

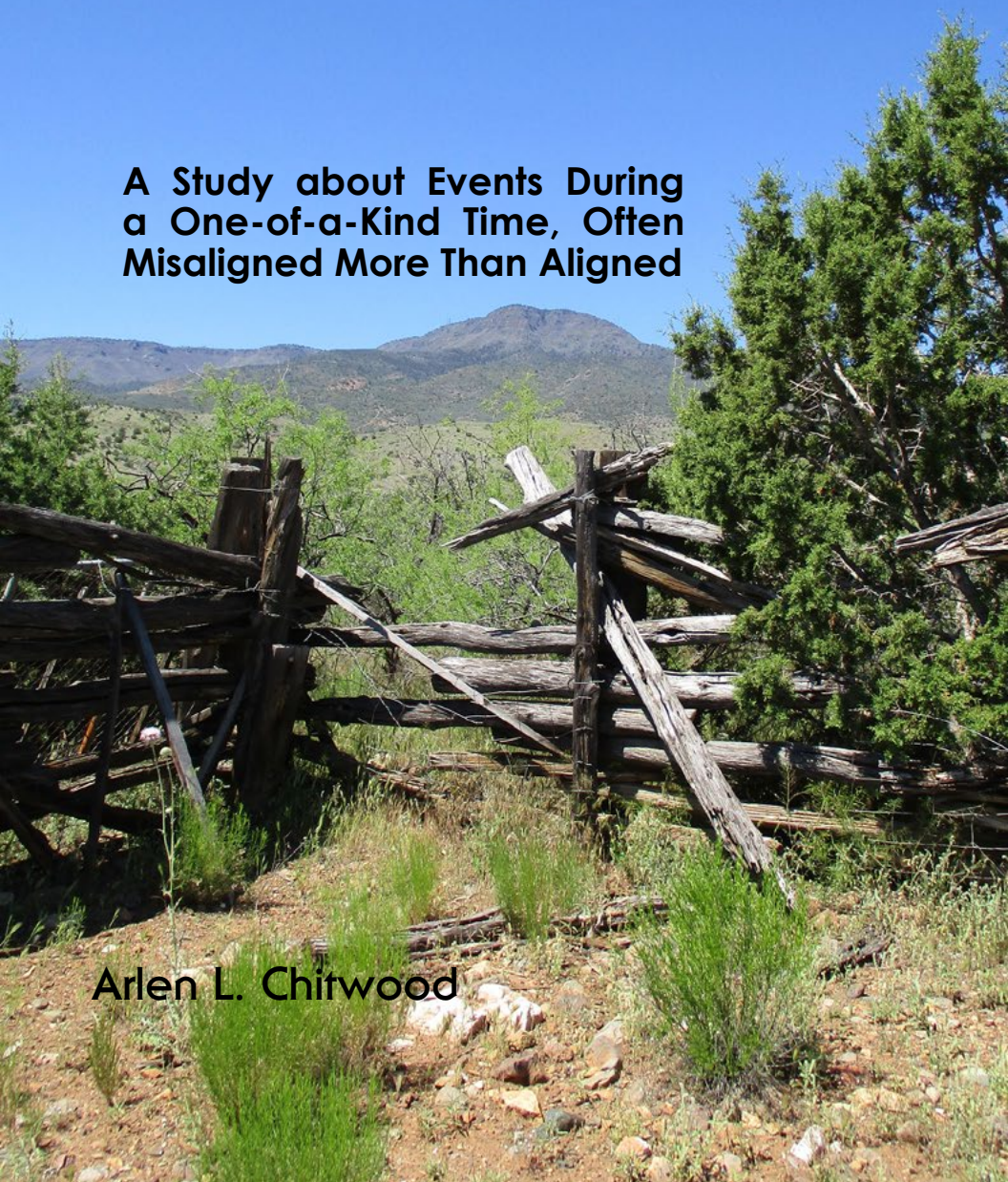
# **The Acts Period**

## **Twenty-Nine Continuing Years**

Misunderstood and Mistaught

**A Study about Events During  
a One-of-a-Kind Time, Often  
Misaligned More Than Aligned**

Arlen L. Chitwood



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An individual's interpretation and understanding of the Book of Acts will invariably be governed by his interpretation and understanding of the four introductory gospels. Go right in the gospels and a correct transition into Acts would naturally follow. *BUT*, go wrong in the gospels, and the error can only continue in Acts.

And the whole of the matter doesn't end in Acts but continues into the epistles as well — both correct and incorrect interpretation and understanding, depending on how an individual begins in the gospels.

Then, matters in this respect can only be moved back behind the gospels, for the gospels are simply an outgrowth and continuation of previous revelation, going all the way back to Moses.

The gospels have to do with *the offer of the kingdom of the heavens to Israel* — a kingdom introduced in the first chapter of Genesis (vv. 2b-28), seen after different fashions throughout the Old Testament, re-offered to Israel in Acts, offered to Christians during the Acts period and beyond, and realized in the Book of Revelation (11:15), as foreshadowed at the beginning in the foundational type (Gen. 2:1-3).

Understand this in the Old Testament, and it can be easily understood in the gospels; understand this in the gospels, and it can be easily understood in Acts; understand this in Acts, and it can be easily understood in the epistles; understand this in the epistles, and the goal toward which *ALL* previous Scripture moves can be easily understood.

*BUT*, go wrong at the beginning, in Genesis, and...

Another way of stating the preceding has to do with *foundations and building on these foundations*.

*ALL of the foundations* have been laid in the Old Testament, particularly in Genesis, and more particularly early in Genesis. And *ALL* subsequent Scripture *MUST* be dealt with in complete accord with the foundation upon which it rests.

Thus, beginning in the gospels, Acts, or the epistles is beginning in the middle of the Book. And, when this is done, *there is ONLY one proper way to handle matters. Data in later revelation MUST be dealt with in complete accord with data in earlier revelation, particularly taking matters back to Moses, back to the foundations.*

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by  
Arlen L. Chitwood

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2020

### At the Beginning:

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

### After Twenty-Nine Years:

“Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

And when he had said these words, the Jews departed, and had great reasoning among themselves” (Acts 28:28, 29).

Cover Picture: Looking West from Inside the  
Remains of an Old Corral, Central Arizona, 2020

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*By the Same Author —*

JUDE  
RUTH  
ESTHER  
BY FAITH  
RUN TO WIN  
LET US GO ON  
END OF THE DAYS  
MOSES AND JOHN  
IN THE LORD'S DAY  
I KNOW THY WORKS  
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  
THE MOST HIGH RULETH  
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THE SPIRITUAL WARFARE  
HAD YE BELIEVED MOSES  
COMING IN HIS KINGDOM  
FROM EGYPT TO CANAAN  
MYSTERY OF THE WOMAN  
THE STUDY OF SCRIPTURE  
SEVEN, TEN GENERATIONS  
REDEEMED FOR A PURPOSE  
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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  
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

Events during time covered by the Book of Acts (from 33 A.D. to about 62 A.D.) center around a re-offer of the kingdom of the heavens to the nation of Israel.

The original offer was made during about a three and one-half-year period, covered by the gospels; and the re-offer was made during about twenty-nine continuing years, a period covered by the Book of Acts.

Properly understanding the re-offer of the kingdom in Acts is dependent on properly understanding the previous offer in the gospels. And properly understanding the previous offer in the gospels is dependent on properly understanding the place which the kingdom occupies throughout the Old Testament, beginning with Moses in the opening chapters of Genesis.

Individuals invariably go wrong in the gospels and Acts, leading into the epistles, when they attempt to understand and interpret this part of Scripture apart from preceding Scripture, apart from the Old Testament.

And this is the primary reason individuals erroneously attempt to teach salvation by grace from numerous New Testament passages which have *NOTHING* to do with this message (e.g., being brought forth from above in the account of Nicodemus in John 3, parables in the gospels, signs in the gospels and Acts, Peter's sermon on the day of Pentecost in Acts 2...).

And that brings up a corresponding thought — the simple gospel message, *salvation by grace through faith*.

*NEITHER* Acts *NOR* the gospels (all four) are primarily about salvation by grace. Though this message can be found in the gospels and in Acts, it *can ONLY be found sparingly, for ALL five of these books are about an offer/re-offer of the kingdom to Israel, NOT salvation by grace*.

*NOR* are any of the twenty-eight epistles following Acts — Pauline, Hebrews, General, and Rev. 2, 3 — primarily about salvation by grace, though, as in the gospels and Acts, the message can be found different places throughout (but, again, sparingly).

(Note that the preceding has to do with primary interpretation. Secondary application can often be a different matter.)

One of the great tragedies in present-day Christendom has to do with reading salvation by grace into numerous passages in the four gospels and Acts, *passages which, as previously seen, have NOTHING to do with this message*. That invariably *NOT ONLY* does away with the message being dealt with in the account(s) *BUT* often results in a corruption of the simple message of salvation by grace.

The gospel of John is sometimes singled out and separated from the other three gospels (the synoptic gospels) in the preceding respect, with the claim made — on the basis of the stated purpose for the eight “signs” in the gospel (20:30, 31) — that this gospel has been written to and for the unsaved, relating the salvation message.

Suffice it to say, *this is NOT at all what John’s gospel is about; NOR is this even what John 20:30, 31 clearly states*.

(In a secondary respect, John’s gospel *DOES* lend itself to proclaiming salvation by grace more so than the three synoptic gospels.

*BUT, even so, this is NOT the primary subject of John’s gospel, NO more so than salvation by grace can be seen as the primary subject in any one of the synoptic gospels.*

*ALL FOUR gospels deal, centrally, with EXACTLY the SAME thing, which has to do with the offer of the kingdom of the heavens to Israel.)*

John’s gospel is about *the SAME thing* that the other three gospels are about, *with all four, together, leading into Acts, dealing with the SAME central message, presenting a complete word picture*.

And the statement regarding “signs” in John 20:30, 31, unless read apart from its context and place in the book, *clearly shows this inseparable association with the other three gospels, clearly stating matters in a manner which should NEVER be missed by anyone*.

To erroneously associate this statement in John’s gospel with the unsaved and salvation by grace *can ONLY have ONE end result*.

Such *can ONLY* completely remove the entire gospel from its proper New Testament setting and intended purpose, leaving the reader without a proper introduction to the other three gospels and the Book of Acts.

And where matters could *ONLY* go from such a scenario, all a person has to do is look around in today's Christendom, for this erroneous approach to John's gospel is widely followed and taught.

(On the preceding, John's gospel should begin the New Testament as the introductory gospel, the Genesis of the New Testament, introducing the three synoptic gospels, along with Acts.)

All of the preceding comments on John's gospel and the synoptics are taken up and dealt with at length in this book (*ref.* Ch. V). Thus, comments on the gospels will be dropped at this point in the foreword.

A major part of this book will deal with Paul and his ministry. Though Paul is not seen in the book of Acts until chapter eight, his persecuting actions — prior to the events in Acts 9 — possibly extended all the way back to pre-Acts days, covering time during the original offer of the kingdom, as seen in the gospels.

Paul's pre-conversion actions though, contrary to popular teaching and thought over the years, *were NOT centered upon the early Church*. Aside from the one hundred twenty, immersed in the Spirit on the day of Pentecost in Acts 2, *there was NO early Church for him to persecute*.

Rather, Paul persecuted believing Jews, possibly, as previously stated, even preceding Calvary, but definitely during time covered by part or all of the early chapters of Acts (chs. 1-7).

Believing Jews in Acts were as believing Jews in the gospels. One had believed the offer of the kingdom in the gospels, the other had believed the re-offer of the kingdom in Acts.

And, upon belief, *one NO more became a member of the one new man "in Christ" than the other*. *Believing Jews throughout Acts were simply added to those Jews who had believed during the gospels, NOT added to the Church*.

Aside from the one hundred twenty disciples on the day of Pentecost, *throughout the Acts period*, the beginning formation of the Church was reserved for Gentiles who had been saved following Acts 10 (when the first Gentile was saved), *NOT* for believing Jews either before that time in the gospels or after that time during the Acts period, preceding Acts 28:28.

(The eunuch from Ethiopia in Acts 8 is often associated with the Gentiles. However, this man was evidently *a Jew in the diaspora*, living in Ethiopia, who had been to Jerusalem to worship.)

Thus, as previously seen, believing Jews during this twenty-nine-year period were added to the numbers of believing Jews preceding Calvary (*e.g.*, the thousands referenced in Acts 2:41, 47; 4:4; 5:14; 6:7), *NOT* to the one hundred twenty immersed in the Spirit on the day of Pentecost, forming the beginning of the Church, *the one new man* “in Christ.”

And that brings up something else which *MUST* be understood about the Acts period. And this has to do with how two words describing individuals, used during this time, were to be understood — the use of the words “Church” and “Gentile.”

The word “Church,” from the Greek word *ekklesia*, meaning “called out,” was used during this time to reference both saved Jews called out of the nation and saved Gentiles called out of the world (*e.g.*, Acts 5:11; 7:38; 8:1, 3; Rom. 16:4; I Cor. 1:2 Gal. 1:13, 22, 23).

And the word “Gentile” was used during this time, in connection with the word, “Jew,” to distinguish between believing Jews (a believing part of the nation, *NOT* part of the one new man) and believing Gentiles (new creations in Christ, part of *the one new man* [*e.g.*, Rom. 1:16; 2:9, 10]).

Following the Acts period, this type usage, necessary during the Acts period for obvious reasons, would have been out of place.

The Acts period is a twenty-nine-year, one-of-a-kind time. There was *NOTHING* like it before this time; and there has been *NOTHING* like it after this time.

And certain existing conditions, peculiar to this time, *MUST be understood, else the Book of Acts, or the epistles written during this time, CANNOT be properly understood, reflecting negatively on a proper understanding of the preceding gospels or the epistles (both during and following Acts).*

All of this is dealt with at length in different chapters of this book.

# INTRODUCTION

The opening six chapters of this book have little to do with the Acts period per se. Rather, these opening chapters provide background material, allowing this twenty-nine-year period to be seen in its proper setting and perspective (developed in Chapters VII-X).

The first three chapters provide an overall picture of that dealt with in the first twenty-five chapters of Genesis, providing a foundational base to build upon, allowing one to properly understand and interpret the whole of subsequent Scripture (which, in turn, *continues* to build upon itself, though in complete accord with the foundational base).

Everything has been established at the beginning in Moses, and *NO change can ever occur at any point in Scripture beyond the established foundations, or overall foundational base.*

Rather, *ALL* subsequent Scripture *MUST rest upon and be in COMPLETE accord with that established at the beginning in Moses.*

Thus, one can easily see the folly of beginning beyond Moses, apart from first understanding that revealed in Moses.

Then there is the matter of proper interpretation in Moses — moving from letter to spirit (II Cor. 3:6ff) — interpreting Scripture after the manner in which God structured His Word.

There is the literal, grammatical structure of Scripture, with the individual words in this structure described as “pure words: as silver tried in a furnace of earth, purified seven times” (Ps. 12:6). *BUT*, these “pure words,” forming “the letter” of Scripture, have been structured in such a manner that the One Who moved men to pen these words can take these words and move matters *from “the letter” to “the spirit.”*

The Word made flesh (John 1:1, 2, 14) appeared, centrally, in “the spirit” of this Word, *NOT* in “the letter” of this Word. That is *HOW* the entire Old Testament can be about Him, *HOW* He can be a manifestation in flesh of the Old Testament Scriptures.

And that is plainly stated in II Cor. 3:6, 14-17:

“Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life...

But their [the Jewish people’s] minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ.

But even unto this day, when Moses is read, the veil is upon their heart.  
Nevertheless when it shall turn to the Lord, the veil shall be taken away.  
Now the Lord is that Spirit: and where the Spirit of the Lord is, there  
is liberty."

In the preceding respect, the opening three chapters of this book, — drawing from Moses, while recognizing the historical, grammatical structure of Moses — move beyond the letter to the spirit of that seen in the way God, through His Spirit, has structured His Word.

And the material in these three chapters, again, will provide necessary, background information for properly understanding the four gospels (Chs. IV-VI). And this, in turn, will allow a proper and smooth transition into material beyond the gospels — the Book of Acts (Chs. VII-X), and then the epistles and the Book of Revelation (Chs. XI, XII).

Thus, the subject matter, set forth by the title of this book — *The Acts Period* — begins in Moses, *NOT* in Chapter VII ("Continuing in Acts"). And, *in the SAME manner*, the subject matter in the gospels, Acts, and the epistles begins in Moses, *NOT* in the New Testament.

God's revelation is progressive in this respect, which *MUST* be recognized. *BUT*, an interesting feature of this progressive revelation can be seen in *God revealing the end from the beginning* (Isa. 46:9, 10).

*MOST* of the material in the opening nineteen chapters of Genesis has to do with *end-time events* — events beginning with the rapture and ending in the Messianic Kingdom (developed in Chapters I, II of this book); and material in Gen. 21-25 covers events during the last 2,000 years of Man's Day, ending at the same place as the preceding chapters, in the Messianic Kingdom (developed in Chapter III of this book).

And this is the material which establishes a foundational base for *ALL* which follows, *NOT ONLY* showing where God places the emphasis *BUT* the *GOAL* toward which *ALL* Scripture moves.

In this respect, *IF you want to know what Scripture is about, begin with Moses, NOT elsewhere in the Old Testament or anywhere in the New Testament.*

*BEGIN with the foundation(s), THEN, build upon the foundation(s).*

*This is the ONLY way to properly understand Scripture after the manner in which it has been structured.*

# 1

## **Beginning in Moses (I)**

*Portending That Which Follows  
Types and Shadows — Letter to Spirit*

The opening chapters of Genesis, *having to do with God's creative, restorative, and redemptive activity pertaining to man and the earth, are rich beyond degree.* And material comprising these chapters has been placed at the very opening part of that which an omniscient and omnipotent God, through His Spirit, breathed out to begin revealing to man *His plans and purposes.*

These opening chapters provide *that which God wants man to know and understand about these plans and purposes,* and this revelation has been provided in the manner and after the fashion in which God desires to communicate these things to man.

