred and fifty days*, the water level *could ONLY have been far above that seen at the end of forty days*, when the highest mountain peak on earth was covered to a depth of about twenty-five feet. The water depth one hundred ten days later would undoubtedly have been at least hundreds, possibly thousands, of feet above the highest point on earth; we're not told.

(Note that the topography of the antediluvian earth was quite different than that which exists today. Mountain peaks in the antediluvian world could only have been considerably lower, for reasons which become evident when one views Scripture dealing with how God restored the earth following the Flood.

God's restoration following both the Flood preceding man's creation in Genesis chapter one and the Flood during Noah's day in chapter eight involved *the movement of water from one place to another, allowing dry land to appear* [cf. Gen. 1:9, 10; 8:5-14], with the water moved to different places in each instance.

Restoration following the Flood which preceded man's creation in chapter one occurred, at least in part, through God placing part of the water above the atmosphere and part below the atmosphere, both on the surface and below the surface of the earth [1:2, 6, 7].

Restoration following the Flood during Noah's day in chapter eight occurred through God raising portions of the land beneath the water [ultimately forming mountainous or high terrain] and lowering other portions of the land [forming mainly ocean basins], with water moving from the land being raised to the land being lowered, as seen in Ps 104:5-9:

"He established the earth upon its foundation,
So that it will not totter ['move out of its place'] forever and
ever.

Thou didst cover it with the deep as with a garment;
The waters were standing above the mountains.
At Thy rebuke they fled;
At the sound of Thy thunder they turned away.
The mountains rose; the valleys sank down
To the place which Thou didst establish for them.
Thou didst set a boundary that they may not pass over;
That they may not return to cover the earth" (NASB).

Part of the water flooding the earth had come from subterranean sources. It appears evident though that this subterranean supply of water was left on the surface of the earth at the time of the restoration following the Flood, for only about three percent of the earth's total water supply lies in subterranean sources today. The remainder, about ninety-seven percent, lies on the surface of the earth, mainly in the oceans. And it is evident that none of this water was placed back in the heavens above the atmosphere, for it is not there today.

[These figures — three percent and ninety-seven percent — are derived from The U.S. Geological Survey's records from past years. The accuracy could be somewhat open to question; though, with today's technology, the figures are probably fairly accurate.]

Then, concerning the antediluvian mountains, how high would they have been for water to have covered all of them at the end of the first forty days of the Flood? We can know that vast changes in the earth's topography began to occur at the end of the full one hundred fifty days, immediately following the time that God closed the floodgates of heaven and stopped the subterranean waters from coming up. But, the height of antediluvian mountains is *unknown*; there is no data to work with.)

Thus, *at the end of the first forty days of the Flood*, the ark rested, floated, on a shoreless ocean (7:12-22), with the water level about twenty-five feet above the highest point on earth. And the ark continued floating on a shoreless ocean, with subterranean waters continuing to gush up from below the earth's surface and torrential rain continuing to fall from the supply of water above the atmosphere *for another one hundred and ten days, which could only have progressively raised the water level higher and higher.*

Only *at the end of the full one hundred and fifty days* did God step in and close both the floodgates of heaven and the fountains of the deep (8:2). Apparently all of the water above the atmosphere had fallen (for, again, none remains there today), though that would not appear to be the case with the water below the earth's surface (for, as previously stated, about three percent of the earth's total water supply can be found below the earth's surface today).

God apparently waited until the entire supply of water above the atmosphere had been depleted, which required one hundred and fifty days of torrential rainfall. Then He closed both the floodgates of heaven and the sources of the subterranean waters.

Restoration Following the Flood

On the one hundred fiftieth day of the Flood, when God stepped in and put a stop to matters (*cf.* 7:11; 8:1-4), Scripture locates the ark in relation to a place on the land beneath the water by stating:

“And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat” (8:4).

Or, is the preceding *really what Scripture states?*

This is the way that all of the widely-used English translations read, which have seemingly followed one another in the translation of this verse.

But HOW could this be correct if the water level continued to rise for a total of one hundred and fifty days in the manner previously seen, which, from a Scriptural standpoint, is really the ONLY possible way to view the matter?

This fact should have caught the attention of at least some of the translators, for the Hebrew word translated “upon” (*al*) in this verse *can also be understood and translated as “over” or “above.”*

For example, this word is translated “over” in the opening verse of this same chapter (“pass *over* the earth”), or it is translated “above” back in chapter one (“fly *above* the earth” [v. 20]).

This Hebrew word has to be understood *contextually*. And in Gen. 8:4, as is evident from the context introducing this verse (and even more evident from the verses following), the translation should be “above” or “over,” not “upon.” That is, at the end of one hundred and fifty days, when the supply of water above the atmosphere had evidently been depleted and God stepped in and closed both the floodgates of heaven and the sources of the subterranean waters, Gen. 8:4 locates the ark *in relation to a point on the earth beneath the waters, below the ark*.

This verse locates the ark *in relation to the Ararat mountain range* (a range which stretches from modern-day Turkey eastward into Armenia).

And that this is the correct way to view Gen. 8:4 is a simple matter to illustrate, not only from Scripture preceding the verse (as has already been shown) but from Scripture following the verse as well.

Genesis 8:1, 3, 5 clearly reveals that God not only closed the floodgates of heaven and the sources of the subterranean waters at the end of one hundred and fifty days but that He also began a restorative work at this same time.

Immediately following the Flood waters reaching their highest level on the one hundred and fiftieth day, these waters began to recede. And it took about five and one-half months for the level to drop completely, though almost two more months were required after that for the face of the earth to become dry (cf. 8:1-4, 13, 14).

If the ark came to rest on a mountain peak in the Ararat range on

the day that God closed both sources of the Flood waters and began His restorative work, resulting in the waters continually receding, it could not have been too many days before significant amounts of dry land would have begun to appear around the ark.

But this *DIDN'T* happen. It wasn't until almost two and one-half months had passed that *the tops of the mountains began to appear above the waters* (8:5). Then, after another forty days had elapsed, Noah sent forth a dove, which found "no rest for the sole of her foot" (8:6-9).

That is to say, almost four months after the waters began to recede, *there was NO dry land around the ark*, though seven days later, when Noah sent the dove forth again, the dove *did find dry land within flying distance of the ark* (8:10, 11).

Where did the ark finally come to rest following the Flood? *We're NOT told*. From the way that the text reads though — Noah having to wait for about two months after the waters had completely subsided for the face of the earth to become dry — the ark apparently came to rest in an unrevealed place in the lowlands.

Also, it could *possibly* be stated that the ark's resting place would be somewhere west of where the city of Babylon was built two generations following the end of the Flood, for, to arrive at this location, those who built Babylon migrated *eastward* to a plain in the land of Shinar (Gen. 10:5-10; 11:1ff).

This would only be *a possibility* though, for there could have been a migration of people to locations away from the vicinity of where the ark came to rest during time covering two generations (note that the direction of migration in Gen. 11:2 should be translated "eastward" rather than "from the east," as in the KJV [ref. NASB, NIV]).

What difference though does all of this make, and why spend this time showing an incorrect translation and understanding of Gen. 8:4?

Actually, it makes *a LOT of difference*, for if an individual follows the incorrect translation and understanding of Gen. 8:4, the door is closed to tremendous Biblical truths which can be seen in verses one through four *ONLY by viewing verse four correctly*.

1) Paralleling Two New Beginnings

As previously seen, Gen. 1:2 and Gen. 8:1 have to do with *introductory information concerning new beginnings following two different Floods*,

one pre-Adamic, and the other post-Adamic. This parallel though is usually missed through following the English translation of Gen. 8:1 and not understanding that *the latter MUST follow that previously established in the former*.

The Hebrew word *Ruach* appears in both verses. In Gen. 1:2, this word is translated “Spirit”; but in Gen. 8:1, this word has been translated “wind” and separated from the same parallel thought seen in *how God begins His restorative work in this respect*, as established back in Gen. 1:2.

(Either “wind” or “breath” can be correct translations of *Ruach*, if the context permits [as “wind” or “breath” can also be seen at times as correct translations of *Pneuma*, the corresponding word in the Greek N.T., usually translated “Spirit”]. But there is nothing in the context of Gen. 8:1 which would suggest understanding *Ruach* as “wind.”

The word *Ruach* is only used five times between Gen. 1:2 and 8:1 [3:8; 6:3, 17; 7:15, 22]. The last three usages have been translated and should be understood as “breath.” And the other two should probably be understood and translated in a similar manner as well [note, the numerous times *Ruach* is translated and understood as “breath” in Ezek. 37:5-10].)

The movement of God’s *Ruach* over the face of the waters in both Gen. 1:2 and Gen. 8:1 *MUST* be understood the same way in both instances, for the pattern concerning how God begins His restorative work involving a ruined creation *was REVEALED and SET in an unchangeable manner in Gen. 1:2*.

Thus, *the beginning of God’s subsequent restorative work in Gen. 8:1 MUST be viewed EXACTLY the same way. The Spirit of God or the Breath of God (which produces life [cf. Gen. 2:7]) MUST be seen moving upon or across the face of the waters in both instances (Heb., “al” [“on,” “over,” “above”] appears in both Gen. 1:2 and Gen. 8:1).*

(In relation to God’s breath providing life, as introduced in Gen. 2:7 [establishing a First-Mention Principle, which *can NEVER change*], note ruined man today — another ruined creation, ruined following the restoration of the ruined material creation in Gen. 1:2ff.

How does God go about restoring ruined man, who is “dead in trespasses and sins” [Eph. 2:1]?

The answer is seen in these two passages in Genesis [1:2; 8:1]; and *the MEANS which God uses to restore ruined man, as seen in these two passages of Scripture, can NEVER change.*

The Spirit of God moves upon the ruined creation. The Spirit breathes life into the one having no life, and man passes "from death unto life" [John 5:24].

EVERYTHING is accomplished entirely through Divine intervention. Ruined man today is just as powerless to bring himself out of his ruined state as was the ruined material creation in both Genesis chapters one and eight.

Had God NOT acted in Genesis chapters one and eight, the earth would STILL be covered by water today and would FOREVER remain covered by water, apart from Divine intervention at some future time.

Had God NOT acted at Calvary, in the person of His Son, ruined man would FOREVER be left in his present condition — "dead in trespasses and sins."

And should the Spirit of God NOT act today, on the basis of Christ's finished work at Calvary — breathing life into the one who has no life — man could NEVER pass "from death unto life." Man could NEVER move out of his ruined state simply because there is only ONE revealed way that God restores a ruined creation, and it is EITHER accomplished through God's revealed way OR there is no restoration [Acts 4:12].)

Scripture MUST be understood and interpreted in the light of Scripture.