To illustrate the preceding, showing the subject matter which God placed in the opening part of His Word, along with where God places the emphasis in this subject matter, central features about the Divinely arranged structure of the first nineteen chapters of Genesis will be developed first.

Then, following a review of *HOW* these first nineteen chapters have been structured (Ch. I), attention will be placed on the latter part of this structure (Ch. II), particularly on one verse.

(The opening two chapters in this book cover aspects of the central subject and structure of Gen. 1-19. Then the third chapter deals with Gen. 21-25 after the same fashion.

And these three chapters together should provide a sufficient, necessary background *to properly see and understand the subject matter in the fourth through sixth chapters— the gospel accounts, continuing from the Old Testament, opening the New Testament.*

*THEN, with this background material, Acts can be properly dealt with, in the seventh through the tenth chapters.)*

## Genesis Chapters One through Four

Genesis opens by providing the complete panorama of that which is about to be dealt with through the course of all which follows, throughout the whole of the remainder of Scripture.

The first thirty-four verses (1:1-2:3) provide *the complete word picture, though in skeletal form*; the remainder of Scripture is simply commentary, providing all of the details, providing the sinews, flesh, and skin to clothe the initially revealed skeletal framework.

And the end of the matter — after God had used some forty different men over a period of about 1,500 years — would be a *COMPLETE, intricately detailed word picture, EXACTLY as God wanted man to view His plans and purposes*.

The opening commentary from Gen. 2:4 through chapter four has to do with basics pertaining to *God's three firstborn Sons* (Christ, Israel, and the Church [following the adoption]). These are the Sons through whom *ALL* of the things dealt with in the previous section (the opening thirty-four verses) would be brought to pass.

God's firstborn Son, Jesus the Christ, is introduced first.

The first man, the first Adam, forms a type of the second Man, the last Adam (Rom. 5:14 ["figure," KJV, is a translation of the Greek word *tupos*, from which the English word "type" is derived]).

The manner and ways in which God dealt with the first man, the first Adam, typify, foreshadow, the manner and ways in which God dealt/will deal with the second Man, the last Adam.

In the latter part of chapter two, the bride of the first man, the first Adam, is seen removed from his body, foreshadowing that coming day when the bride of the second Man, the last Adam, will be removed from His body.

And the revelation of the bride in this manner *can ONLY* be part and parcel with that seen in Rom. 8:14-23. It *can ONLY* be part and parcel with the redemption of the body, synonymous with the adoption (vv. 15, 23), at which time "the sons of God" will be manifested for all to see (vv. 14, 19).

The whole of the matter is inseparably and intricately tied together and first begins to be opened up in Genesis chapter two, with subsequent revelation (e.g., Romans chapter eight) simply



providing more information, commentary.

Thus, two of God's firstborn Sons are introduced immediately, and *regality* regarding both stands at the forefront.

The first man, the first Adam, was created to rule and to reign (Gen. 1:26-28). He was created to replace the incumbent ruler, Satan, who had disqualified himself and could not continue on the throne indefinitely.

And Adam's bride was removed from his body, formed from a part of his body, to occupy the throne as consort queen with him (Gen. 1:26-28; 2:21-24).

(The earth had previously been brought into a ruined state because the originally appointed ruler [Satan] had moved outside the established laws under which he governed, seeking to elevate his throne above his appointed position [Gen. 1:2a; Isa. 14:12-14].

Then, the earth, over a six-day period was restored for man. And man, created following all of God's restorative work on the sixth day, was brought on the scene to take the sceptre in the stead of Satan and rule the restored domain.

But, Satan brought about man's fall, disqualifying man to take the sceptre, leaving Satan continuing to occupy the throne, continuing to hold the sceptre. And he has held the sceptre to this day.

[Relative to established laws under which Satan governed the earth in time past, which he violated, resulting *NOT ONLY* in that which then ensued *BUT* present, existing conditions in his kingdom, refer to Appendix III in this book, "Actions Under Established Laws."

Also note a principle of Biblical government relative to Satan's continued rule. God alone appoints and removes rulers (Dan. 4:17, 25). And an incumbent ruler, though disqualified, continues on the throne *UNTIL* his God-appointed replacement is *NOT ONLY* present *BUT* ready to ascend the throne.

Refer to the indented section on pages 5, 6 of this chapter to not only illustrate the preceding but to show the complete scope of Scripture in relation to this part of God's overall kingdom — "the kingdom of this world," which will one day become "the kingdom of our Lord, and of His Christ" (Rev. 11:15)].

The second Man, the last Adam, was born "King"; "He came unto his own [neuter in the Greek text, referring to His Own things,

which centered around *regality* — *the Davidic throne, His kingship, etc.]*" (John 1:11a; cf. Acts 13:33, 34).

And His bride, *EXACTLY* as in the type, will be removed from and formed from a part of His body, to occupy the throne with Him (Rev. 2:26, 27; 3:21).

Then chapter three continues with information concerning ruin and restoration, continued from and providing commentary on things introduced in chapter one — the unchangeable way and means which God uses to restore a ruined creation.

This chapter has to do with the entrance of sin into the human race (the ruin of the creation, man's ruin).

It has to do with the first man, the first Adam, finding his bride in a ruined state (Eve had already eaten of the forbidden fruit, though the fall did not occur until Adam, as the federal head of the human race, partook of the fruit as well).

And it has to do with Adam partaking of the fruit himself, with restoration (redemption) in view.

Once Eve had partaken of the forbidden fruit, *Adam could NO longer realize the purpose for his creation and the subsequent removal of Eve from his body apart from Eve's restoration, Eve's redemption.*

That is, under existing conditions, *Adam could NO longer ascend the throne as a complete being.* And he took the *ONLY possible course* of action to rectify the existing situation (cf. I Tim. 2:13, 14).

He, as the federal head of the human race had to act, which he did — actions with a view to his one day being able to realize the reason for his creation, *to ascend the throne as a complete being.*

And *EXACTLY* the same thing is seen in the actions of the second Man, the last Adam.

He found His bride, a part of His very being, in a fallen state; *and He took the ONLY possible course of action.* He was "made...sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

*And this was done for EXACTLY the same reason seen in the type* — God's Son one day ascending His Own throne, with His redeemed bride providing *completeness for the Son* in this respect, making this possible (cf. Heb. 2:10 [translate the word "perfect," KJV, as "complete"; Gk., *teleioo*, "complete," "bring to an end," "to finish"]).

*THEN*, God's third firstborn son (third in the order seen in the opening chapters of Genesis) is presented and dealt with in chapter four.

This chapter has to do with providing more information on the things seen in chapter three, along with introducing Israel and providing a complete history of the nation, particularly extending from the events surrounding Calvary to the Messianic kingdom.

Thus, up to this point in Genesis, the stage has been set, with the complete panorama of the matter seen in the first thirty-four verses, followed by the introduction of all three of God's firstborn Sons in chapters two through four.

The framework for a developing word picture has been introduced. Then, beginning with Genesis chapter five, detail for the picture can begin.

But first, note the indented section below to complete this first section, which covers the first four chapters of Genesis, showing a redemptive work by the second Man, the last Adam, of that lost by the first man, the first Adam:

(The complete story of Scripture, as it would pertain to Satan, Christ, Christians, Israel, and the nations was foreshadowed typically in the account of Saul and David in the Books of I, II Samuel.

Saul was anointed king over Israel [I Sam. 10:1]; but Saul disqualified himself by refusing, as God had commanded, to destroy the Amalekites and all of their possessions [I Sam. 15:1ff], though Saul continued to reign. And Saul would continue to reign *UNTIL* the one whom God had chosen to replace him *was NOT ONLY* on the scene *BUT* ready to ascend the throne.

Then, note that which the type, thus far, foreshadows:

Satan was anointed king over the earth [Ezek. 28:14]; but Satan disqualified himself through seeking to extend his rule beyond his God-appointed position [Isa. 14:13-15], though Satan continued to reign. And Satan would continue to reign *UNTIL* the One Whom God had chosen to replace him *was NOT ONLY* on the scene *BUT* ready to ascend the throne.

In the type, shortly after God rejected Saul as Israel's ruler, God had Samuel anoint David *king over Israel* [I Sam. 16:10-13]. There were then *two anointed kings in Israel*.

But David didn't immediately ascend the throne. Rather, he eventually found himself in a place out in the hills, separated from Saul and his kingdom. And, during this time, certain faithful men joined themselves to David and remained out in the hills with him [I Sam 22:1, 2].

The day though eventually came when David was ready to ascend the throne, possessing a contingent of faithful men ready to rule with him. *THEN*, Saul was put down, his crown was taken and given to David, and David and his faithful men moved in and took over the government.

In the antitype, after God had rejected Satan as the earth's ruler, God anointed His Son [the second Man, the last Adam] *King over the earth* [Ps. 45:6, 7, 16; Heb. 1:8, 9; cf. Matt. 2:1, 2]. There were then, and there are today, *two anointed Kings over the earth*.

But God's Son, as David in the type [or as the first man, the first Adam], didn't immediately ascend the throne. Rather, as David, Christ finds Himself in a place of exile, separated from the kingdom. And, as in David's case, certain faithful individuals join themselves to Christ during this time, remaining in the place of exile with Him [Matt. 16:24-27; John 14:1-3; I John 2:28].

The day is near at hand though when *matters will continue EXACTLY as seen in the type*. Christ, in that day, as David in his day, will be ready to ascend the throne, possessing a contingent of faithful followers to rule with Him.

*THEN*, Satan, as Saul, will be put down, his crown will be taken and given to Christ, and Christ, with His faithful followers, will move in and take over the government [II Sam. 1:1-16; 5:3, 4; Dan. 7:13, 14; Rev. 2:26, 27; 3:21; 19:11ff].)

## Genesis Chapters Five through Nineteen

Genesis chapter five, in that which is foreshadowed, begins with end-time events having to do with God's previously introduced three firstborn Sons.

*These events begin with the rapture at the end of the dispensation for one firstborn son* (for the Church, in ch. 5 [with Christians about to be adopted into a firstborn status]); *events continue with the Tribulation for another firstborn son* (for Israel, beginning in ch. 6); *and Christ, God's firstborn Son, is seen throughout, for ALL Scripture is about Him*.

And the whole of that foreshadowed by events beginning in chapter five and continuing through chapter nineteen has to do with *future events regarding Christ, the Church, Israel, and the nations*.

The Church will be removed at the end of the present dispensation, seen in chapter five; Israel is then seen going through the Tribulation in a place of safety in chs. 6, 7, fulfilling the last seven years of the last dispensation, the last seven years of Daniel's Seventy-Week prophecy.

And, at the end of the Tribulation, Israel is seen resting in God's provided place of safety *ABOVE ALL the kingdoms of the world* (Noah and his family in the ark *ABOVE the Ararat mountain range*), ready to realize the rights belonging to the firstborn (chs. 8, 9).

The destruction of Gentile world power then follows (chs. 10, 11a), shown through the destruction of the kingdom of the first king of Babylon, to be realized in that coming day through *the destruction of the kingdom of the last king of Babylon*.

*THEN*, new and more detailed commentary begins to be developed through the introduction of Abraham, in the latter part of chapter eleven. The call of Abraham, viewing that which is foreshadowed in the historic account, has to do with *the restoration of Israel at the end of the Tribulation*.

Thus, that seen in these chapters is simply commentary pertaining to that previously revealed, beginning with Noah and his family at the end of the Flood in chapter eight (picturing Israel at the end of the Tribulation).

And this commentary extends to that previously revealed pertaining to the destruction of the kingdom of the first king of Babylon in chapter eleven (picturing the destruction of the kingdom of the last king of Babylon, the destruction of Gentile world power after Israel has been restored to the land).

Israel will be removed from the nations of the world and brought back into the land covenanted to Abraham, Isaac, and Jacob to realize the rights of the firstborn.

And once the nation has been restored to the land, Gentile world power will be destroyed (chs. 14a, 19), and Christ will then appear to the nation as the great King-Priest after the order of Melchizedek (ch. 14b).

The preceding forms many of the basics pertaining to that which God has revealed in these first nineteen chapters of Genesis regarding *how He has brought certain matters to pass in time past, but more particularly how He will continue this restorative and redemptive work and bring the whole of the matter to pass yet future.*

(Abraham's salvation is often erroneously dealt with on the basis of that stated in Gen. 15:6 [quoted in Rom 4:3; Gal. 3:6; James 2:23]. Such a teaching though, as can easily be shown, has far-reaching, negative consequences. Seeing Abraham's salvation occurring at this time in his life, for all practical purposes, *does away with the entire range of typology dealt with beginning in Gen. 11.*

For information on *the timing* of Abraham's salvation in this respect, refer to Appendix IV in this book, "Abraham's Salvation and Call.")

### 1) *Realized by Israel on the Mountain*

Abraham on the mountain in Genesis chapters eighteen and nineteen forms commentary for Noah and his family in the ark at the end of the Flood in chapter eight, along with events in chapter nine following the time when Noah and His family had come out of the ark.

Then events in chapters eighteen and nineteen, immediately preceding and at the time of the destruction of the cities of the plain, form commentary for events in chapter ten and the first part of chapter eleven, along with the battle of the kings in the first part of chapter fourteen.

Then, events having to do with Abraham toward the end of chapter nineteen, following the destruction of the cities of the plain, again takes one to *the end of that seen in Gen. 8-11a.*

These events take one to the place where, in that being foreshadowed, *Israel is seen in the land following the destruction of Gentile world power.* This takes one to the place which Israel will occupy in relation to the nations, seen in prophet after prophet, after being introduced and dealt with early in Genesis (e.g., cf. Isa. 2:1-4; 53:1ff; 54:1ff; 62:1ff; 63:1ff; Ezek. 38-48; Joel 3:1-21).

In that day, Israel, as seen in Abraham's experiences, will be restored to the land, standing before the Lord, with Gentile world power destroyed.

When Abraham arose “early in the morning” and went “to the place where he stood before the Lord” (foreshadowing Israel being raised up and standing before the Lord at the beginning of the millennial day), he looked out toward the terrain where the cities of the plain had previously stood, “toward all the land of the plain,” and “the smoke of the country went up as the smoke of a furnace” (Gen. 19:27, 28).

Thus will it be with Israel and Gentile world power in that coming day.

Gentile world power will be destroyed; the kingdom, with its Glory, will be restored to Israel; and Christ, in the antitype of Melchizedek in Gen. 14:18, 19 (following the battle of the kings [vv. 1-17], will come forth with bread and wine to bless the descendants of Abraham (cf. Joel 2:22; 3:18; Matt. 26:29).

In that day, God’s three firstborn Sons, introduced in the opening four chapters of Genesis, will exercise *the rights of the firstborn*.

*Christ and His bride* will rule the nations from a heavenly sphere (from the present abode of Satan and his angels); *Christ and Israel* will rule the nations from an earthly sphere (from the land covenanted to Abraham, Isaac, and Jacob), with the Jewish people carrying the message of the one true and living God to the nations, which will occupy respective positions throughout the earth in exact accord with Deut. 32:8 and Acts 17:26, 27.

And this type rule and these conditions will continue for 1,000 years, *UNTIL* all things have been subjected to the Son (I Cor. 15:24-28).

*This is what the future holds for mankind, as seen in the revealed outworking of God’s plans and purposes, introduced in the first nineteen chapters of Genesis.*

The world is rapidly moving toward that time when events are going to come to pass *EXACTLY* as foreshadowed by those things seen throughout Genesis chapters five through nineteen, having to do with God’s end-time dealings with the Church, then with Israel and the nations.

And *ALL* of these things will bring about an end to Man’s Day and the beginning of the Lord’s Day on the earth, the beginning of the long-awaited Sabbath rest, the Messianic Era.

There is a wealth of information in these first nineteen chapters of Genesis, which material in the first chapter of this book can do no more than just begin to uncover.

In order to continue showing the unchanging subject matter and goal of all Scripture, as set forth in the opening thirty-four verses of Genesis—establishing an unchangeable foundation *upon which ALL subsequent Scripture rests*—note a number of things in Gen. 11b-19 about the experiences of Abraham and others, which foreshadow *NOT ONLY* things pertaining to Israel *BUT* things pertaining to Christians as well (this is one of the numerous dual types found in Scripture).

Then, these experiences, in Chapter II of this book, will lead into and be climaxed by comments on one verse, Gen. 19:17.

## 2) *Christians and the Inheritance*

Abraham, once in the land to which he had been called, at first lived mainly on a mountain near Bethel, both before and after a journey into Egypt, which had resulted from a famine in the land (Gen. 12:8-10; 13:1-4).

Afterward, he moved to and settled in “the plains [‘the oaks’] of Mamre,” near Hebron, located *in the mountainous terrain of the high country* (Gen. 13:18; 14:13; 18:1; 23:17-19; 35:27).

Lot, on the other hand, who *had NO calling* with Abraham, dwelled with Abraham for a time.

But, toward the end of this time, prior to Abraham’s move to “the plains [‘the oaks’] of Mamre,” a strife arose between their herdsmen. And as a result, Abraham and Lot separated themselves, one from the other, with Lot looking toward and moving down into the Jordan plain, *in the low-lying country*, afterwards settling in Sodom (Gen. 13:5-12; 14:12; 19:1).

The difference between these two places would be similar to the difference between Jerusalem and Jericho.

Jerusalem was located *in the mountainous terrain of the high country*, but Jericho was located *near the lowest point in the land* (actually, near the lowest point on earth), near the Dead Sea at the southern end of the Jordan plain (where Sodom and the other cities of the plain are believed to have once existed).



Jerusalem and Jericho are set in sharp contrast to one another in Scripture.

One is “the city of the great King,” from which blessings for the nations of the earth will flow during the coming age (Ps. 48:2; Zech. 14:1-21); but “a curse” rests upon the other (Joshua 6:18, 26).