And, it becomes *VITALLY necessary* to understand Gen. 8:1 in the light of and in the same respect as previously seen in Gen. 1:2 in order to properly understand that which is in view in verse four, where another corrected translation is necessary.

2) Over the Mountains of Ararat

At the end of the Flood, after the utter destruction which had affected "all in whose nostrils was the breath of life," save those on the ark, Noah and his family found themselves *at a location above* "the mountains of Ararat."

Then, on this same day, the Spirit of God set about to effect restoration, *EXACTLY* as previously seen in Genesis chapter one. And also, *EXACTLY* as previously seen in chapter one, this restoration was *for purposes pertaining to regality.*

Regality in Genesis chapter one is shown through a direct statement

regarding the reason for man's creation: "...let them have dominion [or, '...let them rule']" (vv. 26, 28). The Hebrew word translated "dominion" in these two verses is *radah*, the same word translated "rule" in Ps. 110:2, where Christ will rule as the great King-Priest after the order of Melchizedek during the coming day of His power (v. 4; cf. Gen. 14:18ff; Heb. 5-7).

Regality in Genesis chapter eight though is shown through a different fashion than in chapter one. "A mountain" in Scripture signifies *a kingdom*. And at the end of the Flood (foreshadowing the end of the coming Tribulation), those in the ark (foreshadowing the nation of Israel in that day) found themselves *resting in a place of safety ABOVE the mountains of Ararat* (foreshadowing the nation of Israel in that coming day, *resting in a place of safety ABOVE all the kingdoms of the world, no longer the tail, but elevated to the head*).

The name "Ararat" itself, a transliterated Hebrew word, comes from a root word which means *holy ground*. And this is *EXACTLY* where Israel will find herself once the nation has been restored to the land in that coming day.

(The word "holy" is used numerous times throughout Scripture in relation to God. And the same word is used numerous times as well in relation to different things as they pertain to the Jewish people — the people themselves, Jerusalem, the Temple, and the land as a whole [cf. Ex. 19:6; Deut. 7:6; Ps. 2:6; 11:4; 65:4; 78:41; Zeph. 2:12; 3:11].

The word "holy" carries the thought of set apart [unto the Lord]. This is the only way in which the word can be used relative to inanimate objects; and this same meaning would still apply when used relative to the people of Israel, though it could extend beyond this into the thought of *purity* [which is actually an extension of the thought of being set apart].)

The entire earth is referred to in Scripture as "the holy mountain of God [*i.e.*, 'the set apart kingdom of God']" (Ezek. 28:14). However, Satan, *the ruler over this kingdom*, because of his aspirations to extend his rule beyond that which God had appointed him to occupy, introduced corruption, resulting in his kingdom being reduced to a ruined state.

Later, after the kingdom had been restored and man had been created *to rule the kingdom in the stead of Satan*, man's fall resulted in

the same thing. Corruption was reintroduced into the kingdom, and this corruption affected both man and the material creation.

Then, later yet, the nation of Israel was brought into existence and called forth, *as a set apart people, to rule in a set apart land, within a theocracy.*

But the Lord's name, the people, the Temple, and the land were all later *polluted, defiled, profaned* through a continued disobedience of God's people (cf. Num. 35:33, 34; Ps. 79:1; Ezek. 14:11; 20:43; 23:38; 36:20; Hosea 5:3; 6:10).

And Israel, the wife of Jehovah, climaxed the nation's disobedience *by taking up unholy alliances with the surrounding Gentile nations* — something which God had forbidden in no uncertain terms (cf. Num. 23:9; Deut. 7:1-6). *And these alliances were viewed in Scripture as harlotry on Israel's part* (cf. Jer. 3:1-4; Ezek. 16:2, 28, 29).

The day came when Israel's cup of iniquity became full (cf. Gen. 15:16), and *God drove His adulterous wife out among her Gentile lovers to effect repentance through persecution at the hands of her lovers, which is exactly where Israel is seen in the world today.*

Israel today is seen as "*the great whore,*" *residing among her Gentile lovers.* And because of this, Israel is presently seen associated with both *Babylon and Jerusalem*, but only with *Jerusalem* in the respect that *Jerusalem, during this time, is seen associated with Sodom and Egypt* (Rev. 11:8; 17:1-19:6).

(For a discussion of Revelation chapters eleven and seventeen through the opening verses of nineteen in the preceding respect, refer to the author's book, *Mystery of the Woman.*)

The day is coming though when all of this will change. Israel, through the judgments of the Tribulation, will be brought to the place of repentance. This will be followed by *the harlot being cleansed and restored to her rightful place in a cleansed land, within a theocracy.*

Then, that foreshadowed by Gen. 8:4 — Noah and his family *resting above the mountains of Ararat* — will be realized.

Gentile world power will have been *destroyed* (typified by the *destruction* occurring during the Flood). And Israel, in that coming day, will find herself *at rest, placed ABOVE all the kingdoms of the world, in a holy place* (cf. Zech. 14:9, 20, 21).

This is *EXACTLY* what is also seen in Rev. 12:1b and Rev. 17:18b.

A woman is seen in chapter twelve as the one possessing “a crown of twelve stars,” with the number “twelve” signifying *governmental perfection*.

Then, allowing Scripture to continue interpreting itself, a harlot is seen in chapter seventeen as “*the one having kingly authority over the kings of the earth*” (literal translation from the Greek text in v. 18b).

That seen in both Rev. 12:1b and 17:18b points to that which awaits Israel *following her cleansing* (Rev. 17:16, 17; 19:3). That is to say, *Israel, also seen as God’s firstborn son* (Ex. 4:22, 23), *holds this regal position today but CANNOT exercise this position until AFTER the nation has been cleansed*.

And the fact that *Israel will one day be cleansed and ultimately exercise this position* was all foretold back in Gen. 8:4.

3) Water to Wine

Following the Flood, Noah planted a vineyard, and he later made wine from the grapes in the vineyard. And the wine which Noah made caused him to become drunk, which resulted in a sequence of events taking up most of the remainder of the chapter.

But, there is something about this wine and Noah’s drunkenness which are not often considered. Noah planting a vineyard and making and drinking wine was *the FIRST* thing mentioned which Noah did following his departure from the ark.

And, within the typology involved, the picture has to do with Israel following the Tribulation, when “the new wine,” *NOW withheld from the nation, WILL await the nation* (Joel 1:5, 10; 2:19; 3:18).

Thus, *wine should be the FIRST thing mentioned following the Flood in the type, EXACTLY as seen in Genesis chapter nine*.

But that which resulted from Noah drinking this wine — drunkenness — was evidently something which Noah did not expect at all. In fact, it was evidently something which he had never experienced before and knew nothing about.

All of this can perhaps best be explained by going to and beginning with the first sign in John’s gospel (John 2:1-11), the first of eight signs directed to and having to do with *the Jewish people, for the purpose seen in John 20:30, 31*, verses which are millennial in their scope of fulfillment.

The miraculous work pertaining to the first sign in John's gospel had to do not only with changing water to wine but with producing a particular type wine — undoubtedly the type wine seen in connection with God in Ps. 104:15, a "wine that maketh glad the heart of man."

The steward of the feast referred to the wine which Christ had brought forth as "the good wine," kept "until now" (a reference to this being *the best wine at the feast, kept until last* [v. 10]).

And the imagery used — *six waterpots of stone, filled to the brim, at a wedding festival in Cana of Galilee, on the seventh day* — forms a complete and perfect picture of events about to occur pertaining to God, His Son, and Israel.

The six waterpots of stone and their being filled to the brim point to things pertaining to Israel's coming restoration and subsequent events.

"Six" is *man's number*, and "stone" points to *the condition of the people's hearts prior to the work of restoration, shown by the six waterpots being filled with water which was changed to wine*. And being filled to the brim shows *the completeness, the totality, of this work*.

Note how Ezekiel stated the matter six centuries before events in John chapter two and over two and one-half millenniums before that which the sign foreshadows is brought to pass:

"For I will take you from among the heathen [the Gentiles], and gather you out of all countries, and will bring you into your own land.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God" (Ezek. 36:24-28; cf. Jer. 31:31-33; Ezek. 16:8ff).

Then, carrying matters on into the wedding festivities, note a sequence of events alluded to at Christ's first coming.

While partaking of the Passover meal with His disciples only hours before His crucifixion, Christ took the cup (containing wine), gave thanks, and then gave it to His disciples, saying:

“Drink ye all of it [*lit.*, ‘All of you drink out of it’ (*ref.* NASB)];

For this is my blood of the new testament [‘new covenant’], which is shed for many for the remission of sins.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom” (Matt. 26:27b-29).

The miraculous sign in John chapter two had to do with changing water to wine. Aside from showing Israel’s coming restoration, why was this done?

One central answer is obvious. This was done to foreshadow the beginning of the fulfillment of Christ’s later statement in Matt. 26:29, associated with Israel’s coming restoration.

Exactly as Christ and His disciples had been called to a wedding festival *on the seventh day* in the sign, they will be called to a wedding festival *on the seventh day* yet future.

And Christ, along with His disciples, *will AGAIN drink* of the fruit of the vine together. *BUT, this time* it will be in the Father’s kingdom — *EXACTLY as the Son promised* — at the marriage festivities surrounding the Father’s restored wife.

And, *EXACTLY* as seen in John chapter two, the wine which Christ and His disciples *will again drink together* will not be just any wine. As described by the steward of the feast in Cana, it will be “the good wine,” which will have been kept “until now” (*cf.* Isa. 25:6).

The wine which Christ made at the wedding festival in Cana was a type wine which man *could NOT* have produced at that time; *NOR* can man produce this type wine today.

A wine of this nature or a similar nature though evidently existed in the antediluvian world. That is the clear implication from Noah, following the Flood, planting a vineyard, making wine, and becoming drunk (Gen. 9:20, 21).

Atmospheric conditions preceding the Flood were entirely different than they were following the Flood. As previously shown, at the time of the Flood, the waters which God had placed above the atmosphere when he restored the earth (Gen. 1:6-8) were released and fell through “the windows [contextually, ‘flood gates’] of heaven” upon the earth, forming part of the waters which flooded the earth (Gen. 7:11ff).

This allowed the sun's rays to shine directly through the atmosphere, resulting in accompanying changes, particularly meteorological changes. And, with the loss of the waters above the atmosphere, atmospheric pressure changes were probably involved as well.

And all of these changes evidently resulted in something new and unknown to Noah when he made wine following the Flood — a wine which, rather than making “glad the heart of man,” instead, resulted in *drunkenness*.

The only type wine which Christ would have produced in John 2:7ff — described in Ps. 104:15 — was evidently a type wine which Noah thought that he was making following the Flood but could no longer produce. And drunkenness, associated with wine following the Flood, would, of necessity, have had to be something alien to the type wine which Christ made at the marriage festivities in Cana (or the type wine which Noah had thought that he was making).

And this foreshadows a condition which will exist during the Messianic Era when pre-Flood atmospheric conditions have been restored (*cf.* Acts 3:21). Not only will Christ bring forth this type wine to drink with His disciples, but man, in that day, will evidently be able to plant a vineyard and produce a wine of this nature as well (*cf.* Isa. 5:1ff; 65:21; Jer. 31:12; Joel 2:19; Zech. 9:17).

4) *Shem, Ham, Japheth*

Genesis chapter nine then adds to a developing Old Testament word picture. Among Noah's three sons following the Flood, *ONLY one — Shem — was blessed and said to have a God* (v. 26).

And from Shem descended Abraham, Isaac, Jacob, his twelve sons, and the nation of Israel.

Since Shem is the *ONLY* one stated to have been blessed and to have a God, in order for the other two sons to have received spiritual blessings, they would have had to go to Shem — something stated in the text in relation to Japheth through his having to dwell in the tents of Shem (v. 27).

This is *the SAME position* which Shem's descendant, Abraham, held in relation to the nations; and this is *the SAME position* which the descendants of Abraham through Isaac and Jacob *HAVE held, CONTINUE to hold today, and will ALWAYS hold relative to the nations.*

If the nations are to be blessed, it *MUST* be accomplished through the means which God has decreed — through Abraham and his seed, through Isaac and Jacob (Gen. 12:1-3).

That's the importance seen in the Noachian Flood and that which occurred following the Flood.

And that's the importance seen in the vast amount of space which God has provided in His Word pertaining to that which the Flood foreshadows.

Israel *MUST* be brought to the place of repentance. *ONLY* then can that foreshadowed in Gen. 8:4; 9:20-27 be realized, *with blessings flowing from a restored people, in a restored city and land, out to the nations of the earth.*

(In the type, because of the time in which this occurred in history [following the Flood, during Man's Day], *drunkenness* and *a curse* are seen [Noah's drunkenness, a curse upon Ham's son, Canaan].

But that which is foreshadowed has to do with a future day when "the new wine" *will NO longer be withheld from Israel, with blessings flowing out to the nations through Shem's lineage and the curse upon Ham's lineage lifted* [Joel 2:19, 32; 3:18; Zech. 8:13, 20-23; 14:21].)

God's Future Dealings with the Nations

God's future dealings with the Gentile nations are seen in Genesis chapters ten and eleven.

This though is not the same as that seen at the end of the Olivet Discourse, in Matt. 25:31-46. That seen at the end of the Olivet Discourse has to do with God's dealings with *the saved from among the nations at the end of the Tribulation* (those saved during and surviving the Tribulation [saved mainly as a result of the ministry of the 144,000 Jewish evangelists during the last half of the Tribulation]).

That seen in Genesis chapter ten and the first part of chapter eleven has to do with God's future dealings with *the unsaved among the nations at the end of the Tribulation* (those having survived the Tribulation) at the end of that typified by the Flood during Noah's day.

And God's dealings with the nations in that day will occur *EX-ACTLY* as in the type — following His dealings with Israel.

Actually, God's dealings with the nations in that day will occur

following Israel's national conversion and restoration to the land, foretold in a foundational type in Genesis chapters eight and nine. And God's subsequent dealings with the nations is then foretold in a continuation of the overall foundational type in chapter ten and the first part of chapter eleven.

Genesis chapter ten and the first part of chapter eleven deal with two main things insofar as the overall type is concerned:

1) *The destruction of Gentile world power* — God's past and future dealings with the kingdom of Babylon (the first kingdom of Babylon in the type, the last kingdom of Babylon in the anti-type).

2) *God's subsequent dealings with the Gentile nations* — the nations dealt with in relation to Shem and his descendants in the type and in relation to the nation of Israel in the antitype.

(The preceding is developed in the three sections which follow. These sections have to do with that which occurred in the historical account in Genesis, which foreshadows that which will occur yet future.

The first section deals with the destruction of Gentile world power following the Tribulation, allowing the nation in possession of the rights of the firstborn [Israel], which includes *regal* rights, to hold the sceptre.

Then, *the second and third sections* deal with that which will subsequently occur [following the destruction of Gentile world power] with respect to Israel and the nations.

God revealed the whole of the matter at the beginning, in His Word. And *IF* man would know that which the future holds for the Jews, the Gentiles, and the Church of God, *ALL HE HAS TO DO is go back to that which God revealed through Moses almost 3,500 years ago.*)

1) *Destruction of Gentile World Power, in History and Prophecy*

From Gen. 8:4 (picturing the ark resting above the Ararat mountain range at the end of the one hundred fifty days, during which the waters came down from above and up from below) to the first part of chapter eleven, there is a chronological sequence of events which *foreshadows that*

which will occur relative to Israel and the nations, beginning at the end of the Tribulation and leading into the Millennium.

Events in chapters eight and nine foreshadow Israel's restoration to her rightful place among the nations, with Israel restored to the nation's land, in a position to enjoy millennial blessings. Then chapter ten and the first part of chapter eleven foreshadow Christ's dealings with the nations following His return.

Christ's initial dealings with the nations at this time will be the destruction of what will already be a decimated Gentile world power (*ref.* typology of Gen. 8:4). And this Gentile world power, at the time of its destruction in chapter eleven, is seen centered in Babylon in the type, as it will be centered back in Babylon in the antitype.

The first mention of Babylon in Scripture is seen in Gen. 10:10. Nimrod, a grandson of Ham, built eight cities (vv. 10-12), with Babel (Babylon) seen as the main city, where a tower was built. And this tower was for the purpose of uniting the people of the kingdom, keeping them together in this one general area (11:1ff).

(Note that Gen. 11:1-9 [the building of Babel and the tower] provides commentary for that which occurred in Gen. 10:10-12 [the building of cities forming a kingdom centered in Babel/Babylon].)

Following the establishment of Nimrod's kingdom, the day eventually arrived when "the Lord came down to see the city [Babel] and the tower" (11:5).

And He, at this time, put a stop to that which man was seeking to bring to pass, for purposes seen in verse six.

And the day is eventually going to arrive when the Lord will come down to see that typified in these two chapters in Genesis, the kingdom of the last king of Babylon.

And the Lord is going to do *EXACTLY* the same thing in that future day that He did over 4,000 years ago in Genesis. He is going to put a stop to that which man will be seeking to bring to pass (Micah 5:4-6).

(For a detailed discussion of the Lord coming down and the destruction of Gentile world power yet future, refer to Chapters XXXI, XXXII, "Christ's Return" and "The Great Supper of God" in the author's book, *The Time of the End*.)

2) God's Subsequent Separation and Placement of the Nations, in History and Prophecy

Then, following the destruction of Gentile world power, gathered into the Middle East under Antichrist, the Lord will continue and complete His dealings with what is left of the Gentile nations worldwide, anticipating the place which Israel will occupy in relation to these nations during the Millennium.

In Genesis chapter ten God provides genealogies of Noah's three sons, with each genealogy going through a number of generations. And the names of the descendants of each son, through these generations, are given — names which today, from history, can be associated with people dwelling in a particular part of the earth.

At the time God dealt with man at Babel, in the land of Shinar, He separated individuals in a nationalistic sense through several means.

First, each group of individuals was given *a particular language*, unknown to any of the other groups. They were then driven out and given *a particular land* on the earth, a land of their own which was separate from the land of any of the others (vv. 5, 20, 32).

Second, at some point after each group was separated from all the other groups and in their own land, *God divided the earth itself, separating one land mass from another land mass* (v. 25).

There are two different words in the Hebrew text translated "divide" in chapter ten. One word is used in verses five and thirty-two (having to do with *a separation of mankind by languages*, along with their being placed in different lands); and the other word is used in verse twenty-five, having to do with *a separation or division of the earth itself*.

How did God separate or divide the earth into segments? The evident answer is seen in Job 38:25, where the same word translated "divide" in Gen. 10:25 is used relative to *a separation by water*.

Once God had separated all the different nations and placed them in their own lands, He then "divided" *the earth*. He could only have separated land masses, forming separate land masses, separate continents, etc.

And this separation can evidently be seen one place today by viewing a map of the east coast of South America and the west coast of Africa. The shape of each gives the appearance that at one time in the distant past they were one continent, then separated. And they

give that appearance because this is evidently what occurred, not only here but worldwide.

How did natives on islands out in the Pacific Ocean get there? How did the American Indian get to the North American continent, the Aborigine to Australia, etc.?

The answer is simple. And the answer is not in the book, *Kon Tiki*, or in a frozen Bering Strait. Rather, the answer is in *the Bible*. These individuals' ancestors were already on these land masses when the earth was divided by oceans and seas during the days of Peleg, over one hundred years after the Flood.

The general separation of the sons of Noah, as determined by the names in the three lineages in Genesis chapter ten, was across three parts of the earth. The descendants of Japheth were spread across the northern parts of the earth, the descendants of Shem across the central parts, and the descendants of Ham across the southern parts.

This separation, of course, is general. There are numerous exceptions.

3) *God's Purpose for a Separation and Placement of the Nations, in History and Prophecy*

Other than that stated in Gen. 11:6, what does Scripture have to say about *God's purpose* for a separation of the nations, as seen in chapter ten?

God's purpose, along with another way in which He divided the nations, is given elsewhere in Scripture.

Note Deut. 32:8:

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel."

Then note Acts 17:26, 27:

"And hath made of one blood [one man, Adam] all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation;

That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

One of the reasons God called Israel into existence was to be *His witness to the Gentile nations throughout the earth*, “that all the people of the earth may know that the Lord is God, and that there is none else” (I Kings 8:59, 60; Isa. 43:9, 10).

God separated the nations and set their bounds within separate lands “according to the number of the children of Israel”; and God did this in order that those in these nations “should seek the Lord... and find him” (Deut. 32:8; Acts 17:27).

And Scripture clearly states and reveals that a separation and placement of the nations was done after this fashion during the early years of Shem’s life, hundreds of years before the nation of Israel even existed (note that Shem was still alive during Abraham’s day, living to within twenty-five years of Abraham’s death).

In short, *God separated the nations and placed them within certain boundaries; and God did this according to the number of those whom He would one day call into existence and commission to reach the nations with the message of the one true and living God.*

This is the way and the reason why God worked matters out after this manner in history.

And, at the end of the Tribulation yet future, He will separate the nations once again, for the same reason. It will all be done once again in EXACT accord with Deut. 32:8 and Acts 17:26, 27, AFTER the manner and for the reason given in these verses.

And all of this has to do with the Jewish people fulfilling their calling — *being God’s witness to the nations of the earth* (Isa. 43:1-11).