And the two places where Abraham and Lot lived, once they had separated, are set in a similar, sharp contrast, one to the other.

#### a) Lot's Downward Path

Lot's downward path can be seen in different places from Gen. 13:10 to Gen. 19:1, and the results of his downward path can be seen in Gen. 14:12-24; 19:1-38.

Lot “lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere...” He then “chose him all the plain of Jordan...dwelled in the cities of the plain, and pitched his tent toward Sodom.”

And in the process of doing this, Lot is seen as the one acting in the separation (13:10-12). That is, *the carnal believer separated himself from the spiritual believer*.

The day came when Lot got into trouble and had to be rescued by Abraham (14:12-16).

And though Scripture is silent on the matter, Lot may very well have still been with Abraham following the battle of the kings when Melchizedek appeared (Gen. 14:18-24).

If so, Lot's previous association with the cities of the plain *could ONLY* have prevented him from seeing beyond the “letter” into the “spiritual” nature of the matter (*cf.* II Cor. 3:6-18; *ref.* the introduction to this book).

Then, Lot's previous association with the cities of the plain could, as well, *ONLY* have led to that which eventually resulted — Lot *NOT ONLY* once again living in Sodom *BUT* also evidently becoming actively involved within the affairs of the city (19:1 [affairs of a city were carried on by men seated at the gate, as was Lot when the two angels appeared]).

*The things pertaining to Melchizedek are of NO moment to the man of flesh, ONLY to the man of Spirit, for spiritual things are spiritually discerned* (I Cor. 2:9-14).

b) *Abraham, in the High Country*

Abraham, during this same time though, had dwelled in the high country, removed from the cities of the plain. And, apart from instances such as his rescue of Lot and his intercession on behalf of the righteous in Sodom (14:14-16; 18:23-33), *the affairs of the people in the Jordan plain were of NO moment to him.*

Thus, when the day arrived for the destruction of the cities of the plain — as the day will arrive for the destruction of the present world system — *two completely contrasting saved individuals can be seen.*

Some Christians, as Abraham, *have been allowed* to go on and see that which is taught concerning Melchizedek.

Consequently, their interest *DOESN'T* lie in the things of the Jordan plain but in the things of the high country. *And they dwell where their interest lies.*

Other Christians though, as Lot, *have NOT been allowed* to go on and see that which is taught concerning Melchizedek (and, invariably, for the same reason set forth in Lot's life [cf. Heb. 6:1-3]).

Consequently, their interest *DOESN'T* lie in the things of the high country but in those things of the valley instead. *And they too dwell where their interest lies.*

And that which awaits each in the future Messianic Era can be seen in the account of Abraham and Lot, ending in Gen. 19.

## 2

### **Beginning in Moses (II)**

*Portending That Which Follows  
Types and Shadows — Letter to Spirit*

The Jordan plain with its cities was destroyed during Abraham and Lot's day by "brimstone and fire" from heaven (Gen. 19:24, 25; cf. Deut. 29:23).

And though Lot was delivered from Sodom prior to this destruction, his deliverance was, as in the words of I Cor. 3:15, "so as by ['through'] fire."

Prior to this destruction, Lot was placed outside Sodom and commanded, along with being warned:

"Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed" (19:17).

Note what's involved in this four-part command with its subsequent warning concerning that which would occur *should the full four parts of the command NOT be followed*.

#### **"Escape for Thy Life"**

"Life" is the translation of the Hebrew word for "soul," the word *nephesh*, the same word translated "soul" in Gen. 2:7.

At the time of man's creation in Gen. 1:26-28; 2:7, God, through *His breath*, imparted *life* to the man whom He had created. When God breathed into the lifeless form which He had created, "man became a living soul."

The reference to "soul" had to do with *man's natural life*. But, because *God's breath* produced this life, *spiritual life* would evidently have been imparted to man at this time as well.

(Note how *spiritual life* is seen in this same respect in Ezek. 37:1-14 relative to the future conversion of Israel.)

Then, to show a distinction in this respect between man and the animal kingdom, animals have “souls” (natural life), and they possess “breath” to bring about and sustain that natural life (Gen. 1:20; 7:21, 22; Eccl. 3:19-21).

But there is *NO* record of God initially breathing this life into animals. Such “life,” which would evidently impart a spiritual nature, *is reserved for man ALONE*.

Animals have a body, a soul, and breath (apart from a spiritual nature). Man has a body, a soul, and breath (in connection with a spiritual nature).

(Both the Hebrew and Greek words for “soul” [*nephesh* and *psuche* respectively] can be translated and understood as either “soul” or “life.” These words have been translated both ways in Scripture, with the soul being understood as the natural life of man [e.g., in Lev. 17:11, “the life (*nephesh*, ‘soul’) of the flesh is in the blood”; or note Matt. 16:25, 26, where some English versions translate the Greek word *psuche* “life” twice in v. 25 and “soul” twice in v. 26 (KJV, NASB, NIV)].

As well, both the Hebrew and Greek words for “Spirit” [*Ruach* and *Pneuma* respectively (both used referring to the Holy Spirit or to man’s spirit, also spirit beings)] can be translated and understood as either “Spirit” or “breath.” These words are used both ways in Scripture [e.g., Gen. 1:2; 6:17; 7:22; Matt. 1:18; James 2:26 (*pneuma* in the latter reference should be translated “breath,” not “spirit”)].

Also note the compound Greek word, *Theopneustos* in II Tim. 3:16 — “All Scripture is *Theopneustos*,” i.e., “All Scripture is God-Breathed” [ref. NIV]. This word is a combination of *Theos*, “God” and *pneo* [derived from *pneuma*, meaning “to breathe,” “to blow”].

God gave His Word to man by means of His Spirit, by means of His Breath.

“For the prophecy came not in old time by the will of man: but holy [set apart] men of God spake as they were moved [‘borne along’] by the Holy Spirit” [II Peter 1:21].

The thought of *Spirit* and *Breath* in relation to God giving His Word to man *can ONLY* be looked upon as involving the same unity seen in the inseparable triune Godhead, for the Word has to do with God providing *a revelation of His Son through His Spirit, as God breathed this revelation out*.

This is simply the way Scripture explains *its Own origin, its Own subject matter, and its inseparable connection with the triune Godhead.*)

That seen in Gen. 19:17 has to do with *the saving of the soul/life.*

Physical life in the historic account? Yes! *BUT, moving from type to antitype, FAR MORE than just the physical is involved when viewing that foreshadowed by events in chapters eighteen and nineteen.*

Note how this is set forth and developed in the next three parts of the command given to Lot in Gen. 19:17, with the warning then following pertaining to *that which would occur should the full four parts of the command NOT be followed.*

### **“Look Not Behind Thee”**

*Individuals conduct affairs in their lives WHERE their interest lies.*

*The man of flesh* is drawn to and conducts affairs in his life *after the manner and ways of the world.* He can be seen involved in those things which the world has to offer.

*The man of spirit*, on the other hand, is drawn to and conducts affairs in his life *after the manner and ways which God has revealed in His Word.* He can be seen involved in that which has been recorded in this Word, in the promises of God:

“But it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But God hath revealed them unto us by his Spirit [through His God-Breathed Word, as the Spirit opens this Word to the Christians’ understanding]: for the Spirit searcheth all things, yea, the deep things of God...

Which things we speak, not in the words which man’s wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (I Cor. 2:9, 10, 13, 14).

Following Lot and his family’s removal from Sodom and their entrance into Zoar, Lot’s wife, contrary to the Lord’s command,

“looked back” toward the land which she had left. And Lot’s wife “became a pillar of salt.”

The Lord, instructing His disciples concerning things having to do with the time when He would return and the kingdom which would be established at that time, said:

“Remember Lot’s wife.

Whosoever shall seek to save his life [or, ‘soul’] shall lose it; and whosoever shall lose his life [or, ‘soul’] shall preserve it” (Luke 17:32,33).

Then, immediately following that stated in these two verses, Christ dealt with the same separation of individuals (saved individuals, not unsaved) seen in the first of the four parables in the Christian section of Matthew’s account of the Olivet Discourse (cf. Matt. 24:40-44; Luke 17:34-36).

(For additional information on these verses, refer to the author’s books, *Salvation of the Soul* and *Prophecy on Mount Olivet* [Chapter X, “One Taken, Another Left”].)

Earlier in Luke’s gospel, Christ, instructing individuals who had come to him with matters more pressing in their personal lives than *to leave these things behind, deny themselves, take up their cross, and follow Him* (cf. Matt. 16:24ff), said unto them:

“No man, having put his hand to the plough, and looking back, is fit for the kingdom of God” (Luke 9:62).

*Looking back* is *EXACTLY* what the Israelites under Moses had done following their hearing the report of the twelve spies sent into the land ahead of the nation.

They believed the false report of ten of the twelve rather than the true report of Caleb and Joshua, they refused to believe that the Lord would deliver the nations inhabiting the land into their hands, and they sought to appoint a new leader, replacing Moses, and return to Egypt (Num. 13:31-14:4).

Rather than *looking ahead* toward the land of Canaan, they began to *look back* toward the land of Egypt.

And the end result was the overthrow of an entire generation (those twenty years old and above) in the wilderness.

They were overthrown *on the right side of the blood* (overthrown following the death of the firstborn in Egypt) *BUT on the wrong side of the goal of their calling* (overthrown preceding entrance into the land and exercising the rights of the firstborn therein).

Christ, at Calvary, exhibited the attitude which any Christian who is serious about having a part with Christ in His coming kingdom is to exhibit (I Peter 2:21-24):

“...for the joy set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Heb. 12:2b).

“The joy” set before Christ had to do with *the coming day of His power, the day when He would rule and reign* (Matt. 25:20-23). “Despising the shame” (all the ignominy and shame surrounding the events of Calvary) had to do with Christ considering *ALL of this of little consequence compared to the things which lay out ahead*.

And, in line with that seen in the whole of Heb. 12:1, 2, this is *EXACTLY* the attitude Christians are to take today relative to *the things of the world* on the one hand and *the things of the coming kingdom of Christ* on the other.

The Father has told His Son *to sit on His right hand UNTIL His enemies are made His footstool* (denoting “complete subjection”).

*THEN*, the Father will deliver the kingdom into the hands of His Son, at which time Christ will realize “the joy set before him” at Calvary (cf. Ps. 110:1, 2; Dan. 7:13, 14; Rev. 10:1-7; 11:15-19).

Note the place which Christians — as it pertains to their position “in Christ” and the Son’s coming reign — are presently seen occupying *in this same respect as well, as they, with the Son, await the coming day of His power*:

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Having predestinated us unto the adoption of children by Jesus Christ [*lit.*, ‘Having predestinated us with respect to sonship through Jesus Christ’] to himself, according to the good pleasure of his will” (Eph. 1:3-5).

“Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved [*lit.*, ‘by grace you have been saved’; translate the same way in v. 8])

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus” (Eph. 2:5, 6).

(For additional information on “adoption” [Eph. 1:5], refer to Chapter XX, “The Conclusion,” and Appendix I, “Adoption, Redemption of the Body,” in the author’s book, *By Faith.*)

Christians, positionally seated with the Son, at the Father’s right hand, are being invited to have a part in the Son’s coming reign as co-heirs with Him, though a price is to be paid (Matt. 16:24, 25). *And any Christian serious about the matter can ONLY consider the price of little consequence compared to that which will one day be revealed.*

The Father has given *ALL* that He has to His Son (cf. Gen. 24:36; 25:5; John 16:15), and Christians are being invited to have a part in the Son’s coming 1,000-year reign over the earth, *as co-heirs with the One in possession of ALL the Father’s goods.*

### **“Neither Stay Thou in All the Plain”**

In the light of the Christians’ present position “in Christ” and that which is involved — *seated with Christ in the heavens, awaiting that coming day when the Son will ascend the throne, with many co-heirs ascending the throne with Him* — why would any Christian want to, or even consider, remaining in the low-lying country (*i.e.*, remain in Egypt, remain in this world)?

The God of the universe, the One Who created and sustains all that exists, is offering something to Christians which is *so much greater* than anything which the world has to offer that there is really *NO possible comparison* (ref. “so great salvation” in Heb. 2:3-5).

And since this is the case, why would any Christian want to do anything other than heed the Lord’s command concerning *this world* and “escape to the mountain”?

There is an answer, and it is seen in the account of Abraham and Lot.



The vast majority of Christians in the world today are very much like Lot, along with his family.

They are wrapped up in the things of the plain, the things of the world. Their spiritual senses relative to the mountain are such that they know or understand *little to nothing* about the Lord's command and warning in Gen. 19:17, with *the reason* for all of this seen in that which has been brought to pass through the working of the leaven in Matt. 13:33 over centuries of time (almost twenty centuries), *producing an almost completely leavened state of Laodicean Christendom as it exists in the world today* (Rev. 3:14-21).

And such a state within Christendom *does NOT exist just in liberal circles. It exists throughout Christendom, NOT just in one branch of Christendom. It permeates Churches throughout fundamental Christendom as well, in EXACTLY the same manner.*

(The terms "fundamental" and "liberal" are being used in the sense of the way they are generally viewed by Christians today, *NOT* necessarily in a true Biblical sense [particularly in relation to the way those in both groups look upon the Word of the Kingdom].)

But how has the working of the leaven brought about a state of this nature in the Churches, liberal and fundamental alike?

This is seemingly easy to see in liberal circles. *BUT, HOW* can a leavening process of *this SAME nature* be seen throughout the fundamental Churches as well?

To understand the preceding, one *MUST* understand where Satan has centered his attack through the working of the leaven over centuries of time, moving from that point to how matters exist in Christendom in this respect today.

Note the contextual reference to the working of the leaven in Matt. 13:33. The context of this verse has to do with "the mysteries of the kingdom of the heavens," "the word of the kingdom" (vv. 11, 19-23, 51, 52). And, this message, in a larger context, is seen as *the central message of Scripture*.

(*The Word of the Kingdom*, upon which the leaven has centered its attack, is seen as the central message of Scripture for the simple reason that it has to do with *the purpose for God's restoration of ruined man*.)

The leaven has centered its attack upon *the purpose for man's creation in the beginning* [Gen. 1:26-28], which, in a continuing respect, has to do with *the purpose for man's salvation following the fall* [Eph. 2:8-10].

The Word of the Kingdom has to do with that foreshadowed by events on days two through six, following that foreshadowed by events on the first day, in the foundational type in Genesis chapter one.

And that seen through events during these five subsequent days is with a view to man, having previously been saved [foreshadowed by events on the first day], one day realizing the purpose for his creation in the beginning, seen in that foreshadowed by events on the seventh day, the Sabbath rest which awaits the people of God, in chapter two [cf. Heb. 4:1-9].

And the whole of remaining Scripture simply provides the sinews, flesh, and skin to clothe the skeletal framework set forth in the opening thirty-four verses of Genesis [Gen. 1:1-2:3].

For a discussion of the parables of Matthew chapter thirteen, dealing with the various ramifications of the proclaimed "Word of the Kingdom," refer to the author's book, *Mysteries of the Kingdom*.)

*Satan has centered his attack upon a destruction of this message, which, for all practical purposes, is absent to the SAME extent in fundamental circles as in liberal circles. This message is simply NOT being taught in the Churches of the land.*

Certainly the fundamental Churches, and some of the liberal Churches, emphasize and teach the message of salvation by grace.

And this message *MUST* be taught, for this is the beginning point. A person *MUST* "pass from death unto life" (John 5:24; Eph. 2:1, 5) *BEFORE* he can be dealt with relative to the Word of the Kingdom.

That is to say, a person *MUST* pass through the experience foreshadowed by events on the first day in Genesis chapter one before he can pass through the experiences foreshadowed by events on days two through six of this chapter, with a view to entering into that foreshadowed by events on the seventh day in chapter two.

The problem is that the Churches of the land, week after week, center their message around *salvation by grace*, seen through events occurring on day one in Genesis chapter one.

A person's eternal salvation, based on Christ's finished work at Calvary, *has been made to be the primary, present SUBJECT and*

*the future GOAL, with the saved person ultimately seen spending eternity in heaven (which, of course, is NOT at all where saved man will spend either the 1,000-year reign of Christ or the eternal ages beyond).*

Complete messages, time after time, particularly in fundamental Churches, is invariably built around this type understanding and proclamation of Scripture, *which begins and ends with salvation by grace* (again, foreshadowed by events on day one in Gen. 1).

And a major problem resulting from this type handling of salvation by grace is the fact that numerous Scriptures (which deal with issues beyond salvation by grace, foreshadowed by events on days two through six in Gen. 1) are made to relate to salvation by grace. *And through this means, they are brought over into a realm where they do NOT belong at all.*

A person simply CANNOT continue with this type message week after week and fail to treat Scripture in this erroneous manner. One is part and parcel with the other.

And dealing with Scripture after this fashion often results in a perverted message regarding the very message being dealt with — *eternal salvation itself* — leaving people not even understanding salvation by grace in a correct, Biblical respect.

The Bible says what it means and means what it says, regardless of what man may have to say about the matter.

*The BEGINNING is foreshadowed by God's activity on the first day in the restoration account in the opening verses of Genesis (1:2b-5).*

And salvation by grace through faith is just *THAT* — the BEGINNING, NOT the GOAL.

*The GOAL is seen in the opening three verses of chapter two ONLY AFTER moving through God's restorative and creative activity during the next five days (1:6-31).*

Salvation by grace (foreshadowed by events on the first day) places one *in a position where he CAN realize the GOAL* (foreshadowed by events beginning with the second day), *which is NOT to spend eternity in heaven.*

Rather, *the GOAL of one's salvation is to occupy a position as co-heir with Christ in His kingdom during His 1,000-year reign over this earth (foreshadowed by the rest seen after six days of work, on the seventh day in Gen. 2:1-3).*

(In the preceding respect, note where and why the mistake has been made. *It has been made, first and foremost, because the types have been ignored, particularly the initial type in the opening verses of Genesis, which all subsequent types or any other mode of teaching in Scripture MUST follow.*

By doing this, note what an individual dealing with salvation by grace as *the GOAL*, or continuing to deal *ONLY* with salvation by grace, is doing in the light of the original type set forth in the opening thirty-four verses of Genesis.