The Jewish people, in THAT day, will go forth with the message seen in Isaiah chapter fifty-three. And they will carry this message to ALL the Gentile nations, which God will have previously separated and placed in particular geographical locations on the earth for purposes which will be carried out by Israel during the Millennium.

Appendix I

Days, Ages, Dispensations

What Time Is It?

Man's Day consists of 6,000 years, set forth at the very beginning of Scripture in an established septenary structure, which pervades all subsequent Scripture (Gen. 1:1-2:3).

God *worked* six days to restore a ruined creation (Gen. 1:2b-25), followed by the creation of man (1:26-31); and God then *rested* on the seventh day (2:1-3). These opening verses of Scripture set forth *an unchangeable pattern* concerning how God restores a ruined creation, revealing both *the MEANS* which He uses and *the TIME* which He takes.

Following man's fall (resulting in the ruin of man, and also the material creation once again), God, again, began a restorative work pertaining to His creation. And, in keeping with the pattern which God Himself established, the latter work *MUST* be brought to pass in *EXACT* accord with the former work — both as to *the MEANS* and *the TIME* which God takes. And, as in the former, the latter work *MUST* be followed by a day of rest.

The Latter Restoration

In the latter restoration, rather than six twenty-four-hour days (as in Gen. 1:2b-25), there are six 1,000-year days.

Scripture often uses the expression "day" in ways other than to designate a twenty-four-hour period (*e.g.*, Man's Day, the Day of the Lord [or, the Lord's Day]).

And different places in Scripture plainly reveal that the pattern from Genesis 1:2b-2:3 has to do with six days of 1,000 years each in the latter restoration, with the seventh day of rest being the Messianic Era of 1,000 years duration (*e.g.*, Ex. 31:13-17; Num. 19:11, 12; Hosea 5:13-6:2; Matt. 16:28-17:5; John 1:1-2:11; 11:6, 7; Heb. 4:4-9).

(Note that *the days* in Gen. 1, 2 are evidently 24-hour days, for evenings and mornings are seen in connection with the first six.

And, within this same septenary structure seen in II Peter [1:12-18], the time foreshadowed by each of these seven days has been established and set by God in an unchangeable fashion to represent 1,000 years [3:8].)

In other words, God is presently working during a period which will last 6,000 years in order to bring about the restoration of two ruined creations (man, and the material creation), and at the end of this period, God will rest for 1,000 years. This is not only *in complete accord* with the established pattern set forth at the beginning of Scripture, but this is *plainly* what subsequent Scripture reveals is happening and will happen.

"Six" is *man's number*, and "seven" is *God's number* in Scripture (man created on the sixth day, God rested on the seventh day). The 6,000 years comprising Man's Day form one age, and the 1,000 years comprising the Lord's Day form another age.

Man's Day in Scripture (one age) is comprised of *three dispensations*, consisting of 2,000 years each. And the Lord's Day (a subsequent age) forms a *fourth dispensation*, consisting of 1,000 years.

These two ages, encompassing four dispensations, total 7,000 years and were foreshadowed by the seven days in Gen. 1:2b-2:3.

(For additional information on the preceding, refer to the author's book, *The Study of Scripture*, Chapters II and V, "The Septenary Arrangement of Scripture" and "Ages and Dispensations.")

Then, Scripture uses years of 360 days each, thirty days for each month (based more on the timing of the movement of the moon around the earth than the timing of the movement of the earth around the sun [the solar year of 365 1/4 days]). This can be seen through comparing verses in the Books of Daniel and Revelation pertaining to the last seven years of Daniel's Seventy-Week prophecy (*cf.* Dan. 9:27; Rev. 11:2, 3).

And Scripture would not vary in its measurement of time in this respect (*e.g.*, the timing of different events during the Flood in Genesis chapters seven and eight would have to be based on the same timing of events seen in Daniel and Revelation; and years given anywhere in Scripture [*e.g.*, the genealogies in Gen. chs. 5, 11] would have to be

based on years of 360 days each).

Thus, the 6,000 years comprising Man's Day, of necessity, will have to be understood as 6,000 years of 360 days each, with each of the three dispensations during Man's Day being 2,000 years of 360 days each.

1) First Dispensation

The first dispensation during Man's Day extends from the creation of Adam to the birth of Abraham (2,000 years). During this dispensation, God dealt with mankind at large, though particularly with those from the lineage of Adam through Seth, Enoch, and Shem to Abraham. This could be referred to as *the Gentile dispensation*, though technically that expression would not be correct, for there were no Gentiles at that time. A Gentile is someone who is not a Jew (or, today, someone who is not a Jew or a Christian), and there were no Jews or Christians for the first 2,000 years of human history to make this distinction.

(If Biblical chronology in Genesis chapters five and eleven is followed, one will arrive at a figure showing 2,008 years extending from the creation of Adam to the birth of Abraham.

There are twenty generations in the two genealogical records extending from Adam to Abraham, and only figures showing *complete [full] years* are used throughout the two records. Parts of years are not reckoned [months extending from the time a person was born until the end of the year, etc.], which could easily account for the additional eight years derived through using the figures as they appear in the two genealogies.)

2) Second Dispensation

The second dispensation during Man's Day extends from the birth of Abraham to the Messianic Kingdom. This dispensation comprises a 2,000-year period in which God deals with the Jewish people. Thus, this dispensation could be called *the Jewish dispensation*.

However, seven years short of this dispensation being completed (at the time Israel crucified her Messiah), *God stopped the clock on the progression of time during the dispensation, set Israel aside, and began an entirely new 2,000-year dispensation (the dispensation in which we presently live).*

ONLY when the present dispensation has been completed will God again begin to deal with Israel, allowing time to resume and be completed in the previous dispensation (Dan. 9:24-27).

(Computing time during dispensations, Biblical chronology can be followed only as far as the Exodus from Egypt under Moses, which occurred *EXACTLY* 500 years [years of 360 days each] beyond the birth of Abraham [Isaac was born when Abraham was 100 years old, and the seed of Abraham (Isaac and his descendants) were to wander in a land which was not theirs for a period of 400 years (they were still pilgrims in the land of Canaan [Gen. 37:1; Ex. 6:4], and part of this time was spent in Egypt — Gen. 15:13; 21:5; cf. Ex. 12:40, 41; Gal. 3:15-18)].

The best date archaeologists today can provide for the Exodus is about 1445 B.C. But this date was reckoned by using years of 365 1/4 days per year, which, to use in Biblical chronological computations, would have to be converted to years of 360 days each. And converting these years to 360-day years will provide a date of about 1466 B.C. for the Exodus under Moses.

The 500 years from the birth of Abraham to the Exodus, plus the 1,466 years from the Exodus to the point where our calendar changes from B.C. to A.D. is, thus, 1,966 years [of 360 days each]. But 33 more years must still be added to take time to the end of the dispensation [actually about 33 1/2 years, converting these 33 years to 360-day years]. That provides an elapsed time of 1,999-2,000 years which can be accounted for in the second dispensation.

But bear two things in mind. A secular archaeological date is being used [which could be off a few years], and seven years yet remain to be fulfilled in this second dispensation. Actually, the correct figure for the years which have elapsed should be 1,993 rather than 1,999-2,000 [leaving seven years for Daniel's unfulfilled Seventieth Week], showing that the archaeological date of 1445 B.C. for the Exodus would be quite close, no more than a few years off at the most.)

3) *Third Dispensation*

Then, *the third dispensation* during Man's Day began at Pentecost (*Calvary*, fifty-three days earlier, marked the time where Christ's side was opened in the antitype of Adam's side being opened in Gen. 2:21, 22, allowing the two elements to flow forth which were necessary to bring the bride for the second Man, the last Adam, into existence — *blood and water* [John 19:34]; but *Pentecost* marked the time where *the new creation* "in Christ," separate from both Jew and Gentile, was actually brought into existence). This dispensation will last 2,000 years, as each of the previous two dispensations, and could be referred to as *the Christian dispensation*.

At the beginning of the present dispensation, God sent the Holy Spirit into the world for a singular purpose — *to acquire a bride for His Son*, in the antitype of that seen by Abraham sending his eldest servant into Mesopotamia to acquire a bride for his son in Genesis chapter twenty-four. In this respect, God sending the Holy Spirit into the world on the day of Pentecost had *NOTHING* to do with the Spirit's mission relative to His already being in the world, which would have had to do primarily with man's eternal salvation.

(The Holy Spirit *had to be* in the world prior to Pentecost, else salvation for man prior to this time could not have occurred. And when the Spirit departs this world after He has acquired the bride [also seen in Gen. 24], He will still be in the world relative to eternal salvation. He *would have to be*, else no one could be saved in the world beyond that time.

The Spirit has *ALWAYS* been in the world relative to eternal salvation, *for the means and that upon which eternal salvation is based NEVER change.*

The pattern which God follows in man's eternal salvation was set forth in the initial part of the restoration of the ruined creation in Gen. 1:2b-5 — "*And the Spirit of God moved...*"; and once God establishes a pattern, He *NEVER deviates* from that which He has established, for He, unlike finite man, established matters *perfect* in the beginning.

Consequently, salvation had to be [and was] *EXACTLY* the same in Eden following Adam's sin as it is for fallen man today.

The Spirit is the One Who effects man's salvation. He is the One Who breathes life into the one having no life, based on two unchangeable things — *death* and *shed blood* [Gen. 1:2b; 2:7; 3:21; Ex. 12:6, 7, 12, 13; Ezek. 37:1-10; John 1:29; I Cor. 2:2].

The word for either "spirit" or "breath" is the same in both the Hebrew and Greek texts. One word in each language [Heb., *Ruach*; Gk., *Pneuma*] does service for both words seen in the English text. That is to say, "the Spirit Himself" is *the Breath which brings about life* in the one having no life [the one having no breath]. And He always does this on the basis of *death* and *shed blood*.)

The present dispensation exists in the type set forth in Genesis chapter twenty-four, between two events — between *the death of Abraham's wife* (Sarah, ch. 23 [which follows the offering of Abraham's son, ch. 22]), and *Abraham's remarriage* (marriage to Keturah, ch. 25).

And the whole of chapter twenty-four, lying between these two

events, concerns itself with Abraham sending his eldest servant into Mesopotamia for a *SINGULAR purpose* (to procure a bride for his son), the *COMPLETION* of that purpose, and *THAT* which then followed (the bride being removed, Isaac coming forth to meet his bride, the journey to Isaac's home, and the bride becoming his wife).

And THAT which has occurred, is occurring, and is about to occur in the antitype should be simple enough for anyone to see and understand.

Following the events of Calvary (ch. 22), Israel, the wife of Jehovah, was set aside (ch. 23).

Then, God sent the Holy Spirit into the world to procure a bride for His Son (ch. 24).