That person is *NEVER* moving beyond the first day in the type [1:2b-5], and often, as previously seen, taking things foreshadowed by events in days two through six and erroneously relating them to events foreshadowed by those of the first day.

Then, "heaven," seen as saved man's future eternal home, has replaced *the Sabbath rest* lying beyond the sixth day, along with that which Scripture reveals about *man's destiny beyond the Sabbath rest*, beyond the 1,000-year reign of Christ.

Following the original type, or anywhere else in Scripture dealing with the subject [*which MUST be in complete accord with the original type*], the destination of Christians at the end of Man's Day, at the end of the six days seen in the first chapter of Genesis, is *NOT* heaven.

Rather, Christians, in that day, will find themselves exercising *power with God's Son, from His throne, in relation to and over this present earth* [Rev. 2:26, 27; 3:21].

[Note: Positionally, Christians are presently seated with God's Son at His Father's right hand, waiting, with the Son, the coming day of His power. The Son is going to one day exercise this power (cf. Ps. 2, 110).

Thus, *HOW* could that which the future holds for Christians possibly be thought of in a way which would be separate from exercising regality with the Son? That would be impossible!].

Then beyond the Millennium, Christians will find themselves *exercising power with God's Son from "the throne of God and of the Lamb" on the new earth, a rule which, of necessity, will be universal in scope* [Rev. 22:1ff].

For additional information on conditions beyond the Millennium, refer to Chapters XXXIV-XXXVI in the author's book, *The Time of the End*.)

The Word of the Kingdom is *the ONE place* where those in both liberal and fundamental Christianity *find common ground*. Neither seems to know anything about the Word of the Kingdom or will have anything to do with it when presented to them.

In fact, the latter group (fundamental Christianity) is usually more antagonistic than the former when the message is presented, which places them in a rather strange light. Those viewed as fundamental Christians often find themselves seeking to do away with the central message of Scripture *more so than the liberals*.

(Note the actions of the Pharisees [with the Pharisaical Scribes] and the Sadducees during Christ's earthly ministry.

These two religious parties were the predominant sects in Israel at that time, with the Pharisees being the largest and, through their very numbers, controlling the religious life of the people.

The Pharisees were the fundamental legalists, with the Sadducees viewing matters in a more liberal respect [not believing in angels or the resurrection, while the Pharisees believed both (Matt. 22:23; Acts 23:8)].

Both groups followed Christ about the country, seeking, at every turn, to counter things in Christ's ministry. And the Pharisees, controlling the religious life of the people, were the ones directly responsible for the national rejection of the proffered kingdom, with the resultant rejection of Christ, the cry for His crucifixion, and their further and ultimate rejection of Christ by then claiming regal allegiance to a pagan Gentile ruler [Matt. 12:1ff; 16:1ff; John 19:6-15].

In the preceding respect, note the entirety of Matt. 23, ending with the house of Israel left desolate.

These condemnatory words were directed toward the Pharisees [with the Pharisaical Scribes] *ALONE*. They were directed toward the fundamental legalists of that day, not the liberals, for this fundamental sect, controlling the religious life of the people, was directly responsible for the national rejection of the proffered kingdom.

And the reader can make his own comparison to that presently occurring in fundamental Christianity relative to this same proffered kingdom, along with where and how the matter will end.)

Thus, there's the answer to the question concerning why numerous Christians today would react in a manner other than heeding the Lord's command and warning as it is seen in Gen. 19:17.

The vast majority of Christians filling the pews of Churches throughout the land today *DON'T know anything about this command or this warning*. All they seem to understand, if they understand anything at all in the way of spiritual values, is *material centered around salvation by grace, with eternity in heaven rather than the lake of fire in view*.

And when presented with *the truth of the matter*, because of that which they have heard over and over, they are led to believe that the true message of Scripture now being heard — *the Word of the Kingdom* — is heresy.

This is the decadent state into which the working of the heaven over almost two millenniums of time has brought Christianity.

And conditions are *NOT going to improve in days ahead*.

Rather, according to the clear teaching of Scripture, conditions *will ONLY continue to deteriorate*.

The heaven is going to continue its work “till the whole” has been leavened, leaving conditions in the Churches of the land at the time of Christ’s return in such a manner that “the faith [an expression used in the N.T. peculiarly related to the Word of the Kingdom]” *will NOT be found at all* (Luke 18:8 [“faith” is articular in the Greek text, and the question is worded in a manner in the Greek text which implies a negative answer]).

So, with that in mind, note how Scripture sums up the matter, which is *EXACTLY* how Scripture, in a foundational respect, handles the matter in the first thirty-four verses of Genesis.

### **“Escape to the Mountain”**

“A mountain” is used in Scripture, in a metaphorical respect, to symbolize *a kingdom*, particularly *Christ’s coming Kingdom* (cf. Isa. 2:1-5; Dan. 2:35, 44, 45; Matt. 17:1-5).

(Contrary to some English translations, the word “mountain” in the Hebrew text of Gen. 19:17 is singular, as in the KJV. The reference is to “a mountain” symbolizing *a kingdom*, *NOT* to “mountains” symbolizing *kingdoms*.)

A distinction between “mountain” and “mountains” in this respect can be seen in Isa. 2:2, 3:

“...the mountain of the Lord’s house [the kingdom of Christ] shall be established at the top of the mountains [all the individual earthly kingdoms]...”)

The escape *from the plain to the mountain* is an escape *from Ur to Canaan or from Egypt to Canaan* — from the land associated with this present world to that land associated with the coming kingdom. This is where one’s attention is to be centered. *This is the GOAL of the race set before Christians.*

With respect to the saving of his soul, *the Christian is NOT to remain in Egypt; NOR is he to remain in the wilderness.*

Rather, he is to fix his sights on *entrance into the land set before him*, which, in the Christian’s case, is *heavenly* rather than *earthly* (not heaven where God resides today but *the heavens in relation to this earth* [the present abode of Satan and his angels]).

The Christians’ warfare has to do with *the inhabitants of the land*, *NOT* with those inhabiting Egypt or the wilderness, *i.e., his warfare is NOT against the inhabitants of this present world, whether they be other Christians or the unsaved.*

“No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

And if a man also strive for masteries, yet is he not crowned, except he strive lawfully” (II Tim. 2:4, 5).

As the Israelites under Moses were to take the land *by conquest*, Christians under Christ are to take the land through *the SAME means*.

The twelve spies entering the land of Canaan during Moses’ day found *Gentile nations infiltrated by the “giants”* (Heb., *nephilim*, “fallen ones” [same word as in Gen. 6:4]) inhabiting the land (Num. 13:33).

That is to say, they found that the land was inhabited by Gentile nations infiltrated by the offspring resulting from a co-habitation of the sons of God (angels in Satan’s kingdom) with the daughters of men (female offspring from the lineage of Adam).

And Satan, not only ruling through these Gentile nations (Dan. 10:12-20) but having become more directly associated with these nations through this union of the sons of God with the daughters of men, *was in the land* (by means of these nations) *opposing the*

*right of the Israelites under Moses to enter into the land and exercise the rights of the firstborn.*

And a corresponding picture is presented in Scripture concerning the land set before Christians and the opposition which Christians experience concerning entrance into this land.

Satan and his angels are, themselves, inhabiting this land. And they are opposing, *at EVERY turn and at ALL costs*, the right of Christians to one day, under Christ, take this land and exercise the rights of the firstborn in the land.

This is what the Book of Ephesians is about, and the matter is brought into full view at the end of the book by way of summation. The Christians' present warfare is "not against flesh and blood."

This warfare is *NOT* against those in Egypt or in the wilderness. Rather, it is against those occupying the land set before Christians, wherein they are to one day realize an inheritance and exercise the rights of the firstborn.

It is "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places ['against the spirit forces of wickedness in heavenly places']." It is against Satan and his angels (Eph. 6:12).

And, at the same place in the Book of Ephesians, the Christian is told how to prepare for this warfare.

*Christians, at the outset, as they look toward the mountain*, are to "be strong in the Lord, and in the power of his might" (Eph. 6:10).

And Christians, within their own strength, *are powerless to overcome the enemy* (*EXACTLY* as were the Israelites under Moses).

However, relying on the promised power of the Lord in the battle is an entirely different matter (which the Israelites under Moses could have done, but didn't). With the power of the Lord at hand, the enemy in the land — past under Moses in the type, or present under Christ in the antitype — *could have had/can have NO possible chance to succeed in the battle.*

Then, in Eph. 6:11-17, Christians are told how to array themselves for the battle at hand.

(For information on this section of Ephesians, refer to the author's book, *The Spiritual Warfare*, Chapter III, "Preparation for the Conflict.")



And if Christians fail to properly prepare themselves for the battle at hand, the outcome *will be NO different* than that seen in the warning given to Lot at the conclusion of the Lord's instructions in Gen. 19:17.

### **"Lest Thou Be Consumed"**

The four-part command in Gen. 19:17 is followed by that which would happen to a person *should he NOT follow that which the Lord has to say in this respect*: "lest thou be consumed."

That is, if a person *does NOT follow that which has been commanded, he will be consumed by that which will itself be consumed; and, as a consequence, he will lose his soul/life.*

Lot though *had NO concept* of that which was being stated; and, in reality, even though the Lord had given him this four-part command, he *COULDN'T* follow it.

His spiritual senses *had NOT been* sufficiently developed or exercised. He could *do NO more* than act after a carnal fashion, which he did.

Lot, through the two angels, stated and then requested of the Lord:

"...I cannot escape to the mountain, lest some evil take me, and I die:

Behold now, this city [Zoar] is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live" (Gen. 19:19b, 20).

Lot's dulled, spiritual senses is the apparent reason why the Lord, apart from remonstrance, honored his request to be allowed to go to Zoar instead of the mountain (19:21-23).

However, Zoar—a city in the plain, spared for Lot—wasn't the last stop. After the destruction of the other cities of the plain, Lot became afraid to dwell in Zoar and moved out into the mountain to which he had previously been commanded to escape.

But, unlike Abraham, Lot dwelled on the mountain in "a cave" (19:30) rather than standing in a *place "before the Lord"* (19:27; cf. 18:22). He, in effect, dwelled in a *place of shame* rather than in a *place of honor*.

And therein is the account of two pilgrims who governed their lives after two entirely different fashions, one day arriving at the same destination and finding themselves occupying *diametrically opposed positions, completely commensurate with the fashion in which they had governed their lives during their previous pilgrim journey.*

Thus will it be with Christians *on the mountain* in that coming day.

# 3

## **Beginning in Moses (III)**

### *Portending That Which Follows Types and Shadows — Letter to Spirit*

(The first two chapters of this book presented introductory material through using central parts of the first nineteen chapters of Genesis.

This third chapter will pick up where the previous two chapters left off, calling attention to an overview of that seen in Genesis chapters twenty-one through twenty-five, with an emphasis on chapter twenty-four.

And information in these opening three chapters of this book, together, should provide sufficient information for a proper introduction to and understanding of the continuing central subject of Scripture, as seen in the gospel accounts.

This follows four hundred silent years, when the heavens were once again opened and God began to speak to His people, but this time in the person of the Word made flesh [Heb. 1:1, 2].)

“And Abraham was old, and well stricken in age: and the Lord had blessed Abraham in all things.

And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac” (Gen. 24:1-4).

There are five chapters in the middle of the Book of Genesis which form an overall type, comprised of a number of individual types — chapters twenty-one through twenty-five. And these five chapters, in the antitype, present a chronological, dispensational sequence of events carrying one from the birth of Christ to the Messianic Kingdom.

Events in these chapters point to a period covering slightly over 2,000 years within Man's 6,000-year Day. This period begins very near the end of the Jewish dispensation, covers all of the Christian dispensation, and leads into the Messianic Era.

And this is *EXACTLY* the same period of time covered by revelation in the New Testament. The New Testament begins with events surrounding the birth of Christ (near the end of the Jewish dispensation) and concludes with events having to do with the Messianic Kingdom (at the end of both the Jewish and Christian dispensations [*cf.* Matt. 1:18-25; Rev. 20:1-6; 22:7-21]), preceding the eternal ages (Rev. 21, 22).

Thus, in this respect, these five chapters in Genesis form a foundational, dispensational, skeletal framework upon which *the WHOLE* of New Testament revelation, beginning with the gospel accounts, can be seen to rest.

(Note that these five chapters provide commentary for different things seen only in skeletal form in the first nineteen chapters of Genesis. These first nineteen chapters, beyond the introductory thirty-four verses [1:1-2:3] deal mainly with events at the end of Man's Day.

Then, beginning with Gen. 21, Scripture begins filling in details for parts of preceding Scripture. And succeeding Scripture continues with the same, with more and more detail, continuing to bring a God-provided, complete word picture more and more into focus.)

And the New Testament, in turn, dealing with *EXACTLY the same subject matter in an expanded manner*, forms a commentary on that set forth in these five chapters. The New Testament forms part of the sinews, flesh, and skin which attach themselves to and clothe this skeletal framework (*cf.* Ezek. 37:1-10).

This same type relationship between two sections of Scripture is something seen time after time when the Book of Genesis is set

alongside other Scripture, comparing Scripture with Scripture (I Cor. 2:9-13).

Note that Genesis opens in this manner, with the whole of subsequent Scripture brought into view. Genesis 1:1-2:3 (*Creation, Ruin, Restoration, and Rest*) forms the foundational framework upon which ALL subsequent Scripture rests.

*ALL Scripture beyond Gen. 2:3 simply forms a commentary on that set forth in the foundational framework.* The skeletal framework is set forth at the beginning, and the remainder of Scripture forms the sinews, flesh, and skin which attach themselves to and clothe this skeletal framework.

And with Scripture structured after the preceding fashion, ONE thing should be very evident:

*Commentary presupposes a knowledge of that with which the commentary deals. Sinews, flesh and skin presuppose bones upon which they are to be attached and which are to hold them in place. All Scripture subsequent to the foundational material set forth at the beginning has been written in a manner which presupposes a familiarity with this foundational material.*

This subsequent Scripture has been given in a manner which presupposes that it is going to be read and studied in conjunction with a previously laid foundation.

And when this ISN'T done, one finds himself dealing with commentary upon a subject apart from a basic knowledge of that subject. Or, one finds himself attempting to deal with sinews, flesh, and skin apart from a skeletal framework upon which they are to be attached and which is to hold them in place.

Thus, the importance of understanding foundational sections of Scripture which God has set forth in His Word CANNOT be overemphasized. As previously stated, the structure of Scripture following the foundational passages, relating back to these passages, presupposes an understanding of these passages.

And, apart from an understanding of these foundational passages, subsequent Scripture relating back to these passages CANNOT possibly be properly understood.

(For additional information regarding the importance of foundational truths in Scripture, along with the importance of comparing Scripture with Scripture, refer to Chapters I-IV in the author's book, *The Study of Scripture*.)

## Genesis 21-25

In the Genesis account, "Abraham" is a type of *God the Father* and "Isaac" a type of *God the Son*. This becomes unquestionably clear in chapter twenty-two where Abraham offers his son upon one of the mountains in the land of Moriah, pointing to God offering His Son upon one of the mountains in the land of Moriah 2,000 years later.

God was very specific in His instructions to Abraham concerning the place where Isaac was to be offered — "upon one of the mountains [in 'the land of Moriah'] which I will tell thee of" (Gen. 22:2).

And the reason is obvious. Events surrounding Abraham offering his son form *an unchangeable type* of events surrounding the Father one day offering His Son.

God's Son was apparently offered upon this same mount — in "the mount of the Lord" — which Abraham called, "Jehovah-jireh ['the Lord will provide']" (Gen. 22:14).

God provided a *Substitute* in this place two different times. He provided a *substitute* in this place during Abraham's day, and He provided a *Substitute* in this same place 2,000 years later.

With "Abraham" typifying *God the Father*, it would *ONLY* follow that "Sarah," his wife, would typify *Israel, the wife of Jehovah*. And this fits perfectly within the typical structure of these chapters in Genesis and that seen in the New Testament commentary.

Sarah was *barren*; and because she was barren, Abraham and Sarah sought to bring God's promise concerning a seed to pass through Hagar and their own efforts.

*But God ALWAYS rejects man's efforts.*

*Man's best efforts, in God's eyes, are NO different than his worst efforts. ALL emanate from the same source — the man of flesh, which God has completely rejected* (Gen. 16:1-4; 17:18, 19; cf. Isa. 64:6).

*God ALONE does His work in His time.*

After Sarah was physically incapable of childbirth, because of her age, God performed a supernatural work in her life, resulting in Isaac's birth (Gen. 17:17-19; 21:1ff).

Israel later appeared in *the SAME barren condition* (Matt. 21:18, 19). And God did something quite similar on the other end of the spectrum in the antitype.

He took a Jewish maiden — a woman who had not known a man and would, thus, through natural means, be incapable of childbirth — and performed a supernatural work in her life, resulting in the birth of the One Whom Isaac typified.

Though Israel was barren (as Sarah had been barren), the nation, through a supernatural work, brought forth (as Sarah had brought forth through *the SAME supernatural means* [Matt. 1:18-25]).

Thus, in chapter twenty-one, the supernatural birth of Isaac typifies the supernatural birth of Christ.

In chapter twenty-two, the offering of Isaac typifies the offering of Christ (*ref. data on previous page*).

Then, the next event in the dispensational scheme of matters as presented in these chapters is seen through *the death of Sarah* in chapter twenty-three.

Sarah, the wife of Abraham, *died following the offering of Isaac*.

And this is *EXACTLY* what is seen in the antitype.

Israel, the wife of Jehovah, *died following the offering of Christ*. Israel was set aside for a dispensation and is looked upon during this time as being in *the place of death*.