After the bride has been procured, the Spirit will remove the bride, and the Son will come forth to meet His bride (I Thess. 4:13-18).

They (Christ and Christians), as in the type, will meet at a point between the bride's home and the Son's home. And also, as in the type, the bride will go with the Son as He returns back to His home; and there the bride which the Spirit will have previously procured and removed from the earth will become Christ's wife (Gen. 24:61-67).

Then, as Abraham remarried and gave all that he had to his son, God will restore Israel and give all that he has to His Son, which places matters in the seventh day, the seventh 1,000-year period (Gen. 25:1-5).

(For additional information on Gen. 21-25, refer to the author's book, *Search for the Bride*.)

4) In Summation

The first of the three dispensations during Man's Day has been completed. The second dispensation during Man's Day though has not been completed. Seven years yet remain to be fulfilled in this dispensation. The third dispensation (occurring during the time that the clock is stopped in the second dispensation, seven years short of this dispensation being completed) is almost complete.

ONLY when this third dispensation has been completed will time resume in the second dispensation, allowing this dispensation to be completed as well. And the completion of these three dispensations *will bring Man's Day to a close with the Lord's Day then beginning on earth.*

A Restoration Almost Complete

There is one 2,000-year period which is *over*, and there are two other 2,000-year periods which are *almost over*. And the closing years of the latter two periods, two dispensations, form all of the time left in Man's 6,000-year Day — *the present 2,000-year dispensation (almost over), and the last 2,000 year dispensation (with seven years yet remaining)*.

We know *EXACTLY* how many years remain in the Jewish dispensation (seven). But can Christians know exactly how close we are to the end of the present dispensation? The answer would have to be that Christians *CAN'T know exactly*, but they *CAN know approximately (actually, very close)*.

The dispensation began in 33 A.D. (some individuals use years between 29-32 A.D. for the crucifixion year; but using any one of these other years would change things only one to four years, making it immaterial to the whole thought of the nearness of the end of the present dispensation). From the day of Pentecost in 33 A.D. to the end of 2020 (time of the revision work on this appendix) is a few months short of 1,987 years of 365 1/4 days each (note that the whole year in 33 A.D. should not be used, for Pentecost occurred during the late spring of that year).

As previously seen, if the number of years between Pentecost in 33 A.D. and the end of the year 2020 (1,987 years of 365 1/4 days each, minus several months from the first year, from 33 A.D.) are converted into years of 360 days each, a person would come up with a figure between 2,014 and 2,015 years (closer to 2,014 since only part of 33 A.D. is to be used).

(Thus, since the present dispensation has seemingly run almost fifteen years over the 2,000 years allotted for the dispensation [which can't possibly occur (time is set in an unchangeable manner in the opening thirty-four verses in Genesis)], only one logical conclusion exists. Something is evidently wrong with time on the calendar being used [the Gregorian calendar], throwing things off a few years in computations of this nature [e.g., it is known that certain Roman emperors, over time, changed some things on the calendar being used with respect to time]. But even with the calendar being off a few years, it is quite unlikely that it is off very much.

The fact that the calendar in use can't really be off that much can be seen one way through current events in the world, both *in Christendom* and *the world in general* [Jew and Gentile].

The Church in the world today is seemingly in the exact condition which Scripture clearly states that it would exist at the end of the dispensation — a completely leavened Laodicean Church [cf. Matt. 13:33; Luke 18:8; Rev. 3:14-21].

Current events in the world today, particularly as these events have to do with Israel and the nations in the Middle East, appear, almost daily, to be rapidly moving in line with the way events in Scripture are seen to exist during the Tribulation [Matt. 16:2, 3].)

And note something relative to all three 2,000-year dispensations, comprising one 6,000-year age — God has an affinity for *numbers*, and He works with *total numeric accuracy* when carrying out His plans and purposes over time (e.g., Ex. 12:40, 41).

The time allotted for the present dispensation has been clearly revealed — two days, 2,000 years (e.g., John 11:6, 7). Before that time elapses, *the dispensation CAN'T end*; but when that time has elapsed, *the dispensation will HAVE to end*.

The dispensation simply CANNOT last longer than 2,000 years, for, aside from the preceding, that is ALL the time left in the six days, the 6,000 years.

(God works through events during *time* two different ways in Scripture.

He works through events during time over a set period of years in which the whole of the period is brought to pass, to the very day [e.g., The Israelites under Moses “went out from the land of Egypt” *on the very day* that a 430-year period ended (Ex. 12:40, 41; cf. Gal. 3:17, 18)].

He works through events during time after a fashion in which part of a day is counted for the whole of that day [e.g., the time which Christ spent in the place of death extended from Friday afternoon until Sunday morning, yet this *time* is reckoned as “three days and three nights.” This is why it could be stated that He was in this place for the whole of the period, yet He was raised on the third day (Matt. 12:40, 41; Luke 24:21; cf. Gen. 40:13, 20; 42:17, 18; I Sam. 30:1, 12, 13; II Chron. 10:5, 12; Esther 4:16; 5:1)].

Thus, in the preceding respect, *time* in any one of the three dispensations during Man's Day could have been stopped short of a full 2,000

years [but yet be looked upon as 2,000 years, as two days].

Note though that this type reckoning of *time* would have to be limited to *time under 2,000 years*, for if it were allowed to go over 2,000 years, a third 1,000-year period [a third day] would be involved; and this would not only be out of line with the septenary structure set forth in the opening two chapters of Genesis [six days, followed by a day of rest] but with all Scripture drawing from and reflecting back on this structure as well [e.g., Num. 19:11, 12; Matt. 16:28-17:5].

It is apparent from chronological computations that the first two dispensations ran/will run the full 2,000 years allotted [with seven years yet remaining in the second]. And it seems apparent that the third dispensation will run for the same length of *time*, for we are almost at the end of another 2,000-year period, and the complete six-day, 6,000-year, age CANNOT move beyond the time specified.

Thus, Scripture leaves NO room for time to be thought of as possibly extending beyond this 2,000-year period during the present dispensation. Such a thought, as previously shown, would run completely contrary to that seen in numerous sections of Scripture.

The present dispensation is almost over. It lacks a few years at the very most. And once the Spirit has completed His mission — once He has procured a bride for God's Son — the Church will be removed, completing another 2,000-year dispensation (the first was the 2,000-year dispensation extending from the creation of Adam to the birth of Abraham). Following the completion of the present dispensation, God will turn to Israel and complete His dealings with this nation, completing the last 2,000-year dispensation. The last seven years of the preceding dispensation will run its course, and this will bring Man's 6,000-year day to a close. And, in line with Dan. 9:24, the Messianic Era will then follow the completion of this dispensation.

The central problem throughout Christendom in relation to the nearness of the end of this present dispensation is the fact *that almost no one is being told these things*. Those in the pulpit are *strangely silent*, dealing with other issues, most not even remotely related. *They are dealing with practically everything but the real issue.*

And that issue is singular. *This 2,000-year dispensation is almost over, and Christians are going to be called to an accounting once it is over.*

They are going to be called into the Lord's presence to give an

account of that which they had done with the talents and pounds left in their possession during the time of their Lord's absence (Matt. 25:13-30; Luke 19:11-27).

Some Christians will be prepared at this accounting; but most Christians, not so. And where will the blame for the latter lie?

At Christ's first coming, He placed the blame for Israel's unbelief squarely on *the nation's spiritual leaders* (Matt. 23:1ff). And matters will be *NO different when He returns* (cf. Jer. 23:1ff; Acts 20:28-32; II Peter 2:1ff).

(The picture in modern-day Christendom is that of viewing things very much in line with the world — *uniformitarian*, with the thought that "time" is going to continue indefinitely, unchanged.

Christians are talking about and building for a time which WILL NOT exist, and they are refusing to talk about and build for a time which WILL exist.)

Once this present dispensation has been brought to a close and Christians have been removed from the earth, the last seven years of Daniel's Seventy-Week prophecy can then be fulfilled, completing the only unfulfilled dispensation left.

And as events during these final seven years of Man's Day begin to unfold, bringing Israel to the place where the nation will have no choice but to repent, conditions of a nature which have never existed before or will ever exist again will befall all those dwelling upon the earth.

Not millions but billions of people will be killed during these final seven years of Man's Day and the days immediately following (Zech. 13:8; Rev. 6:8; 9:15). In fact, Scripture foretells conditions becoming so terrible during this time that "except those days should be shortened, there should no flesh be saved..." (Matt. 24:22a).

But the Lord will return to the earth at the end of those days, bringing not only Man's Day to a close but also all those things associated with Man's Day as well. Then the long-awaited Messianic Era — the Sabbath, the day of rest following six days of work — will be ushered in.

And it is that coming day (the Lord's Day), not the present day (Man's Day), upon which Christians are to fix their attention.

What time is it on the clock covering Man's 6,000-year Day? The answer is obvious:

It is MUCH, MUCH later than most might think!

Appendix II

Genesis and John

The Parallel Message Seen in Both Books

(For information on the linguistics of Genesis chapter one, particularly the second verse, refer to Appendix I, “The Interpretation of Genesis 1:2,” in the author’s book, *End of the Days*.)

When studying the Scriptures — whether the Old Testament or the New Testament — one is studying about *Jesus the Christ*, Whom God has “appointed heir of all things” (Luke 24:25-27; Heb. 1:2).

There is NOTHING in the New Testament that is not seen after some fashion in the Old. The New Testament is simply a revealing, an unveiling, of God’s Son, as previously introduced in the Old Testament Scriptures.

“Jesus” is the Word made “flesh,” referring, in an inseparable sense, to BOTH the Old Testament Scriptures and to God becoming “flesh” in the person of His Son. “Jesus” is not ONLY God manifested in the flesh BUT the Old Testament Scriptures manifested in the flesh as well.

There is “the written Word,” inseparably identified with “God,” and there is this same Word manifested in the form of “flesh,” with life and inseparability seen throughout.

“In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God...

And the Word was made [‘the Word became’] flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:1, 2, 14).

One Person, One Goal

Thus, “studying Scripture,” one is simply *studying about God’s Son*. And note that *the Word* became “flesh” *AFTER* the whole of the Old Testament had been penned but *BEFORE* a single word of the New Testament had been penned.

In this respect, one would have to conclude that *there is NOTHING in the New that is not seen after some fashion in the Old*, else God’s Son — *the Word becoming “flesh”* — would have been *incomplete* at the time of His incarnation.

Then, in John 1:14, *the Word becoming “flesh”* is seen in connection with two things:

- 1) *Christ’s Glory.*
- 2) *Christ’s Sonship, God’s Firstborn* (“sonship” implies *rule*, and it is *firstborn sons* who rule in the human realm).