This can be seen, for example, in a corresponding type (Jonah dying in the belly of the fish [Jonah 1, 2]) or in the seventh sign in John's gospel (Lazarus' death [John 11]).

But in both the type and the sign, Jonah (also seen as a "sign") and Lazarus were raised from the dead, as Israel will one day be raised out of the place of death.

And Jonah and Lazarus were both *raised on the same day — the third day* (Jonah 1:17-2:10 [cf. Matt. 12:39, 40; 16:21]; John 11:6, 7, 43, 44) — pointing to Israel *being raised on the third day as well*.

*The third day* is seen in Gen. 22:4. Events on the mount occurred on *the third day*, which would involve Abraham receiving his son

“in a figure [Gk., *parabole*, ‘parable’]” (Heb. 11:19).

The offering of Abraham’s son is looked upon in two senses in Scripture — *parabolic* and *typical*. And though the type is evident, attention is called to *the parabolic aspect of the matter* in the Book of Hebrews.

A *parable* (a transliterated form of the compound Greek word *parabole* [from *para*, “alongside”; and *bole*, “to cast”]) is simply a subsequent truth placed alongside of a previous truth to shed light upon and help explain the previous truth.

A *type*, on the other hand, points to Biblical truth in a reverse sense to that of a parable. A type appears first and points to a corresponding antitype out ahead (rather than, as a parable, appearing last and pointing to corresponding, previously revealed truth).

But both types and parables are given *for the SAME basic purpose* — to shed light upon and help explain that to which they relate.

Abraham offered his son upon a mount of the Lord’s choosing, though death itself occurred in a substitute (a ram caught in the thicket died in Isaac’s stead [Gen. 22:9ff; Heb. 11:17-19]).

Isaac died in a substitute, and Abraham received his son from the dead *in a parable* (reflecting back on previously revealed truth [e.g., events in Gen. 3, 4, where teachings pertaining to death and shed blood are introduced in Scripture]).

And events surrounding the offering of Isaac, as well, form a *type* (pointing forward to the antitype, where teachings pertaining to death and shed blood are climaxed in Scripture [Matt. 27:35ff]).

*The third day* points *NOT ONLY* to the resurrection of Isaac in the type, or Christ in the antitype, *BUT* it also points to that time when *ALL of God’s firstborn Sons will be raised up to live in God’s sight*.

*ALL of God’s firstborn Sons* (Jesus, Israel, and the Church [following the adoption]) are to be raised (elevated to positions of power and authority) *on the third day* — *the third 1,000-year period dating from the crucifixion*, the antitype of that seen in Abraham receiving his son in a parable in Genesis chapter twenty-two (receiving his son from the dead, with death being effected vicariously).

God will restore Israel, one of His firstborn Sons, *on the third day*. And this is dealt with through events in Genesis chapter



twenty-five, where Abraham marries Keturah following the death of Sarah (ch. 23) and following the bride being procured for Isaac (ch. 24).

“Abraham’s remarriage” points to *Israel’s restoration (complete with a remarriage of God to Israel [presently divorced])*, which will occur only following events surrounding the present dispensation (seen through events in ch. 24).

(Note also that at times in the Old Testament the two days [the 2,000 years] covering the Jewish dispensation rather than the present two-day [present 2,000-year dispensation] are in view in this same respect — terminating on the same third day [e.g., Dan. 9:24; Hosea 5:13-6:2].)

Abraham, following his eldest servant procuring a bride for his son (ch. 24), then married Keturah (ch. 25), who was *fruitful* where Sarah had been barren. Keturah bore Abraham six sons, where Sarah, apart from Divine intervention, had not borne him any sons.

And this points to Israel’s fruitfulness in that coming day following the nation’s restoration.

Thus, Genesis chapter twenty-five moves matters into the Messianic Era, pointing to Israel’s future restoration following the events seen in chapter twenty-four.

And the events in chapter twenty-four *can ONLY* point to events of the present dispensation, which occur between two points in time — between Israel being set aside (ch. 23) and Israel being restored (ch. 25). Events in this chapter, in the antitype, occur during that time when Israel lies in the place of death (for two days, for 2,000 years), typified by Jonah and Lazarus.

In the type, the events seen in chapter twenty-four have to do with Abraham sending his eldest servant into Mesopotamia to procure a bride for his son, Isaac.

And in the antitype these events *can ONLY* point to one thing. They *can ONLY* point to *God sending the Holy Spirit into the world to procure a bride for His Son, Jesus*.

The whole of chapter twenty-four has to do with *God’s purpose for the present dispensation — the search for and procurement of a bride for His Son*.

Thus, the events of Genesis chapters twenty-one through twenty-five can easily be seen to form one overall type comprised of five individual types, carrying one, in the antitype, from the supernatural birth of Christ to the Messianic Kingdom.

And an understanding of the sequence of events through these five chapters will allow a person to place events during the present dispensation in their proper perspective.

As previously stated, events during the present dispensation occur between two points in time (Israel being set aside [ch. 23], and Israel being restored [ch. 25]), and they have to do with God sending His Spirit into the world for a singular purpose — *to procure a bride for His Son*.

Thus, an understanding of events in God's dealings with mankind occurring during the present dispensation, from a Biblical standpoint, *is inseparably linked with an understanding of that which occurred almost 4,000 years ago in Genesis chapter twenty-four*.

Much of New Testament revelation surrounding the existence of the Church in the world and the ministry of the Holy Spirit during the present dispensation offers little background explanation per se. That revealed in Scripture surrounding both, as previously shown, *has been given in a manner which presupposes a familiarity with previously related revelation*.

And the preceding is *EXACTLY* the way in which anyone familiar with the Old Testament types *would expect to find ALL New Testament revelation*.

*ALL* of the preliminary, foundational material surrounding the existence of the Church and the work of the Holy Spirit during the present dispensation *was previously revealed in the Old Testament types*.

In this respect, *a person could ONLY expect to find New Testament revelation given in a manner which presupposes a familiarity with the basics surrounding that with which this revelation deals — basics revealed in the Old Testament*.

### **Supernatural Birth and Offering of Isaac (Genesis 21, 22)**

The supernatural birth of God's Son actually takes up little

more space in the gospel accounts than it does in that which is stated about Isaac's supernatural birth in Genesis (*cf.* Gen. 17:15-19; 18:9-14; 21:1-5; Matt. 1:18-25; Luke 1:26-35; 2:1-7). The matter is only briefly dealt with in both type and antitype.

Comparing the three gospels, the New Testament begins with events surrounding the birth of two individuals — Jesus, and John the Baptist.

Matthew deals only with events surrounding the birth of Jesus, with John not mentioned until about thirty years later when he appeared in the wilderness of Judaea with the message, "Repent ye, for the kingdom of the heavens is at hand" (Matt. 1:1-3:12).

Mark doesn't deal with events surrounding the birth of either Jesus or John but begins his account some thirty years later with John's ministry.

Luke begins his account by providing detail concerning events surrounding the birth of both Jesus and John (Luke 1:1ff).

Then John deals with the matter after a different fashion — the Word becoming flesh, with John the Baptist subsequently introduced at the time of his ministry to Israel (John 1:1, 2, 6, 14, 15).

John the Baptist was born about six months prior to the time Jesus was born. And from the time of his birth, nothing is recorded about John until the day he, as the forerunner of the Messiah, began his ministry in the wilderness of Judaea "in the spirit and power of Elijah" (*cf.* Isa. 40:3-5; Matt. 11:13, 14; Luke 1:17; 3:3ff).

In a similar fashion, except for one brief incident (Luke 2:41-52), nothing is recorded about Christ from events surrounding His birth until that time when He began His earthly ministry.

Jesus began His ministry following the time John began his ministry; and after John had been imprisoned, Jesus continued with the same message which John had previously been proclaiming (*cf.* Matt. 4:17ff; John 3:22ff).

Thus, very little information is given in the gospel accounts concerning events preceding John's and Christ's ministries. And, once John had been imprisoned, *the gospel accounts deal almost exclusively with events surrounding Christ's ministry — events ultimately leading to Israel's climactic rejection of the message and the Messenger, along with the crucifixion, burial, and resurrection of the Messenger.*

In this respect, the gospel accounts can easily be seen to cover that period foreshadowed by events previously seen in Genesis chapters twenty-one and twenty-two (*though FIRST seen in Genesis chapters three and four*). The gospel accounts provide the commentary for these two chapters, the sinews, flesh and skin which attach themselves to and clothe the skeletal framework.

### **Death of Sarah, A Bride for Isaac (Genesis 23, 24)**

That typified by the death of Sarah, in the antitype, would have to *follow* the Son's crucifixion (Gen. 22) but *precede* God sending the Holy Spirit into the world to procure a bride for His Son (Gen. 24).

God, at the time of Christ's death, would have had to still be dealing with Israel as a nation. Christ was *the Paschal Lamb*, and *Israel ALONE could slay this Lamb* (Ex. 12:1ff).

However, once this had been done, followed by Christ's resurrection on the third day (also seen in Gen. 22), the events foreshadowed by Sarah's death in Genesis chapter twenty-three could *THEN* be brought to pass.

At any time following Christ's crucifixion and resurrection, Israel, in accord with the Old Testament type, could be set aside.

And this had to be effected sometime during the fifty days between Christ's resurrection and God sending His Holy Spirit on the day of Pentecost in Acts chapter two, for that which occurred in Acts chapter two began the fulfillment of that foreshadowed by events in Genesis chapter twenty-four.

#### *1) The Nation Set Aside*

Within the gospel narratives, the matter of Israel being set aside in the antitype of Sarah's death in Genesis chapter twenty-three is dealt with more fully during Christ's earthly ministry but not carried out until following His death, burial, and resurrection.

Material extending from the blasphemy against the Holy Spirit in Matt. 12:22ff to Christ's announcement in Matt. 21:43 detail the chronology of events which lead up to Israel being set aside following Christ's resurrection.

In Matt. 12:22ff, the Pharisees accused Christ of using Satanic power to cast a demon out of a man. Christ though was casting out demons through the power of the Spirit.

And because Israel's religious leaders were associating this power with Satanic power, Christ announced to them:

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit shall not be forgiven unto men.

And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world ['age'], neither in the world ['age'] to come" (Matt. 12:31, 32).

This act by Israel's religious leaders in Matthew chapter twelve, followed by Christ's announcement to them, marked the major turning point in Christ's ministry.

It was shortly after this, on the same day, that Christ went out of the house (because of that which had occurred), sat by the seaside, and began to speak in parables.

"The house" had to do with *the house of Israel*, "the seaside" had to do with *the Gentiles*, and the reason He spoke "in parables" was revealed to be *twofold*:

"...Because it is given unto you [the disciples] to know the mysteries of the kingdom of the heavens, but unto them [Israel's unbelieving religious leaders, and extending to those whom they had misled] it is not given.

For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

Therefore speak I unto them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

And in them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

But blessed are your eyes, for they see: and your ears, for they hear" (Matt. 13:11b-16).

Parables relate back to *previously revealed truth*; and in order to understand a parable, one *MUST* have an understanding of that to which the parable relates. *The latter (the parable) is dependent upon the former (previously revealed truth).*

The disciples had accepted and understood the previously revealed truth to which the parables related. Thus, they would be in a position to understand the parables which Christ gave.

However, this *was NOT* the case with Israel's religious leaders. They had rejected this previously revealed truth and were in *NO* position to understand the parables.

The parables would, thus, be *meaningless* to them.

Christ gave four parables outside the house, and He then reentered the house where He gave three additional parables.

The last three parables, though still connected with the Gentiles, had to do with Israel as well. Thus, Christ had to reenter the house before giving these parables.

However, Christ reentering the house *was NOT* an act which signaled a return to conditions as they had existed before He left the house.

Rather, conditions relative to Israel had *unalterably changed* immediately preceding the time Christ left the house; and though God was still dealing with Israel as a nation, things were taking a sharp turn toward that which was about to occur — Israel being set aside, while God removed from *the Gentiles* "a people for his name" (Acts 15:14).

God's future dealing with *the Gentiles* once again came into view in Matt. 15:21ff through the account of the Syrophenician woman's daughter being healed. Then in Matt. 16:18ff, Christ, for the first time, mentioned *the Church* (which would be comprised *mainly of those taken from the Gentiles*).

It was following Christ calling attention to the Church that He instructed His disciples *to tell no man that He was the Christ* (because of events beginning in Matt. 12:22ff [v. 20]).

*Then, for the first time in His ministry the Cross came into full view:*

“From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day” (v. 21; cf. Matt. 17:22, 23; 20:17-19; 21:18, 19, 38, 39).

Though, for all practical purposes, the kingdom was taken from Israel at the time of the events in Matt. 12:22ff, the announcement was not made until shortly before Christ was crucified:

“Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof” (Matt. 21:43).

Then God continued to deal with Israel *UNTIL following the death, burial, and resurrection of Christ*. *ONLY after these things*, according to the typology of Genesis chapters twenty-two and twenty-three, could God discontinue His dealings with Israel.

And, according to the typology of Genesis chapter twenty-four, God *MUST* discontinue His dealings with Israel prior to the Holy Spirit being sent into the world to procure a bride for His Son — an event seen to begin in Acts chapter two.

Israel being set aside can be seen in the gospel accounts after one fashion and in the Book of Acts after another fashion.

In Luke 24:13-31, the entire nation is typified by the two disciples on the Emmaus road. They had been blinded for two days, dating from the crucifixion; and their sight was restored on *the third day* through Christ personally revealing Himself to them (vv. 20, 21, 25-31).

This event deals with time during the present dispensation and points to Israel's present blindness, which will last for two days — 2,000 years.

Israel's sight will be restored on *the third day, the third 1,000-year period dating from the crucifixion*; and the nation's sight will be restored through Christ personally revealing Himself to them (Hosea 5:15-6:2; Zech. 12:10-14; 13:6; cf. Gen. 45:1ff).

Then in the Book of Acts, at the end of a forty-day period during which Christ instructed His disciples in “things pertaining to the kingdom of God” (1:3), they asked Him if the kingdom would be restored to Israel at this time (v. 6).

And Christ, responding indirectly to their question, directed their thoughts to that which would occur ten days hence, when the Holy Spirit would be sent (1:8; *cf.* 2:1ff).

Not only would *the new creation* “in Christ” be called into existence on this day, but the kingdom would begin to be re-offered to Israel on this day by this new creation (now in possession of the kingdom), with the restoration of the kingdom to Israel contingent on Israel’s repentance (*cf.* Acts 2:37, 38; 3:19-21).

Israel at this point in time had been set aside, in complete accord with Genesis chapter twenty-three.

And in complete accord with Genesis chapter twenty-four, the Holy Spirit would be sent into the world, with a view to another being called forth to bear fruit for the kingdom (though, even with Israel set aside, the door was still left open for Israel to repent).

## 2) Another Called to Bear Fruit

In Matt. 21:43, attention is called to that which was about to be taken from Israel — “the kingdom of God” (that part of the kingdom which had been offered, the kingdom of the heavens) — with a view to this kingdom subsequently being offered to “a nation bringing forth the fruits thereof.”

This is the “nation” referred to in I Peter 2:9, 10, called into existence on the day of Pentecost, 33 A.D.

“But ye are a chosen generation, a royal [‘kingly’] priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:

Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.”

The kingdom had been taken from Israel, and an entirely new entity, which was neither Jew nor Gentile but *a new creation* “in Christ” (*cf.* II Cor. 5:17; Gal. 3:26-29; Eph. 2:11-15), was called into existence to be the recipient of that which Israel had rejected.

And this new entity, seen in type through events in Genesis chapter twenty-four, *could ONLY* have come into existence through that which occurred on the day of Pentecost in 33 A.D. (Acts 2:1ff).



*The Spirit could NOT be sent, in the antitype of that seen in Genesis chapter twenty-four, UNTIL Christ had been “glorified” (John 7:38, 39).*

And this event, contrary to common belief, *did NOT* occur at the time of Christ’s resurrection.

Christ *was NOT* raised in a glorified body (a body enswathed in Glory). He was raised in the same body of flesh and bones which had previously been placed in the tomb (*cf.* Matt. 28:6; Luke 24:39). And this body, as prior to the crucifixion, lacked the covering of Glory at the time of His resurrection.

This body *was NOT* enswathed in Glory *UNTIL* forty days later, when He was “received up into glory” (*cf.* Acts 1:9; I Tim. 3:16).

(Note the difference in Christ’s resurrection body without, and later with, this covering of Glory.

The two disciples on the Emmaus road [*et al.*] were able to gaze on this body and *NOT* see recognizable differences between this body and that of any other body [*cf.* Luke 24:15-39; John 20:14-18, 26-28].

But this *was NOT* the case at all after Christ’s body was enswathed in the Glory of God.

Paul, for example, was blinded by Christ’s appearance on the road to Damascus, by a brightness above that of the noonday sun [Acts 9:3-5, 9; 26:12-15]; and note the description of the One upon Whom Christians will one day gaze [Rev. 1:16].)

The day of Pentecost in 33 A.D., occurring ten days following Christ’s ascension, is *the ONLY time* that can possibly be considered as the antitype of Abraham sending his eldest servant into Mesopotamia to procure a bride for his son. The timing of this event was in *EXACT* accord with the type, along with the fact that this was *the ONLY time* when an event of this nature occurred in the New Testament.

And, though God was dealing with a new entity during a new dispensation, with Israel set aside, there was still a re-offer of the kingdom to Israel during about the first three decades of the new dispensation.

This re-offer was made by *the new creation* “in Christ,” now in possession of that which had been taken from Israel. The re-offer of the kingdom to Israel began on the same day that the new cre-

ation was brought into existence, in Acts chapter two. And since Israel was still in view in the preceding respect, signs, wonders, and miracles (as before) accompanied the proclamation of this message (Acts 2:1-43).

The Book of Acts details this re-offer of the kingdom to Israel. This re-offer began on the day of Pentecost in 33 A.D. and extended to the third and last time Paul, in the Gentile world, announced to Israel's religious leaders, "...the salvation of God [deliverance pertaining to the kingdom] is sent unto the Gentiles..." (Acts 28:28).

Israel, though set aside, still held priority in the proclamation of this message throughout that time seen in the Book of Acts. But, unlike the preceding time extending from the preaching of John to the events surrounding Calvary, *the Gentiles were NOW ALSO included.*

From the sending of the Spirit on the day of Pentecost in 33 A.D. until Paul's statement to the Jewish religious leaders in Rome, recorded in Acts 28:28 (about 62 A.D.), the message was "to the Jew first, and also to the Gentile" (cf. Rom. 1:16; 2:9, 10).

However, following Paul's statement in Acts 28:28, Israel no longer held priority, and the message beyond this point in time was proclaimed *to one group of individuals ALONE.*

Beyond Paul's statement in Acts 28:28, *the one new man* "in Christ" *ALONE* was in view.

This *one new man*, because of his origin (mainly from the Gentiles), is often associated with *the Gentiles*, or *the uncircumcision* (cf. Rom. 1:16; 2:9, 10; Gal. 2:2, 7). However, his true identity is separate from either Jew or Gentile (Gal. 3:26-29). He is *one new man* "in Christ," *brought into existence to be the recipient of that which Israel had rejected and to bring forth fruit where Israel had failed.*

(As previously seen, 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 seemingly lend some support for the teaching that God may deal with at least some Christians during the Tribulation.

However, *such would 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 the first twenty-nine years of the present dispensation was simply a continuation of the door remaining open for Israel to repent [*national repentance, with the theocracy in view — something 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 that 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.

For additional information on the preceding, refer to the author's books, *Message in the Gospels, Acts, Epistles and From Acts to the Epistles*.)

### **Abraham's Remarriage (Genesis 25)**

After the bride had been acquired, Abraham's servant removed the bride, along with other damsels, from her country to a place where Isaac, who had come forth to meet his bride, was waiting (Gen. 24:61ff).

This, of course, typifies the continued work of the Spirit once the bride has been acquired. In complete accord with the type, the Spirit will then remove the bride, along with others (other Christians), from her country (the earth) to a place (in the air) where God's Son, Who will have come forth to meet His bride, will be waiting.

*THEN*, the antitype of that seen in Genesis chapter twenty-five will occur. As Abraham *THEN* took Keturah as His wife, God will *THEN* take a cleansed and restored Israel as His wife once again.

And as Keturah was very fruitful where Sarah had been barren (bearing Abraham six sons, with Sarah having required Divine intervention in order to bear Abraham one son), Israel yet future will be very fruitful where Israel in the past had been barren.

Israel, Christians, and the nations are today living during a time seen in the first part of Genesis chapter twenty-four. But the search for the bride *can ONLY* be almost over. And when it is

over, the antitype of the account in Genesis chapter twenty-four, extending into chapter twenty-five will come to pass.

Christians are about to be removed by the One Who has been here for the past 2,000 years searching for a bride for God's Son, *EXACTLY* as seen in the type (Abraham's servant removing Rebekah from Mesopotamia).

The Son will come forth to meet His bride, *EXACTLY as seen in the type (Isaac coming forth to meet Rebekah)*. The bride will *THEN* go with God's Son to His home (as Rebekah went with Isaac to his home), with God *THEN* turning His attention back to Israel, working matters out after a fashion that the things foreshadowed by events in Genesis chapter twenty-five will be brought to pass, *ALL, again, EXACTLY as seen in the type*.

*THEN, the Messianic Era will be ushered in.*

# 4

## Continuing in the Gospels (I)

*The Israelites at the Time of Christ's First Coming  
Saved, or Unsaved?*

(This chapter, introducing the four gospels, deals with the salvation message after the manner in which God, through Moses and Joshua, originally set it forth, beginning in Gen. 1 and continuing through Joshua.

And it should go without saying that the foundation established in these opening Old Testament books *could ONLY carry over into the New Testament [the gospels, Acts, epistles, Revelation] WITHOUT CHANGE.*

[Attention in this chapter will be given to that foreshadowed by events on day one in Gen. 1, along with corresponding sections of Scripture extending from Gen. 3 to Ex. 12a (e.g., Gen. 4, 22, 37).

Reference will be made, but little attention given, to that foreshadowed by events on days two through seven in Gen. 1, 2a, or to that section of Scripture extending from Ex. 12b through Joshua.

These latter two parallel sections of Scripture (forming *the unchangeable foundation* [Gen. 1:6ff], followed by commentary [Ex. 12b ff]) comprise that part of continuing Scripture dealt with in the gospel accounts. And the next two chapters in this book will pick up where this chapter leaves off, dealing with these two continuing sections in the Old Testament, placing them in their proper perspective relative to the four gospel accounts].

*The unchangeable foundation* is set forth in Gen. 1, for a purpose revealed in the opening three verses of Gen. 2. And there is a continued building on the foundation in sections of Genesis, extending all the way to Joshua.

This is the way God has structured His Word — *foundations established at beginning points, with subsequent revelation continuing to build and add to the unchangeable foundations.*

Thus, if an individual wants to properly understand the subject of this chapter [salvation], or any other subject in Scripture, *he MUST begin where God began and study the subject after the manner in which God originally structured His Word.*

*There is NO ALTERNATE WAY!*

The Bible is a book of redemption; and basic, unchangeable teachings pertaining to redemption are set forth at the very beginning of Scripture.

In the opening verses of Genesis God sets forth the unchangeable manner in which He, in His infinite knowledge and wisdom, restores a ruined creation. There is *a restorative work* which follows *a specific pattern*, and the matter is accomplished entirely through *Divine intervention*.

And within this pattern set forth and established in a perfect, God-ordained fashion at the very beginning, *God reveals HOW any subsequent ruined creation would, of necessity, have to be restored.*

*It would have to be restored in complete accord with the established pattern.*

*In this respect, it would have to be restored after a certain order, and it would have to be restored entirely through Divine intervention.*

Thus, to establish correct thinking relative to the fundamentals of salvation (restoration), as previously stated, one *MUST begin where God began — in the opening verses of Genesis chapter one.*

### **Ruined Man — Anticipated (Gen. 1, 2)**

The manner in which God would restore ruined man, a subsequent ruined creation, was set forth at this opening point in Scripture, where God restored the ruined material creation; *and NO CHANGE CAN EVER OCCUR, for the matter was established PERFECT in the beginning.*

The first thing we read relative to the restoration of a ruined creation is: *The Spirit of God moved, God spoke, light came into existence, and God formed a division between the newly existing light and the remaining darkness (Gen. 1:2b-5):*

*“And the Spirit of God moved upon the face of the waters.*

*And God said, Let there be light: and there was light.*

*And God saw the light, that it was good: and God divided the light from the darkness.*

*And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.”*

And the remaining darkness would reveal that God *had NOT* finished with His restoration work at the end of day one (*cf.* Rev. 21:22-25). Five more days of work remained, completing six days, with a view to the seventh day.

Thus, in relation to fallen man (a subsequent ruined creation, in need of restoration), the Divine work seen on day one *can ONLY* foreshadow God's initial work pertaining to man, having to do with his eternal salvation (*a beginning work to restore the ruined creation*).

And the Divine work seen beyond this, seen in days two through six, *can ONLY* foreshadow God's continued dealings with saved man (*a continued work to restore the ruined creation*).

And the Divine work seen throughout all six days is with a view to that foreshadowed by the seventh day, which Scripture later reveals is related to the salvation or loss of the soul, the life, of a man who has passed from death unto life.

But, let's stay mainly with the work on day one.

Note something though in passing. Once God had finished with His work on the first day, *He DIDN'T go back and re-deal with anything from this day. Rather HE BEGAN to deal with that remaining, as it pertained to THE COMPLETE RESTORATION of the ruined creation seen in that foreshadowed by God's work during the subsequent five days.*

Thus, *EXACTLY* as in the type, God *DOES NOT go back and re-deal with saved man today relative to ANYTHING having occurred in his passing from death unto life. Rather, He NOW deals with man ON THE BASIS OF, NOT RELATIVE TO his now having life, with light shining out of darkness* (Gen. 1:3, 4; John 1:4, 5; 5:24; II Cor. 4:6), with a view to the seventh day.

### **Ruined Man — Adam & Eve, Cain & Abel (Gen. 3, 4)**

Now, moving from this initial information in the opening two chapters to chapters three and four, we see several things pertaining to that initially occurring on day one in Gen. 1:2b-5.

Chapter three relates man's fall, resulting in a subsequent ruined creation.

And how does God restore a ruined creation?

The answer, of course, along with the purpose for restoration — all as previously dealt with — is seen back in the opening thirty-four verses of Genesis.

Then, additional information relative to the matter at hand begins to be revealed in chapter three.

In this chapter, a man (Adam, typifying Christ 4,000 years later) partook of the forbidden fruit of the tree of the knowledge of good and evil, bringing about the fall.

But, remaining in complete conformity to Christ's work at Calvary, Adam, who had *NOT* been deceived (*I Tim. 2:14*), partook of the fruit from the tree willingly and for a purpose.

In effect, once Eve had partaken of the forbidden fruit, Adam was left *WITHOUT* a choice. He found his bride in a fallen state (though the fall didn't actually occur in all its completeness until Adam, as the federal head, ate of the fruit himself).

*BUT, the ONLY way Adam could effect Eve's redemption, with a view to BOTH one day partaking of the tree of life together and realizing the purpose for their very existence (Adam partaking of the tree as a COMPLETE being, which necessitated Eve's presence with him), was to partake of the forbidden fruit HIMSELF, which he did.*

And this, as previously stated, was with a view to *redemption*.

Note how this is clearly seen in the antitype:

Christ, in complete conformity to the type, found His bride in a fallen state. And He Who knew no sin became sin (*II Cor. 5:21*).

And this was with a view to *redemption*, in order that *BOTH* Christ and His bride might one day partake of the tree of life together and realize the purpose for man's existence (*Christ partaking of the tree as a complete being, which will necessitate His bride — bone of His bones, and flesh of His flesh (cf. Gen. 2:23; Eph. 5:30) — being present with Him.*

Then a clear inference to death and shed blood is introduced later in the chapter through God clothing Adam and Eve with animal skins (they had lost the covering of Glory at the time of the fall).



(Note again that man at this point is *NOT* placed completely back into the position which he had occupied before the fall [*a restoration of the covering of Glory, which, in subsequent Scripture, is seen restored ONLY on the seventh day*].

There was *a restoration of the Glory*, after a fashion, during Moses' day at Mt. Sinai when the Glory filled the tabernacle [Ex. 40:1ff]. And this may be what is being referenced, or at least is in view, in Rom. 5:14 — "Nevertheless death reigned from Adam to Moses..."

But man being brought *completely back into the position from which he fell* will require a restoration of the Glory *after the SAME fashion* seen prior to Adam's fall. Such a restoration will necessitate man, *once again, being enswathed in Glory.*)

Then in chapter four, more information is added. Man, seen acting in the previous chapter, would be the one to die and shed his blood (*Cain slaying Abel, Israel slaying Christ*). And putting all of this together from these four chapters, *the complete salvation picture is seen, a picture which NEVER changes.*

*Eternal salvation is A DIVINE WORK, performed by a Man (Who has to be God), with DEATH and SHED BLOOD involved.*

*ALL fallen man can do is simply RECEIVE that which has been done on his behalf (through BELIEVING in the One Who died and shed His blood).*

*NOTHING MORE can enter into the matter.*

And note again that once man has passed from death unto life, God's dealings with man then move to that which lies out ahead. God *NEVER AGAIN* deals with man relative to the salvation which he presently possesses.

In that respect, note *the absurdity* of saying that a saved man can lose his salvation. *HOW could he lose something which he had NOTHING to do with obtaining, particularly since God is NO LONGER dealing with him relative to the matter?*

### **Ruined Man — Isaac, Joseph (Gen. 22, 37)**

Now, a lot of time has been spent on this overall salvation

issue from the first four chapters of Genesis for the simple reason that *these foundational truths pertaining to salvation are needed to understand the subject at hand* — salvation as seen later in Scripture, particularly as it is seen in the camp of Israel on both sides of Calvary, in the gospels and in Acts.

(Again, note the importance of beginning where God began and studying Scripture after the manner in which God structured His Word.

Understand how the subject is set forth in its foundational respect at the beginning of Scripture and you will know how to handle the same subject when it appears later in Scripture, though perhaps dealt with from different perspectives at times.

But fail to understand the subject in this foundational respect...)

Events in Genesis chapter twenty-two or chapter thirty-seven further illustrate and provide additional information for that seen in the opening four chapters of Genesis.

But let's move on to Exodus chapter twelve.

### **Ruined Man — Exodus 12 through Joshua**

All of the preceding is put together in the death of the firstborn in Ex. 12a (both *personal* and *national*), where the birth of a nation descending from Abraham through Isaac and Jacob occurred.

The firstborn *had to die*, yet the individual (and nation) *had to still live*. There was *NO ALTERNATE*, and there was *NO OTHER WAY* that this could be accomplished aside from *THE ONE WAY* which God unchangeably established in the beginning.

*The firstborn could EITHER die a substitutionary death* (another paying the penalty on his behalf, with God recognizing *death and shed blood* in this respect) *OR the firstborn could pay the penalty himself*.

*There was/is NO alternate to the preceding!*

And this can be clearly seen the night of the Passover in Egypt in Ex. 12a. When the Lord passed through the land of Egypt at midnight, He looked for *ONE THING* and *ONE THING ONLY*. He looked for *THE BLOOD* of a slain lamb, properly applied to the door posts and lintel of each house.

Seeing *THE BLOOD*, the Lord knew that *DEATH* had already occurred in that house. The firstborn had *DIED*, vicariously; a lamb from the flock had died in his stead, God recognized this vicarious death which He had previously established, God was satisfied, and He passed over that house.

However, if the Lord saw *NO* blood, then the firstborn in that house had to pay the penalty himself, for *the firstborn MUST DIE!* The firstborn then died apart from a substitute, for God has *rejected* the firstborn, and the wages of sin is *death*.

Now, a self-answering question:

*In relation to man's eternal salvation, did God recognize death and shed blood in ALL these sacrifices throughout man's 4,000-year history preceding the events of Calvary?*

*Certainly He did! After all, He is the One Who instituted and recognized these sacrifices, with man [God Himself in Gen. 3] only carrying out that which God had previously established.*

And events continuing from Ex. 12b and ending by the Jewish people entering into and possessing the land, realizing the promised inheritance in Joshua, *parallel* events continuing from day one in the foundational type in the opening thirty-four verses in Genesis, ending with God resting from all His work on the seventh day in the first three verses of chapter two.

But, since days two through six, into the seventh day, were not really dealt with to any extent earlier in this chapter, the matter, aside from reference in order to provide purpose for events on day one, will not be carried beyond Ex. 12a in this latter part of the chapter as well.

*ALL* of the sacrifices relating to events of Day one in Gen. 1 or Ex. 12a were inseparably associated with the One actually slain before man even fell, or before one sacrifice was ever even offered.

Christ was "slain from the foundation of the world" (Rev. 13:8), which takes matters back to the beginning of the restoration of the ruined earth, preceding man's creation, in Gen. 1:2b.

*In reality, ALL of the O.T. sacrifices foreshadowed an event which God looked upon as having already occurred (Eccl. 3:14, 15; Isa. 48:3ff).*

## Salvation at the Time of Christ's First Coming

At the time Christ was here on earth 2,000 years ago, the Jewish people were still sacrificing *the Passover lamb*. In this respect, with *death and shed blood involved — the death of the firstborn involved —* the Jewish people at Christ's first coming *could ONLY* have been just as saved as the Israelites during Moses' day or any others who had availed themselves of God's provision during succeeding years or during the preceding 2,500 years of human history.

Or, matters can be moved to anytime during the 2,000 years this side of Calvary and say that saved individuals throughout this time were/are no more or no less saved than individuals who were saved throughout the 4,000-year history of the human race preceding Calvary. It matters not where you view salvation by grace — during Adam's day immediately following the fall, or today 6,000 years later — *it's THE SAME, by DEATH and SHED BLOOD.*

*It CANNOT be otherwise, for matters have been UNCHANGEABLY established, in the beginning, in Moses.*

Again, Jews in view at Christ's first coming would have been individuals who were having a part in the sacrifice of the paschal lambs year after year (*which could ONLY have been the nation at large, else Christ could NOT have come to this nation and dealt with them relative to spiritual values, offering to the Jewish nation the kingdom of the heavens*).

It is rather strange to see individuals begin the gospel accounts, particularly John's gospel, seeing Christ coming to an unsaved Jewish nation and, through the proclamation of a message concerning the kingdom, offer to these people eternal salvation.

That is about as far removed from reality as one can possibly get in any semblance of correct Biblical interpretation as one moves from the prophets into the gospels. But, nonetheless, a message of this nature, or some semblance of this type message, is *EXACTLY* what is *NOT ONLY* widely taught in Christian circles today *BUT* widely accepted as well.

The *ONLY* death and shed blood seen in the gospel accounts in this respect — prior to the events of Calvary near the close of

each account — has to do with the Jewish sacrificial system, beginning with the slaying and application of the blood of the paschal lambs.

*And God could ONLY have looked upon the death of paschal lambs, the application of the blood, and the death of the firstborn in the camp of Israel at this time EXACTLY as he had done during Moses' day in Ex. 12a.*

Yet, completely contrary to the way matters had been laid out in the Old Testament, then carried over into the New Testament, individuals see Christ and His disciples proclaiming a salvation message to individuals *whom God could ONLY reckon as having ALREADY experienced the death of the firstborn — individuals who were ALREADY saved being told how they could be saved, through believing on the Paschal Lamb WHO HAD YET to die and shed His blood.*

All of this (things presently being proclaimed), from a Scriptural standpoint, *makes LITTLE to NO sense.* But, nonetheless, *THAT'S* what is being believed and taught in much of today's Christendom.