All of this can only take one back to the beginning of God’s revelation of His Son, back to the opening verses of Genesis. That which God desires man to know about His plans and purposes, which He will bring to pass *through His Son*, begin at this point.

And everything from this point forward is *REGAL*.

Everything has to do with *God’s Son, God’s Firstborn, Who has been “appointed heir of all things.”*

And everything moves toward that day when God’s Son will come forth in all His Glory and realize this inheritance.

The Old Testament opens this way, providing the complete story in the opening book. And the New Testament opens EXACTLY the same way, providing commentary on the manner in which the Old Testament opens, providing the complete story, after another fashion, in one book as well.

Scripture begins in Genesis with, “In the beginning... [*lit.*, ‘In beginning...’],” and the New Testament begins *EXACTLY the same way*, though a problem exists because of the manner in which man has arranged the four gospels beginning the New Testament.

The Gospel of John is the only gospel which begins the same way Genesis begins, “In the beginning... [*lit.*, ‘In beginning...’],”

along with the fact that both Genesis and John parallel one another completely, from beginning to end.

Thus, if the Gospel of John occupied its proper place in the arrangement of books in the New Testament, both books, Genesis and John, would not only introduce each Testament *EXACTLY the same way* but both of these books would relate *the COMPLETE story of each Testament — the COMPLETE story of Scripture as a whole — at the beginning of each Testament.*

(John's gospel, over the years, has been the one gospel among the four which has provided problems for those arranging the order of the four gospels introducing the New Testament. New Testaments have been printed in the past with John occupying different places among the four, even placed at the beginning of the four gospels.

However, the Gospel of John is presently in the wrong place in relation to the other three [placed after the other three rather than at the beginning]. And this, along with Christians not understanding the structure of both Genesis and John — paralleling one another, introducing each Testament, and relating the complete story of Scripture — can only be responsible, in no small part, for an existing Biblical ignorance among Christians concerning the central message of Scripture.

And a purported late date for the writing of John's gospel [usually seen as about 90 A.D.] has not helped matters in the preceding respect. John's gospel, of necessity, by its own internal evidence, had to be written much earlier.

Since the gospel was directed to the Jewish people during the re-offer of the kingdom of the heavens to Israel [evident by *the signs* (cf. I Cor. 1:22) in conjunction with that stated in John 20:30, 31 concerning *the purpose for these signs*], it could not possibly have been written after about 62 A.D. [when this re-offer closed] and may have been written as early as about 40-45 A.D. [an early period accepted by a number of scholars on the basis of late manuscript evidence].

In fact, because of the place which John's gospel occupies in relation to the other three [paralleling the place which Genesis occupies in relation to the other four books of Moses], it is quite possible that John's gospel was written first, before the other three.

[For additional information on the preceding, refer to the author's book, *Signs in John's Gospel*, particularly Chapters I-IV, XVIII].

Also, note that placing John's gospel at the beginning of the New Testament would allow Luke's gospel to be followed by the Book of Acts. And these two books belong together [both written by Luke] as much as John belongs at the beginning of the gospels.

Luke ends his gospel by relating things about *Christ's ascension*; and he continues this in Acts, with added detail. The only other gospel writer mentioning this is Mark, apart from detail such as Luke provides.

The four gospel writers present a history of *the offer of the kingdom of the heavens to Israel*. Acts, forming a continuation and somewhat of a fifth gospel, presents a history of *the re-offer of the kingdom to Israel*.

Then, with the New Testament structured in this manner, a *Pentateuch* is seen beginning both Testaments.)

Comparing Genesis and John

Genesis, in the opening two chapters, begins with:

- 1) A creation at a beginning point (1:1).
- 2) A subsequent ruin of the creation (1:2a).
- 3) A restoration of the ruined creation (material creation), through Divine intervention, over six days time (1:2b-25).
- 4) Man created on the sixth day, following all of God's restorative work, for a revealed purpose having to do with the seventh day (1:26-31).
- 5) God resting on the seventh day, following all of His work (2:1-3).

John, in the opening two chapters, begins with:

- 1) A creation at a beginning point (1:1-3).
- 2) A subsequent ruin of the creation (1:4, 5).
- 3) A restoration of the ruined creation (ruined man), through Divine intervention, over six days time (1:6-2:1 [1:29, 35, 43; 2:1]).
- 4) Man seen as redeemed at the end of six days, following all of God's restorative work, for a revealed purpose having to do with the seventh day (that foreshadowed by the sign [2:2-10]).
- 5) God resting on the seventh day, following all of His work (a manifestation of His Glory, belief [2:11]).

In Genesis, the restoration is that of *the material creation*, foreshadowing the restoration of man even before his creation and fall.

In John, the restoration is that of *ruined man*, foreshadowed in the Genesis account.

In BOTH, the purpose is the SAME — placing restored man (redeemed man) on a restored earth (a redeemed earth), in a regal position, on the seventh day.

And this septenary, foundational overview, seen in the opening two chapters of each book, relates *the COMPLETE story of Scripture*. Each of the six days of God's restorative work, foreshadowed in either account (Genesis or John), has to do with days of *1,000 years each* (cf. II Peter 1:15-18; 3:3-8).

That is to say, God is presently working six days, 6,000 years, to bring about the restoration of both man and the material creation.

Then, at the conclusion of His work, man will be in a position *to REALIZE the purpose for his creation in the beginning*. Man will be in a position *to RULE a restored earth with the second Man, the last Adam, during the seventh day, during the seventh 1,000-year day*.

The preceding is the parallel manner in which both books begin; and from this point in both books, the parallel continues.

Genesis is built around *numerous TYPES*, and John is built around *eight SIGNS*.

The types in Genesis have to do centrally with Abraham and his seed through Isaac, Jacob, and Jacob's progeny through his twelve sons — the nation of Israel (even the types preceding ch. 11 [ref. the author's books, *By Faith* and *Seven, Ten Generations*]).

And *ALL of these types* provide different facets of *God's present restorative work*, ending at the same place as *His past restorative work*, on the seventh day, the seventh 1,000-year period.

The signs in John have to do with and are directed to the seed of Abraham through Isaac, Jacob, and Jacob's progeny through his twelve sons — the nation of Israel.

And *ALL of these signs, EXACTLY as the types in Genesis*, provide different facets of *God's present restorative work*, ending at the *SAME place as His past restorative work*, on the seventh day, the seventh 1,000-year period.

(Scripture was established in this type structure at the beginning of each Testament. And, within this structure, the relationship of John to Genesis is typical of the relationship of the whole of the New Testament to the whole of the Old Testament.

The New Testament, through various means [signs, parables, metaphors, etc.] simply provides commentary, opening up that previously seen after different fashions in the Old Testament [types, metaphors, the Prophets, etc..].)

The WHOLE of Scripture is about Jesus the Christ. And the WHOLE of Scripture moves toward a seventh day, a seventh 1,000-year period, when God's firstborn Son, God's Christ, will come into possession of His inheritance.

And, this inheritance will be realized in conjunction with *Israel* (presently God's firstborn son [Ex. 4:22, 23]) and *the Church* (to be revealed as God's firstborn son in that coming day, following the adoption [Rom. 8:14-23; Heb. 12:22, 23]), in *COMPLETE* accord with the reason for man's creation 6,000 years ago, seen in the opening chapter of Genesis:

"And God said, Let us make man in our image, after our likeness: and let them have dominion [Heb., *radah*, 'rule'; '...let them rule'] over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion [Heb., *radah*, 'rule'; '...and rule']. over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:26-28).

Scripture Index

Genesis

Chapters 1, 2	50, 236
1:1, 2	138, 139
1:1-26, 28	140
1:1-2:3	9, 41, 54
	130, 132, 178
	198, 202, 235, 248
1:2	38, 107, 131
	141, 220, 221, 222
1:2-5	239
1:2, 6, 7, 9, 10	217
1:2, 6-8	215
1:2b-25	13, 214
1:2b-2:3	20
1:3ff	129
1:6-8	227
1:6, 20	208
1:20	219
1:26, 28	223
1:26-28	135, 141, 250
Chapters 2-4	198, 202
Chapters 2, 5	203
2:4ff	203
2:7	2, 107, 221, 239
2:8	209
2:21, 22	238
2:21-23	140
3:1ff	131
3:1-7	140
3:6	67
3:7	141, 150
3:8	221
3:15	209
3:17, 18	141
3:17-19	131
3:21	239
3:24	209
Chapter 4	10, 84, 158
Chapters 4-8	166
	169, 173
Chapters 4-9	183
4:2-5	145, 146
4:4	151
4:5, 7-10	152
4:5, 7-15	159
4:5-8	147
4:5-12	154
4:7	153, 155, 156, 157
4:8	67
4:8-15	126
4:10	166

4:10, 13, 15	81
4:13-15	84
4:14	158
4:14, 15	82
Chapter 5	168
Chapters 5-8	170, 202
Chapters 5, 11	236
Chapters 5-11	198
5:21-24	165, 206
Chapters 6-8	165, 197
Chapters 6-19	206
6:1, 2, 11-13	207
6:1-4	214
6:1-7	165
6:3, 17	221
6:4	209
6:17	215
7:4, 7, 11-24	215
7:11ff	214, 218, 227
7:11, 12, 17-20	208
7:12-22	216
7:15, 22	221
7:24-8:2	216
7:24-8:3	207
7:24-8:4	208, 213
8:1	221, 222
8:1, 2	207
8:1-4	218
8:1, 4, 5	208
8:1, 4-11	220
8:1-5, 13, 14	219
8:1-14	215
8:4	224, 225, 229, 231
8:4, 5	209
8:5-14	217
Chapters 9-11	202
9:20, 21	227
9:20-27	229
9:26, 27	81, 228
10:5-10	220
10:5, 20, 25, 32	232
10:10-12	231
Chapter 11	249
11:1, 2	209, 220
11:1, 5	231
11:6	233
12:1-3	12, 77, 109
	111, 159, 160, 229
12:3	79, 84
12:8	209
13:11	209

13:14-17	109
14:17-20	66
14:18ff	223
14:18, 19	12
14:18-22	8
15:2-21	109, 110
15:6	111, 137
15:13	238
15:14-16	125
16:1, 2	173
Chapters 18, 19	197
18:22	172, 196
Chapter 19	168
19:4, 5, 9	211
19:15-17, 28-30	212
19:17, 26, 27, 30	172
19:27, 30	196
19:27-30	27
Chapters 21-25	172
21:5	238
Chapter 22	10
	154, 240
22:2	67
22:8	127
22:17, 18	8, 77
Chapter 23	239, 240
Chapters 23, 25	174
Chapters 23-25	173
	183
Chapter 24	158, 168
	202, 203, 239, 240
24:1, 53	120
24:3, 4, 10, 36	174
24:53, 57-59	174
24:61-67	240
Chapter 25	158, 239
25:1, 2, 5	174
25:1-5	240
31:54	146
32:13, 18, 20, 21	147
Chapter 37	10, 154
37:1	238
40:13, 20	242
41:45	10
42:17, 18	242
44:12-45:4	126
45:1ff	10
46:1	146