### Salvation on Both Sides of Calvary

Now, let's look at both sides of Calvary and the offer (gospels) and re-offer (Acts) of the kingdom of the heavens to Israel.

(But, note something about events in John chapter eight first.

In this chapter, Christ, during His earthly ministry, referred to Jews who had believed in Him [vv. 30-32] as being "of your father the devil" [v. 44].

Don't try to read *saved-unsaved issues* into this chapter. Christ, in v. 44, was dealing with *saved Jews being brought forth from below rather than from above, doing the work of Satan rather than the work of God.*

Individuals erroneously seeing saved-unsaved issues in this passage [not understanding how believers could be associated with Satan in the manner seen in v. 44] often attempt to understand the pronoun beginning v. 33 as a reference back to *unbelievers only in the crowd* [v. 22], *rather than to the believers in vv. 30-32.* However, aside from a complete misunderstanding of the subject matter in the passage [*the proffered kingdom, NOT eternal salvation*], verse 36, reflecting back on v. 32 would, alone, clearly show the fallacy of this type thinking.

*The SAME thing* was seen earlier in John's gospel — *disciples turning and walking no more with Christ* [6:59-66]. Or, note, again, *the SAME thing* with Peter in Matt. 16:16, 17, 22, 23 [*brought forth from above, then from below*].

Again, the issue in this chapter, as the central issue in the book as a whole, is *NOT* eternal salvation. Rather, the issue has to do with the message being proclaimed to Israel at that time, which pertained to *the kingdom*.

[Note the same thing relative to Christians in I John. *Reference to a bringing forth from above rather than from below appears ten times in this book*. Understand that this expression is used of Christians (those to whom the book has been written), *NOT* the unsaved, and *you will have FAR, FAR less trouble with I John*.

In fact, *correctly understanding how this expression is used in I John, as in John's gospel, will open the book to one's understanding*].)

Question: Jews rejecting Christ, responsible for the events of Calvary, were they saved or unsaved?

Then another question: If saved — which they, of course, were — did that status change once the Paschal Lamb had died, with God then no longer recognizing animal sacrifices as before, nullifying their salvation?

How could a status in their salvation possibly change?

God had previously *ESTABLISHED* and *RECOGNIZED* animal sacrifices in this respect; and, according to the original type in the opening two chapters of Genesis, or any other type, once a man had passed from death unto life, God *NEVER* dealt with the person on that basis again.

*ALL* of God's dealings with the person, beyond availing himself of the blood sacrifice, were *NOW* focused on that which lay ahead, *NEVER* on that lying behind (beginning with Adam, continuing through Abraham, Moses...).

Had not the status of these Jews remained the same (i.e., just as saved following Calvary as they had been before Calvary), *there could have been NO re-offer of the kingdom to Israel, as seen throughout the Book of Acts*.

And had God continued to recognize animal sacrifices beyond Calvary (beyond the rent veil), the re-offer of the kingdom could conceivably have continued indefinitely (as long as Israel remained in a position to and continued to sacrifice the paschal lambs year after year).

But, following Calvary, God recognized *ONLY* the sacrifice of the Paschal Lamb, not sacrifices of paschal lambs as before. And, on the basis of Rev. 13:8, *one could ONLY say* that God, in reality, had recognized *ONLY* the sacrifice of the Paschal Lamb since before man fell, which was seen and foreshadowed in all the paschal lambs slain up to Calvary.

Thus, the re-offer of the kingdom could remain open as long as a saved generation of Jews remained on the scene (not Christians, but saved Jews [individuals continuing to reject the One Who had previously presented Himself to them in a *regal* respect]).

*But once this generation had passed off the scene, there could be NO continued re-offer of the kingdom.*

The preceding is why the re-offer, of necessity, ceased after some thirty years (from 33 A.D. to about 62 A.D.).

The saved generation of Jews was rapidly passing off the scene, leaving unsaved Jews to replace them. *And that having spiritual values could NOT have been offered to individuals separated from spiritual values.*

And, aside from the preceding, a new entity had been brought into existence to be the recipient of that which Israel had rejected.

(By way of summation, note the Jews saved throughout the four gospels, on the day of Pentecost in Acts 2, or Jews saved throughout Acts, including Paul saved en route to Damascus.

*ALL should be thought of in the sense of the conversion of individuals already saved, with a view to the proffered kingdom, i.e., saving the saved [like present aspects of salvation, with a view to the future kingdom, seen in the lives of Christians today].*

The preceding is evident from that seen throughout the ministries of John, Jesus, the Twelve, the Seventy, and Peter's message and response to a question in Acts 2:14-39 on the day of Pentecost, setting the stage for that seen throughout the Book of Acts.

And, in this respect, moving beyond Acts 2, it would be absurd to think of Paul, a zealous Pharisee, not having previously availed himself of God's sacrificial provision — *i.e.*, not having previously observed the Passover [with Paul being counted among those saved in the same respect as all Jews, "from this untoward generation" (Acts 2:40; 9:1ff)].

Then, note a few related, companion thoughts on the whole matter that has been discussed throughout this chapter.

It is commonly believed and taught in Christendom that the Old Testament saints were saved *through believing God* [e.g., Abraham in Gen. 15:6; cf. Rom. 4:3]. But, if so, since there was *NO death and shed blood, ONLY belief*, this would be *COMPLETELY CONTRARY TO the foundational types, set forth particularly in the opening four chapters of Genesis* [cf. Heb. 9:22].

[Regarding the preceding paragraph, refer to Appendix IV in this book, “Abraham’s Salvation and Call”].

And, moving beyond the foundational types, this would, as well, be equally *CONTRARY TO ALL subsequent types [which MUST follow the foundational types] or anything else in Scripture dealing with the subject [e.g., Israel’s seven festivals in Lev. 23, beginning with the Passover, beginning with death and shed blood (cf. Ex. 12a)]*.

And the same thing can be seen at Christ’s first coming. If Christ came to an unsaved Jewish nation and Jews could be saved by believing on Him [or the Samaritans in John 4], *WHERE was the death and shed blood? Christ had yet to die and shed His blood, allowing belief of this nature.*

It is true that Christ was “slain from the foundation of the world” [Rev. 13:8], *but God still required/requires death and shed blood, BOTH past and present [present, of course, through the past, finished work of Christ at Calvary].*

*Thus, note the importance of understanding and ALWAYS remaining with the overall, UNCHANGEABLE, God-established foundations from Genesis.*

*One either goes right or goes wrong AT THIS POINT!)*

This entire preceding fourth chapter has dealt with the salvation issue throughout the Old Testament, taking matters particularly from Moses’ day (reflecting back on Adam’s day and beyond) to the time 1,500 years later when Christ was on earth the first time, along with the continued twenty-nine-year Acts period.

And an entire chapter has been given over to this salvation issue in order to provide correct understanding regarding the matter at the outset, allowing an individual to move on from this issue and deal with subsequent matters on a correct basis throughout the next four chapters of this book.

In short, an individual *MUST* understand that which events in Gen. 1:2b-5 and Ex. 12a foreshadow *BEFORE* moving on into that which events in Gen. 1:6ff and Ex. 12b ff foreshadow.

And, correspondingly, an individual *MUST* understand how Israel fits into the whole of the matter, throughout the period from Moses to Christ, continuing from the gospels into the Acts period.

*Properly understanding this overall issue will allow one to properly understand and deal with the four gospels and Acts.*

*BUT, NOT understanding this overall issue...*



# 5

## **Continuing in the Gospels (II)**

### *Importance and Place of John's Gospel To the Jew Alone*

"In the beginning God created the heaven ['heavens'] and the earth" (Gen. 1:1).

"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.

All things were made by him; and without him was not any thing made that was made" (John 1:1-3).

The New Testament begins and continues *EXACTLY* like the Old Testament began and continued, *after the SAME structure and with the SAME subject matter*. And attention can be called to at least two main problems which prevent individuals from seeing and understanding the two Testaments in this manner.

Briefly stated, these two problems are:

1) The place which John's gospel presently occupies in the order of the four gospels.

John's gospel has been placed *FOLLOWING the three synoptics*. John's gospel though *should PRECEDE the three synoptics, NOT ONLY introducing the three synoptics BUT the New Testament as a whole*.

2) *NOT* seeing and understanding that the subject matter, beginning the gospel accounts and continuing throughout the New Testament has been recorded in parallel fashion to that previously seen beginning and continuing in the Old Testament.

Properly seeing and understanding this parallel subject matter correctly can be accomplished *ONLY if John's gospel occupies its proper place in relation to the three synoptics*.

(The first part of this chapter will deal with the two preceding problems, under separate headings, which will necessitate continual reference to the O.T., particularly to Moses [pp. 60-68a].

Then, the remainder of the chapter will deal with the central message in the four gospels, introducing Acts and the epistles, also necessitating continual reference to the O.T., particularly to Moses [pp 68b-74].)

### Place Which John's Gospel Occupies

As previously stated, John's gospel is out of place in the arrangement of the New Testament books, *which doesn't help matters at all when picturing and understanding the gospels TOGETHER, as a UNIT*. John should — actually, John *MUST* — *BEGIN* the New Testament, placed at the beginning of the four gospels, *NOT* placed at the end.

John's gospel parallels Genesis. Both books begin and continue after the same fashion.

Both begin *EXACTLY* the same way, "In the beginning..."; both then continue with a septenary structure set forth in the opening two chapters (cf. Gen. 1:1-2:3; John 1:29, 35, 43, 2:1); and both deal with *EXACTLY* the same subject matter throughout — "Genesis" from the standpoint of *types*, and "John" from the standpoint of *signs*, with that foreshadowed by both *ending at EXACTLY the same place, the seventh day, the Messianic Era*.

John's gospel, in the preceding respect, is *the ONLY* one of the four gospels which begins in the correct place in relation to the unchangeable foundation established in the opening thirty-four verses of Genesis.

And, *IF* John's gospel is *NOT* placed at the beginning, introducing the gospels and New Testament as a whole (much like Genesis introducing Exodus through Joshua and the Old Testament as a whole), *THEN* the New Testament *CANNOT* possibly be seen beginning and continuing in a completely correct manner, paralleling the Old Testament, continuing the same subject matter.

*BUT, note something about this parallel, something inherent within the septenary structure, something completely indispensable.*

And this, as the preceding, is *NOT* seen in the synoptics at all. It is seen *ONLY* in *John's gospel*.

John *BEGINS* with that foreshadowed by events occurring on day one in the first chapter of Genesis (having to do with *the FIRST thing* that God does when restoring a ruined creation [vv. 2b-5]).

*THEN*, John moves on to that foreshadowed by events on days two through six (having to do with God's continued work in the restoration of a ruined creation), with a view to the seventh day (carrying matters to completion, showing that which follows His complete work of restoring a ruined creation [vv. 6-25]).

(For additional information on the preceding, refer to Chapter I, "Genesis and John," in the author's book, *Moses and John*.)

The three synoptics though are quite different. The synoptics pick up *BEYOND* that foreshadowed by events on day one, *BEGINNING* with that foreshadowed by events on days two through six, with a view to the seventh day.

And an individual simply *CANNOT* begin at the point seen in the synoptics. He *MUST* begin with events foreshadowed by God's work on day one, *NOT* with God's subsequent work foreshadowed by events on day two or beyond.

*THIS is the central reason WHY John's gospel MUST occupy its proper place in relation to the synoptics and the New Testament as a whole.*

*IF John's gospel DOESN'T occupy its proper place in the New Testament, the way that the New Testament begins (with one of the synoptics) would be out of line with the unchangeable foundational base set forth beginning Genesis, leaving it out of line NOT ONLY with Genesis BUT the Old Testament as a whole (dealt with in the next section, pp. 64-68).*

In other words, *IF* the Gospel of John is *NOT* recognized as the introductory gospel, introducing the other three gospels and the New Testament as a whole, there would be *NO foundational base* for the way that the New Testament begins.

And without this base, the beginning and continuing structure of the New Testament would be *completely out of line* with the beginning and continuing structure previously seen in the Old Testament.

In the preceding respect, with the Gospel of John following the three synoptic gospels *in almost ANY printed edition of Scripture*, and,

consequently, *almost NEVER seen* in its correct light in relation to the Old Testament, the other gospels, and the New Testament as a whole, *is it any wonder that conditions have become as they presently exist in Christendom today?*

(John is the Genesis of the N.T. as Genesis is the John of the O.T.

John's gospel, the one non-synoptic gospel, is different from the other three gospels in numerous ways, and individuals down through the years, *NOT understanding this gospel, have NOT known what to do with it in relation to the other three.*

In past years, New Testaments have been printed at various times with John's gospel different places among the other three gospels, even first, where it belongs. But, somehow, the gospel has ended up where it is today — following the other three rather than preceding them.

This would be somewhat equivalent to placing Genesis somewhere *other than at the beginning*, with Exodus beginning the O.T.

This, of course, wasn't done in the arrangement of the O.T. books, but something very similar *HAS BEEN DONE* in the arrangement of the N.T. books.)

Along with the preceding, moving John to its rightful place at the beginning of the New Testament would allow Acts to follow Luke's gospel. Luke began Acts *EXACTLY* where he left off when finishing his gospel account, and none of the other three gospels provides this same smooth continuance into Acts, though Mark would be similar.

As well, with this proper transition from Luke into Acts, and seeing Acts as somewhat of a fifth gospel (which, in actuality, it is), the New Testament, as the Old Testament, would begin with a Pentateuch, covering the complete account of both the offer and the re-offer of the kingdom to Israel before moving into the epistles.

Then there is another central thing about placing John first, preceding the other three gospels.

Placing John's gospel *first*, with its statement regarding *THE PURPOSE* for "signs" (20:30, 31) would set the stage for the appearance of "signs" in the three subsequent gospels, along with Acts, *allowing the PURPOSE for the manifestation of signs throughout all five books to be properly understood.*

(*NOT* having John's gospel occupying its proper place among the other three gospels and *NOT* recognizing the proper place signs occupy in all four gospels, continuing into Acts, would undoubtedly account, in no small part, for a current widespread, erroneous teaching concerning John's gospel and the synoptics.

Though that taught often takes different forms, some uniformity exists.

It is often taught that the synoptics have to do with the offer of the kingdom to Israel, but John's gospel is seen separate from this offer.

John's gospel, on the basis of the statement in 20:30, 31 [revealing the purpose for the eight recorded "signs" in this gospel] is said to be the one N.T. book written to tell an unsaved person how to be saved.

And with the Jewish people seen as mainly unsaved at the time these signs were being performed, *John's gospel would relate the signs first to the Jewish people, then to unsaved man today, with these signs having to do with a salvation message for both groups [a message pertaining to eternal salvation, NOT salvation in relation to the kingdom, as seen in the synoptics].*)

In the light of this whole scenario, had John's gospel been placed first by those arranging the N.T. books, a number of presently existing problems, such as the preceding, may very well have never existed in the first place.

*BUT*, this would necessitate individuals *correctly understanding particularly two things*:

- 1) The stated purpose for "signs" in John 20:30, 31.
- 2) The saved status of the Jewish people to whom Christ came (*ref.* previous four chapters in this book).

But, with John's gospel in the wrong place, coupled with the way Christians think today — seeing only saved or unsaved, heaven or hell issues throughout practically all Scripture, particularly in John's gospel — all of the preceding has been thrown to the winds.

John 20:30, 31 has been made to reference something other than what is plainly stated (resulting in a misunderstanding of the purpose for "signs"); the Jewish people are seen mainly as unsaved at the time Christ came the first time (resulting in the gospel of John being seen as a book written to tell the unsaved how they can be saved); and the expressions, "the kingdom of

the heavens” and “the kingdom of God” in the gospels, have often been made to be synonymous with *heaven* — e.g., “entering the kingdom” seen as synonymous with *going to heaven*.

In short, a book that has been designed to properly introduce the other three gospels and the New Testament as a whole, dealing with the kingdom that had previously been introduced in the opening verses of Genesis, *has been misplaced and misinterpreted, with its purpose all but destroyed*.

*And, for the most part, this has been done, NOT by its enemies, BUT by its friends.*

### **The Subject Matter, Beginning with John’s Gospel**

With John seen as the Genesis of the New Testament, note the parallel subject matter beginning and continuing in both Genesis and John, something which, as previously stated, *would NOT be true at all in ANY one of the three synoptic gospels*.

John *NOT ONLY* begins the same way Genesis begins (“In the beginning...” and opening with a septenary structure) *BUT* John continues *the SAME* way Genesis continues (with events foreshadowed by those occurring on day one in Genesis, then with events foreshadowed by those on days two through six, with a view to those of the seventh day).

The framework of the preceding is set forth in the opening septenary structure of John, *EXACTLY as it had previously been set forth in the opening septenary structure of Genesis* (cf. Gen. 1:1-2:3; John 1:1-2:11).

*ALL things beginning both books are the SAME — the restoration of a ruined kingdom, with man created to rule this kingdom; the restoration of ruined man, with a kingdom in view.*

*ALL is the SAME!*

(Again, the foundational base upon which *ALL* subsequent Scripture *MUST* rest was established at the outset in Genesis, beginning the O.T.. And John’s gospel is *the ONLY one* of the gospels which allows this to be properly seen, beginning the N.T.

In this respect, *IF* John’s gospel is *NOT* allowed to begin the N.T., and the subject matter of this gospel is *NOT* understood correctly, *THEN*

the N.T. *can* ONLY be seen beginning and continuing in a manner completely out of line with the O.T. foundation[s].

And for the repercussions of this in Christianity today, one need only look around.)

Genesis, beyond two succinct statements concerning God's creation of the heavens and the earth, with the earth subsequently becoming in a ruined state (1:1, 2a), continues by revealing God's initial work restoring the ruined creation — the Spirit moves, God speaks, light comes into existence... (1:2b-5).