Exodus

1:11ff	88
--------	----

Chapter 2	10, 154
2:21	10
2:23-25	32
2:23-3:10	88, 164
3:1-4	86
3:1-10	161
3:2-4, 7	84
3:7-12, 16, 17	32
4:19, 20	32
4:19, 29-31	88
4:20, 29-31	10
4:22, 23	26, 75
.....	225, 250
6:4	238
Chapter 12	112, 154
12:1ff	88, 110
12:6-11	63
12:6, 7, 12, 13	239
12:8-11	61
12:40, 41	88, 238, 242
13:19	162
13:21, 22	38
14:13-28	88
16:4-8, 12, 15	39
16:8-15, 35	38
16:14ff	61
17:6	59, 61
.....	64, 66, 70
19:5, 6	75, 77
19:6	11, 223
19:11	133
20:8-11	13
20:9-11	132
Chapter 23, 25	50
Chapter 24	52, 53, 55
24:10, 61-67	56
31:12-17	20
31:13-17	13, 132, 235
40:34	76

Leviticus

1:11	27, 65
6:14, 15, 20, 21, 23	147
Chapter 16	11, 53, 65
Chapter 23	161
23:4, 5, 27-32	65
Chapter 26	78
26:1ff	146
26:14ff	128
26:15ff	19
26:32-39	23
26:32, 40-42	31
26:33	78
26:40-42	32, 163

Numbers

11:9	38
13:33	210
14:22, 23, 37ff	125
14:29	76

Chapter 19	68
Chapters 19-21	69, 70
19:5	69
19:11ff	67, 68
.....	156, 157, 161
19:11, 12	22, 126
.....	133, 235, 243
20:7, 8, 11	59
20:8-12	60
20:11	70
20:12	76
21:5	68
21:5-9	111, 112
21:8, 9	72
23:9	224
27:12-14	60, 76
35:15-28	67, 161
35:26-28	163
35:33, 34	224

Deuteronomy

7:1-6	224
7:6	223
16:1-7	65
16:16	94
Chapter 28	78
28:15ff	19, 128
28:38ff	31
28:63-67	23
28:64	78
28:64-67	82
29:23	212
30:1, 2	161
30:3-5, 9	160
32:8	74, 159, 233, 234
34:1-5	60
34:1-12	76

Joshua

3:1ff	88
12:4	210
13:12	210
15:8	210
17:15	210
18:16	210

Ruth

Chapters 2-4	176
--------------------	-----

I Samuel

Chapters 16ff	10
22:1, 2	11
30:1, 12, 13	242

II Samuel

2:4	11
5:3-5	11

I Kings

6:38	33
------------	----

8:59, 60	233
----------------	-----

II Chronicles

3:2	33
6:14-42	33
7:12-14	33
7:14	34, 35, 163
10:5, 12	242

Esther

4:16	242
5:1	133, 242

Job

1:6	26
2:1	26
15:15	34
25:5	34
26:7	27, 65
38:25	232

Psalms

2:1, 6	5
2:1-12	58
2:6	223
11:4	223
12:6	1, 2
65:4	223
75:6, 7	27, 65
78:41	223
79:1	224
103:19	138
104:2	150
104:5-9	215, 217
104:15	226, 228
110:1-4	12
110:1-7	58
110:2, 4	223
110:4	66
138:2	1

Isaiah

1:2, 16-20	161
1:4-6	19, 81
1:4-7	31
2:2-4	27, 172, 198
5:1ff	228
5:1-7	17, 123
5:1-7, 13	145
8:20	187
9:6	58
10:5	31, 87
14:12-14	140
14:12-17	130
14:13	138
14:25	31, 87
23:13	87
25:6	227
26:13, 14	209
30:31	87

31:8.....	87
40:3.....	9
43:1-11.....	234
43:9, 10.....	233
45:18.....	141
52:4.....	31, 87
52:13-15.....	5
52:15.....	58
Chapter 53.....	234
53:1ff.....	5, 67, 88
63:1-6.....	58
63:9.....	84
65:21.....	228

Jeremiah

3:1-1.....	224
23:1ff.....	244
30:3, 18.....	160
30:7.....	87, 161
31:12.....	228
31:31-33.....	226

Ezekiel

8:1ff.....	49
8:4, 6-9.....	76
9:3.....	76
10:4, 18.....	76, 150
11:22, 23.....	76, 150
14:11.....	224
16:2, 28, 29.....	224
16:8ff.....	226
20:43.....	224
23:38.....	224
28:14.....	26, 223
28:14, 15.....	172
28:14-19.....	130
28:15, 16.....	141
34:11ff.....	160
36:16-38.....	76
36:20.....	224
36:24-28.....	226
36:24, 29, 30.....	160
37:1ff.....	160
37:1-10.....	107, 239
37:3-10.....	2
39:21-29.....	76
39:25ff.....	160
39:25-29.....	88
43:1-5.....	76

Daniel

2:34, 35, 44, 45.....	27, 197
2:35, 44, 45.....	172
3:19-27.....	86
4:17-26.....	8
4:17-37.....	53
7:13, 14.....	55
7:18, 22, 25, 27.....	8
8:9.....	31
9:24.....	243

9:24-27.....	185, 199
.....	205, 237
9:26, 27.....	22, 23, 164
9:27.....	204, 236
10:12-20.....	26
10:13-20.....	34
10:13-21.....	8
12:11-13.....	205

Hosea

5:3.....	224
5:15-6:2.....	44, 88
.....	157, 235
6:2.....	133
6:10.....	224
11:5.....	87

Joel

1:5, 10.....	225
1:7.....	150
1:15.....	200
2:1, 2, 10, 11.....	200
2:1, 2, 11, 31, 32.....	189
2:19.....	225, 228
2:19, 32.....	229
2:21-32.....	88
2:27-32.....	48
2:28-32.....	200
3:1-8.....	160, 164
3:9-16.....	88
3:12-16.....	200
3:14.....	189
3:18.....	225, 229

Amos

3:7.....	39
9:13, 14.....	160

Jonah

Chapters 1, 2.....	10
1:17ff.....	173
2:1ff.....	50

Micah

5:4-6.....	231
5:5, 6.....	32, 88

Habakkuk

2:4.....	108
----------	-----

Zephaniah

2:12.....	223
3:11.....	223

Zechariah

1:14, 15.....	79
1:15.....	82
8:13, 20-23.....	229
9:17.....	228
12:9, 10.....	170

12:10.....	126, 206
12:10-14.....	88
13:8.....	244
14:9, 20, 21.....	224
14:21.....	229

Malachi

3:6.....	10
4:2.....	88, 212
4:5.....	200
4:5, 6.....	9

Matthew

2:2.....	71
3:1, 2.....	81
3:2.....	18
3:3.....	9
3:7.....	16
3:17.....	26
4:3, 6, 8.....	26
4:13.....	30
4:17.....	71
4:17, 23-25.....	18, 81
5:18.....	160
6:9-13.....	193
8:11, 12.....	9
8:28, 29.....	36
10:1-7.....	81
10:5, 6.....	94
10:5-8.....	18
11:3.....	70
11:4-6.....	71
11:12-14.....	9
11:20-24.....	30
11:23, 24.....	43
12:9-24.....	99
12:28.....	38
12:30.....	149
12:38-40.....	9
12:40, 41.....	242
13:3-33.....	25
13:14, 15.....	17
13:33.....	14, 182
.....	184, 242
13:37, 38.....	176
15:24.....	126
16:1ff.....	16
16:2, 3.....	242
16:21-23.....	148
16:24ff.....	69
16:27ff.....	93
16:28-17:5.....	13, 44
.....	172, 235, 243
17:1.....	133
21:1ff.....	48
21:18, 19.....	150, 173
21:33-39.....	145
21:33-41.....	122
21:33, 38, 45.....	124
21:33, 38, 39, 45.....	17

21:38.....	21, 22, 77, 156
21:38, 39.....	123
21:38-43.....	71
21:43.....	28, 74, 95
22:2-7.....	71
22:10-14.....	172
22:16.....	16
Chapter 23.....	24
23:1ff.....	244
23:1, 2.....	16
23:2-14.....	24
23:13.....	17
23:13, 15, 33.....	26
23:13-36.....	124
23:34, 35, 37-39.....	22
23:34-39.....	75
23:37-39.....	126, 128
24:15ff.....	171
24:15-22.....	23, 159, 164
24:22.....	80, 210, 244
24:29-31.....	88
24:37-39.....	209
24:40-44.....	195
25:1-12.....	56
25:13-30.....	244
25:21, 23.....	93
25:31-46.....	84, 229
26:27-29.....	227
27:15-26.....	155
27:24, 25.....	125
27:25.....	22, 126
27:37.....	71

Mark

1:21, 23-26.....	31
1:21-27.....	30, 43
1:21-28.....	29
1:23-26.....	35
1:27.....	37, 38, 39
3:6.....	16
5:1ff.....	36
11:1ff.....	48
12:13.....	16
14:1, 2.....	147
14:28.....	193
15:20.....	123
15:37.....	71
24:30, 31.....	17

Luke

1:32, 33.....	198
1:33.....	191
4:6.....	155
4:23, 31.....	30
8:26ff.....	36
9:62.....	172
11:23, 27.....	149
12:47, 48.....	30
13:28, 29.....	9
13:33.....	125, 126

16:16, 29, 31.....	4
17:26, 27.....	166
17:26, 30.....	197
17:26, 27, 30.....	202
17:26, 28-30.....	209
17:26, 28, 30-33.....	171
17:28-30.....	210
17:30.....	211
18:8.....	182, 242
19:11-27.....	51, 244
19:12.....	53
19:29ff.....	48
21:20-24.....	159, 164
21:29-36.....	195
21:34-36.....	196
23:38.....	71
24:21.....	242
24:25-27.....	3, 103, 245
24:27.....	4, 9, 10

John

Chapters 1-11.....	44
1:1, 2, 14.....	101, 103
.....	122, 128, 245
1:1-3.....	52
1:1-2:11.....	235, 248
1:11.....	126
1:29.....	72, 239
1:29, 35, 43.....	44, 133
2:1.....	133
2:1-11.....	44, 225
2:7ff.....	228
2:7-10.....	81
2:10.....	226
2:12.....	30
3:1, 2.....	123
3:1, 2, 10.....	17
3:2.....	77, 156
3:14.....	9, 68, 111, 112
4:24.....	127
4:40-54.....	44
4:46-54.....	30
5:1-9.....	44
5:8, 9, 17, 18, 39.....	18
5:24.....	106, 107, 222
5:39.....	6
5:39, 40, 45-47.....	1
5:43.....	22
5:45-47.....	3, 15, 21
6:1-21.....	44
6:17, 24, 59.....	30
6:48-51.....	39
6:53-56.....	61, 62, 64
7:52.....	7
8:30, 44.....	148
8:31, 37, 41, 44.....	147
8:31-44.....	149
9:1-41.....	45
9:6-34.....	20
9:28, 29.....	21

10:30.....	52
11:1-44.....	45
11:6ff.....	173
11:6, 7.....	133, 235, 242
11:43-47, 53.....	21
Chapters 12ff.....	44
12:1, 12ff.....	48
12:10.....	21
12:32.....	72
13:1ff.....	49
13:4-10.....	55
13:5-12.....	62
13:8-10.....	11
14:1ff.....	49
14:1-3.....	177
14:6.....	14
14:9, 26.....	52
15:1ff.....	49
15:2, 3.....	62
15:3.....	63
Chapter 16.....	52
16:1, 2, 32, 33.....	49
16:7.....	52
16:7-15.....	51
16:7-16.....	49
16:7-18.....	50
16:12-15.....	120
16:13.....	62
16:13-15.....	2, 174
16:16-18.....	43
17:1, 8, 14.....	49
18:33-38.....	71
18:36, 37.....	155
Chapters 19, 20.....	45
19:12-16.....	155
19:14, 19.....	71
19:20.....	123
19:30.....	108
19:34.....	238
20:27, 28.....	52
20:30, 31.....	18, 30, 45
.....	47, 48, 225, 247
21:18, 19.....	118
21:24, 25.....	30

Acts

1:3-7.....	81
Chapters 2, 4.....	102
Chapters 2-6.....	103
2:1ff.....	94
2:16-21.....	48
2:23, 36.....	67, 126, 161
2:40.....	148
2:40, 43, 47.....	102
3:13-15.....	67
3:17.....	126
3:19-21.....	78
3:21.....	228
3:25.....	125
4:1-21.....	118

4:10.....	126
4:12.....	222
5:11.....	102
5:28-30.....	126, 161
5:28-40.....	118
5:40-42.....	78
7:38.....	102
7:52.....	67
.....	122, 126, 161
7:54-60.....	78
7:58.....	99
8:1-3.....	78, 99, 102
9:1-8.....	99
9:15.....	89
9:15, 16.....	95
9:15-17, 20-31.....	100
9:24, 29.....	78
9:31.....	102
10:1ff.....	89
10:1-48.....	95
13:9ff.....	99
13:46.....	96, 101
15:14.....	60, 73
.....	96, 157
15:15-18.....	74
17:2.....	101
17:26, 27.....	74, 159
.....	233, 234
18:6.....	96
19:9, 23.....	99
20:28.....	84
20:28-32.....	244
20:29-31.....	93
22:3, 4, 20.....	99
24:14.....	103
24:14, 22.....	99
26:13, 15-18.....	99
26:15-18.....	100
26:19, 22.....	98
26:19-23.....	89
26:22, 23.....	103
27:1.....	101
28:16-31.....	101
28:23.....	103
28:23.....	96
28:28.....	97

Romans

1:13-16.....	94, 101
1:15-18.....	188
1:16.....	74, 97, 102
1:17.....	87, 108
2:5-10.....	94
2:5-10, 16.....	188
2:9, 10.....	102
4:1-22.....	109, 110
4:3.....	109
8:13.....	192
8:14-22.....	250
8:19-23.....	26

8:27.....	7
Chapters 9-11.....	73
10:13, 14.....	48
10:17.....	108, 115
11:1, 2, 11.....	73
11:1, 11.....	74
11:5.....	78
11:17-21.....	8
14:23.....	149
16:25.....	90, 188

I Corinthians

1:18.....	69
1:22.....	18, 45, 247
2:2.....	69, 98, 239
2:6-13.....	196
2:9, 10.....	119
2:9-12.....	116
2:9-13.....	2
2:10.....	7
2:14.....	62
5:7, 8.....	61
6:9-11.....	11
7:5.....	193
9:23-27.....	93
9:24-10:11.....	12
10:4.....	61, 66
10:6-11.....	10
15:3.....	69
15:9.....	102
15:24-28.....	141
15:51-57.....	177
15:58.....	93

II Corinthians

2:1-7.....	90
3:6, 13-17.....	7
3:6, 17.....	14
3:14-4:6.....	8
5:17.....	96
5:21.....	140
12:1-7.....	95, 100

Galatians

1:11, 12.....	90, 188
1:12.....	100
1:13.....	102
1:15-23.....	95
1:16-18.....	90
1:17, 18.....	101
2:2.....	90, 93, 188
2:2, 7.....	95, 101
2:7.....	89
3:15-18.....	238
3:17, 18.....	242
3:26, 28.....	96
3:26-29.....	90, 98

Ephesians

1:18.....	119
-----------	-----

2:1.....	47, 48, 98, 221
2:1, 5.....	106, 107
2:2.....	34
2:8.....	106
2:8, 9.....	111
2:12.....	81, 91, 95
2:12-15.....	90
2:15.....	96
3:1-6.....	102
3:1-7.....	188
3:3.....	100
3:3, 6, 7.....	90
3:9-11.....	26
4:13.....	92
5:6.....	188
5:26, 27.....	11, 54
6:11-18.....	190
6:12.....	34
6:12-17.....	26

Philippians

3:11.....	56
-----------	----

Colossians

1:5, 6, 23.....	91, 194
1:5, 6, 23, 25-28.....	188
1:5, 23, 27.....	119
1:6, 23.....	195
1:25-27.....	90
1:27.....	91
1:28.....	92, 189, 190
3:5.....	192
3:6.....	188

I Thessalonians

1:5-10.....	188, 189
1:10.....	187, 190
.....	192, 194
3:5.....	93
4:13-17.....	179, 189
4:13-5:4.....	200
4:13-5:9.....	204
4:13-5:10.....	177
4:16, 17.....	56
5:1-9.....	178
5:2-4.....	179
5:2, 9.....	194
5:8.....	119
5:8, 9.....	190
5:9.....	187, 188
.....	189, 192

II Thessalonians

2:3, 4.....	164
2:9-12.....	42

II Timothy

3:16.....	2, 129
4:2.....	3, 87, 104
4:17, 18.....	102

Titus

1:1, 2.....	191
1:2.....	119
2:12, 13.....	119
2:13.....	190
3:7.....	119, 191

Hebrews

1:1, 2.....	121, 122, 138
1:2.....	133, 245
2:3, 4.....	102
2:10.....	54
3:6.....	118
4:1-11.....	13
4:4-9.....	44, 132, 235
4:8.....	60
4:12.....	1, 2
Chapters 5-7.....	223
5:6, 7.....	12
6:18, 19.....	118
Chapters 7-10.....	11
7:11-21.....	66
Chapter 10.....	114
10:19-25.....	112
10:23-26.....	117, 118
10:23, 39.....	116
10:30, 31, 35-37.....	112
10:35-39.....	137
10:35-11:2.....	142
10:35-11:3.....	116
10:35-11:4.....	105, 106
10:37.....	113
10:38, 39.....	108
10:39.....	112
11:1.....	114, 116, 119
11:1, 2, 4.....	137
11:3.....	121, 129
.....	133, 134, 138
11:4.....	151
11:4, 6.....	146
11:4-7.....	166, 169
11:5.....	165, 181
11:5, 7.....	105
11:6.....	87
11:7.....	197
11:8.....	109
11:8-16, 32-40.....	9
Chapter 12.....	137
12:22, 23.....	250
12:24.....	81, 152, 166
13:8.....	191
13:12.....	123

James

1:2-4, 12-15.....	193
2:14-26.....	193
2:19.....	35, 36
2:21-23.....	111

4:7.....	192
----------	-----

I Peter

1:3.....	119
1:4.....	92
1:4, 5, 9.....	113
1:7, 11.....	118
1:9.....	106, 196
1:9, 21.....	108
1:11.....	7
1:15-18.....	249
2:9, 10.....	96, 102
2:9-11.....	28, 74
2:14, 22.....	108
2:21-23.....	110
2:21-25.....	109
2:26.....	107
3:3-8.....	249
3:14, 16.....	118
3:15.....	117
4:12, 13.....	103
4:12-19.....	118
5:9.....	192

II Peter

1:12-18.....	236
1:15-18.....	132
1:16-18.....	13, 44
1:21.....	2, 129
2:1.....	93, 244
2:9.....	193
3:1-8.....	132
3:3-8.....	44
3:5, 6.....	214
3:5-8.....	13
3:8.....	49, 236
3:15, 16.....	104
3:15-17.....	93

I John

1:6ff.....	11
1:7-2:2.....	62
2:1.....	51
3:3.....	119
3:12.....	147, 149, 155
5:1-5.....	192
5:4.....	149

Jude

3.....	45
6, 7.....	210, 211
11.....	155

Revelation

Chapters 1-3.....	57
.....	58, 204
Chapters 1-4.....	178
1:6, 18.....	191

1:10.....	49, 56, 178, 206
1:10, 12-20.....	204
1:10-20.....	179, 189, 200
1:10-4:11.....	177
1:11-20.....	57
1:12, 13, 20.....	179
1:13-16.....	180
1:16.....	99
Chapters 2, 3.....	25
2:23.....	7
3:8, 10, 12.....	193
3:10.....	192, 194, 195
3:14, 17.....	182
3:14-21.....	242
3:16, 17.....	180
3:17.....	8
3:20.....	187
4:1, 2.....	178, 206
4:1-4, 10.....	204
4:9, 10.....	191
Chapter 5.....	176
Chapters 5, 6.....	180
5:1, 6-10.....	205
5:1-19:6.....	177
5:1.....	58
5:10.....	11
5:13, 14.....	191
6:1, 6-10.....	205
6:1-19:6.....	23
6:8.....	244
6:17.....	196
7:12.....	191
9:15.....	244
10:6.....	191
11:2, 3.....	236
11:8.....	224
11:15.....	55, 191, 198
12:1.....	225
12:4, 7-9.....	34
12:5ff.....	164
14:11.....	191
15:7.....	191
Chapter 17.....	186
17:1-19:6.....	224
17:18.....	225
19:3.....	191, 225
19:7, 8.....	175
19:7-9.....	55, 56, 58
19:11ff.....	88
19:11, 12, 16-21.....	58
20:10.....	191
20:1-6.....	12, 41
21:1ff.....	130
22:1-5.....	139, 141
22:1-6.....	138
22:5.....	191
22:7-21.....	41
22:14, 15.....	28