Genesis, at the outset, reveals *God's initial and continuing work of restoration* — *restoring a ruined creation, with a GOAL in view*; and John's gospel, paralleling Genesis, *does EXACTLY the same thing, beginning at EXACTLY the same place*.

In Genesis, the restoration has to do *with the material creation*; in John, the restoration has to do *with ruined man*.

Genesis references light shining out of darkness, as does John (Gen. 1:2-5; John 1:4-9; cf. II Cor. 4:6). Genesis then goes on to explain this in relation to that foreshadowed by God's work on day one (Gen. 3, 4); and John does *EXACTLY* the same thing (1:29, 36).

In Genesis, reference is made to God slaying one or more animals (ch. 3) and to Cain slaying Abel (ch. 4). Death and shed blood are introduced in association with God's initial work when restoring a ruined creation.

In John, *the SAME thing is seen*. Note John the Baptist's statement pertaining to Jesus on two separate occasions in the opening chapter:

“...Behold the Lamb of God, which taketh away the sin of the world.

And looking [Gk., *emblepo*, ‘intently looking’] upon Jesus as he walked, he saith, Behold the Lamb of God!” (John 1:29b, 36).

Then, once the matter has been dealt with in both books (Genesis and John), in line with events foreshadowed by those on day one of Gen. 1, matters in both books move *FROM* events foreshadowed by those on day one *TO* events foreshadowed by those occurring on subsequent days, with a view to events foreshadowed by the seventh day.

This complete sequence is *NOT* seen at all in *ANY* one of the three synoptics. The septenary structure is seen places in the body of the synoptics (e.g., Matt. 16:28-17:5), but the synoptics are *NEITHER* introduced by an “*In the beginning*” statement *NOR* a septenary structure.

*NOR*, as previously stated, are *ANY* of the three synoptics introduced by events which were foreshadowed by those occurring on day one in Genesis.

*ALL* three synoptics begin at a point *BEYOND* that foreshadowed by events on day one. *ALL* begin and continue with that foreshadowed by God’s work on days two and beyond — *NOT* on day one — with a view to the seventh day.

Salvation (the restoration of the ruined creation) in the synoptics begins with the deliverance of a saved people in relation to the proffered kingdom. *ALL* three *BEGIN* with that foreshadowed by events on day one in Genesis as having *ALREADY* occurred. *And* matters move from *THAT* point, on *THAT* basis.

Thus, John’s gospel stands *ALONE* with respect to paralleling Genesis in *ALL* respects. *ONLY* by beginning with John’s gospel, among the four gospels, can you begin in a proper manner — “*In the beginning*” [same as Genesis], a septenary structure [drawing from the foundation opening Genesis], and salvation by grace [seen in the opening four chapters of Genesis].

*THEN*, John’s gospel — *ONCE* the matter surrounding that foreshadowed by events occurring on day one in Gen. 1 has been dealt with — moves beyond these events and begins dealing with *EXACTLY* the same message seen at the beginning of and throughout the synoptics, introducing the synoptics and the New Testament as a whole.

And, understanding the place and structure of John’s gospel in this respect, a passage such as John 3:16 can readily be seen in a correct respect.

Attention in this verse is called to God’s “only begotten Son,” a direct reference to *NOT ONLY* Christ’s Sonship *BUT* to His Firstborn status (note “Son of man,” a Messianic title, vv. 13, 14, introducing v. 16 [cf. Ps. 8:3-9; Dan. 7:13, 14; Matt. 16:13-17]).

John 3:16, contextually dealing with the same thing as John 1:29, 36 (3:14, 15), does so in a *REGAL* setting; and though eter-



nal salvation is in view, *the PURPOSE for that salvation is, first and foremost, seen in relation to the kingdom being proclaimed* — moving beyond that foreshadowed by events occurring on day one in Gen. 1, to events foreshadowed by those of the subsequent five days, with that foreshadowed by events of the seventh day in view.

(The crucifixion is dealt with in the preceding *REGAL respect* in the next chapter of this book, in Chapter VI.

John 3:16 forms a concluding part of Christ's discourse to Nicodemus, where the subject matter begins through referencing *the coming kingdom*, responding to Nicodemus' question about *the signs being manifested* (vv. 2-5).

"Signs" in Scripture *ALWAYS* have to do with two inseparable things: *Israel, and the kingdom. BOTH MUST be present for signs to exist [i.e., God MUST be dealing with Israel in relation to the kingdom].*

And this overall subject beginning the discourse — signs, the proffered kingdom — continues throughout [vv. 1-21], including vv. 14-16.

[For information on the use of "signs" in Scripture, refer to Appendix I in this book, "Signs, Wonders, Miracles"].

Then, referencing *God's firstborn Son* in John 3:16, note the opening, introductory verses in the Book of Hebrews.

These verses form the manner in which the Spirit of God arranged seven Messianic quotations [vv. 5-13], introducing *the subject matter in the book*.

The Holy Spirit, when He moved the author of this book to pen the recorded words, arranged these seven Messianic quotations from the O.T. in such a manner that *Christ's Sonship and His Firstborn status as God's Son* [vv. 5, 6] would be brought to the forefront at the beginning, *forming the foundational basis for ALL which follows*.

*Salvation is to be effected through God's "only begotten Son," His firstborn Son, with a view, first and foremost, to the kingdom.*

*Understanding John 3:16 ANY other way would be out of line with NOT ONLY the context BUT with the central message of the book.*

[The preceding is the primary, contextual interpretation of John 3:16. The verse is almost always used in a respect which *does NOT recognize this regal setting of the verse at all, used simply as a verse relative to eternal salvation to reach the unsaved.*

There is *NOTHING* wrong with using this verse and other similar verses in John's gospel in this respect, for Jesus is the Saviour, regardless of whether salvation in relation to the kingdom or in relation to eternal life is being dealt with.

*BUT*, a major problem arises when the contextual use of these verses is completely ignored and the verses end up being used as simply *salvation verses for the unsaved ALONE*.

Using the verses *ONLY* in this manner, *the contextual, central reason for one's salvation is NOT seen at all*. And, invariably, the subject matter surrounding salvation becomes heaven-hell issues, *with the true textual issue all but lost*.

Scripture *MUST* be dealt with both textually (*EXACT* wording of the text) and contextually — something almost *NEVER* done when dealing with John's gospel.

And, as a result, Christendom has paid a steep price when it comes to correct Biblical interpretation, *NOT ONLY* in John's gospel *BUT* elsewhere as well].)

## Central Message in the Four Gospels

Since the opening of the New Testament parallels the opening of the Old Testament — in both form and subject matter (as previously seen, evident through comparing Genesis and John) — properly understanding the New Testament becomes relatively simple, for the form and subject matter have already been established and revealed in the Old Testament.

God, through Moses, originally established and revealed His plans and purposes, introducing the Old Testament; *THEN*, 1,500 years later, God, through John, set forth these *SAME* plans and purposes, introducing the New Testament.

*BEGIN* where God *BEGAN*, understand how God *BEGAN* and continued in the Old Testament, *THEN* you can understand how God, through His Spirit, *BEGAN* and continued in the New Testament.

(The preceding is why this book began with three chapters covering parts of the first twenty-five chapters of Genesis, providing a base for understanding the subject matter in subsequent chapters dealing with the gospels, then Acts, and then the epistles.)

For purposes at hand — to illustrate parallel and continuing subject matter in both Testaments in order to show the subject matter in the synoptics — let's begin in the gospels, then go back to Genesis in order to show, beyond any possible question, *the EXACT subject matter being introduced*.

And, building on a properly established base, *this SAME subject matter*, in subsequent chapters in this book, can easily be shown to carry through into Acts, the epistles, then into Revelation.

In the gospels, John the Baptist appears as the forerunner of Christ. And his message to Israel can be seen in Matt. 3:1ff:

“Repent ye; for the kingdom of the heavens is at hand...”

This was a call for national repentance on the part of the Jewish people, with a view to a proffered kingdom, “the kingdom of the heavens.”

This was the message which Jesus continued following John's imprisonment (Matt. 4:17ff), the message which He commissioned twelve disciples to proclaim (Matt. 10:1ff), and the message which He later commissioned seventy additional disciples to proclaim (Luke 10:1ff).

(“The kingdom of heaven” [KJV, *et al.*] appears thirty-two times in Matthew's gospel, and it is peculiar to this gospel, with the possible exception of John 3:5 [some Greek manuscripts have “the kingdom of the heavens” instead of “the kingdom of God” in this verse (Aleph, *et al.*)).

In the Greek text, “heaven” is always plural and articular. Thus, the expression should be correctly translated, “the kingdom of the heavens.”

“The kingdom of God” appears in all four gospels, Acts, and the epistles. And, though this expression could cover a larger scope than the kingdom of the heavens [*i.e.*, cover God's entire universal kingdom (Ps. 103:19-22)], it is not used this way in the N.T.

Rather, “the kingdom of God” is used in a more limited respect, covering the same scope as “the kingdom of the heavens” [*cf.* Matt. 19:23, 24 (also Matt. 3:2; 21:43), where both expressions are used in this respect]. “The kingdom of the heavens” [or “the kingdom of God,” as used in the gospels, Acts and epistles] has to do with a segment of God's universal kingdom — *with this earth and its government, NOT with any part or segment of God's kingdom beyond this earth.*)

### 1) *Exactly What Kingdom?*

But *exactly WHAT kingdom* was John the Baptist referencing when he appeared with the message, “Repent ye; for the kingdom of the heavens is at hand...”?

And, following John, this same message was *proclaimed to Israel for over three years* by Jesus, the Twelve, and the Seventy, *permeating the entirety of ALL things seen throughout the gospel accounts.*

Aside from identifying the kingdom through referencing the name of the kingdom itself — “the kingdom of the heavens” — the answer to the question is actually quite easy to ascertain, clearly revealing the identity of the kingdom in the process:

*WHAT kingdom* was in view beginning the Old Testament, referenced as “the earth,” which had been created, then ruined (Gen. 1:1, 2a)?

*WHAT kingdom* was in view in the septenary structure having to do with the restoration of the ruined kingdom (Gen. 1:2b-25)?

*WHAT kingdom* was in view when man was created to rule the restored kingdom (Gen. 1:26-28)?

*WHAT kingdom* was in view when the incumbent ruler (Satan) brought about man’s fall so that man would be disqualified to rule this kingdom?

And, following this down to the gospels, 4,000 years later, *WHAT kingdom* was in view when the second man, the last Adam, appeared in Satan’s presence for forty days and nights to be tested by the one who had brought about the first man, the first Adam’s fall, showing the incumbent ruler that He, as the second Man, the last Adam, was fully qualified to take the kingdom and rule?

Then, projecting matters out to a time 2,000 years later, still future today, *WHAT kingdom* will Christ, the second Man, the last Adam, take and rule in Rev. 11:15 (corrected translation)?

“And the seventh angel sounded; and there followed great voices in heaven, and they said,

The kingdom of this world became that of our Lord, and of his Christ: and he shall reign for ever and ever.”

*Throughout, it is the SAME kingdom seen at the beginning in Genesis chapter one, a kingdom seen permeating the whole of Scripture!*

But, before going back to the expression, “the kingdom of the heavens” in Matthew’s gospel, note a few things about the kingdom seen at the beginning in Genesis, and then 6,000 years later in the Book of Revelation.

This kingdom, “the kingdom of this world” (this earth, a province in God’s universal kingdom) was/is ruled by Satan and his angels (one-third of his original contingent, which followed him in his attempted coup, preceding Adam’s creation, bringing about the ruin of his kingdom).

And Satan and his angels ruled/rule from a heavenly sphere over the earth, over the province, over the kingdom — a restored kingdom today, though under a curse because of Adam’s sin (*cf.* Gen. 3:17, 18; Eph. 1:10-22; 3:9-11; 6:10-18).

The form of this rule prior to man’s creation is unrevealed and unknown; but since man’s creation and subsequent fall, Satan and his angels have ruled through man upon the earth (though this rule has been confined to *the Gentile nations* since the time of Isa. 43:1 [“now thus saith the LORD that created thee, O Jacob”], separating Israel, via creation, from the nations [*cf.* Num. 23:9; Deut. 14:2; Dan. 10:11-21]).

(For information on the preceding, refer to Appendix II in this book.

Also see the author’s book, *God’s Firstborn Sons*.)

This present kingdom, “the kingdom of this world,” is the kingdom which God will one day give to His Son:

“The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek” (Ps. 110:1-4).

“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).

This is the kingdom which Christ will wrest from Satan's hands upon His return; and, with the Son *THEN* in control of the kingdom, He, with His co-heirs, will ascend the throne (His *OWN* throne, *NOT* David's throne on earth) and rule over a restored kingdom, a restored earth.

(Christ will have a dual reign, both from His Own throne in the heavens, with His bride alongside, seated on the throne with Him [Rom. 8:16-19; Rev. 2:26, 27; 3:21], and from David's throne on earth, in the midst of a restored Jewish nation [*cf.* Joel 2:21-32; Luke 1:31-33].)

Understanding the preceding information about the kingdom and understanding that the Old and New Testaments have been established in a parallel fashion, note the simplicity of unmistakably understanding *EXACTLY* what is meant by the expression, "the kingdom of the heavens."

*All one has to do to see what kingdom was in view in the gospels is go back to the beginning and see WHAT kingdom was in view in Genesis.*

And to verify the identity of this kingdom, note *the kingdom in view* when the first man, the first Adam, was created and fell and *the kingdom in view* when the second Man, the last Adam, was tempted by Satan 4,000 years later.

And to further reflect on the matter, note again *WHAT kingdom* Christ will one day take, from whence He and His co-heirs will reign.

The message in the gospels, which is carried over into both Acts and the epistles has to do with *a kingdom, introduced in Genesis and realized in the Book of Revelation.*

## 2) Why Offered to Israel at This Time?

*BUT*, why was this kingdom offered to Israel at Christ's first coming? After all, Israel was *NOT* going to rule in this kingdom.

That is seen in both Testaments (type, antitype, the Prophets [e.g., Gen. 2, 3, 21-25; Num. 14ff; Isa. 2:1-5; Joel 2, 3; Heb. 3, 4; Rev. 2, 3]). Israel is going to rule in the earthly segment of the kingdom, in the kingdom covenanted to David.

The answer, of course, like so many things in Scripture, is quite simple, *IF Scripture is allowed to be its own interpreter.*

*Otherwise, the opposite could ONLY be true.*

In the Old Testament, *Abraham and his seed through Isaac and Jacob were made the repository for both heavenly and earthly promises and blessings* (Gen. 12:1-3; 14:17-20; 21:16-18; 26:3-5; 28:3, 4).

In this respect, at some point in time, the seed of Abraham was to rule in both spheres of the kingdom; and, in the final analysis, this would require, at some point in time, that the sceptre of “the kingdom of this world” be removed from Satan’s hand and be placed in Israel’s hand.

*THAT* is what the central message in the four gospels is about. It is about an offer of *the kingdom of the heavens* — “the kingdom of this world,” under Satan’s control — to the seed of Abraham, the nation of Israel, *which had been the repository of the kingdom for two millenniums BUT had yet to come into possession of the kingdom, had yet to hold the sceptre.*

Israel, prior to this time — from the days of Moses to the days of the Babylonian captivity, some eight hundred years — had been in possession of *an earthly theocracy, the kingdom covenanted to David.*

However, because of continued covenantal disobedience, over centuries of time (the Mosaic covenant, containing the rules and regulations governing the people in the theocracy), *matters pertaining to regality* were taken from Israel’s hands and given to the Gentiles, with “the times of the Gentiles” then ensuing, lasting until the present time.

(Again, for information in the preceding realm, refer to Appendix II in this book.)

But back to the offer of the kingdom of the heavens to Israel, beginning with John, then by Christ, the Twelve, and the Seventy...

The time was “at hand,” or “had drawn near.” The Messianic King Himself was present, with the offer.

*BUT, WHAT did Israel do?*

The religious leaders of the nation, mainly the Pharisees, with their Scribes (note Matt. 23:1ff) — the largest of the religious sects, controlling the religious life of the people by their very numbers — fought the Messenger and this message at every turn (often joined by the Sadducees). And this ultimately resulted in *NOT ONLY* the nation rejecting the proffered kingdom *BUT* in the crucifixion of the One making the offer, the King Himself.

(This whole, overall thought forms the basis for the next chapter in this book, Chapter VI, having to do *with Israel's rejection and crucifixion of their KING, pledging allegiance to a pagan Gentile king in the process.*

Notesomething often overlooked about Christ's crucifixion. *Matters throughout are REGAL* [the crown of thorns, the caption placed above His head, pilate's statement (“Behold your King”), the chief priests' response (“We have no king but Caesar”)].

Israel crucified their King, though in the process they slew the Lamb.)

And because of Israel's rejection, the kingdom (that facet of the kingdom which had been offered) was taken from Israel, and a new entity was called into existence to be the recipient of that which Israel had rejected (*the one new man* “in Christ” — Abraham's seed because of their positional standing, “in Christ,” Who is Abraham's Seed [Gal. 3:26-29; cf. Matt. 21:33-43; I Peter 2:9-11]).

(Refer to the author's book, *Message in the Gospels, Acts, Epistles*, where the preceding is developed more fully.

As well, this will also be dealt with and developed in the Acts section of this book, Chapters VII-X.)

By way of summation, *DON'T* begin in the gospels. Rather, begin in Genesis in order to find out what the gospels are all about. *THEN*, and *ONLY THEN*, move on into and begin the gospels.

As well, *DON'T separate John's gospel from the synoptics*. Correctly understand the statement regarding “signs” in John 20:30, 31; and correctly understand *WHY John's gospel MUST be placed FIRST, introducing NOT ONLY the three synoptics BUT the New Testament as a whole.*



# 6

## **Continuing in the Gospels (III)**

*Commanded to Slay the Lamb, Strike the Rock  
BUT, When They Did...*

(As seen in the previous two chapters of this book. more often than not, *the central message of the N.T.* — beginning in the four gospels, continuing into Acts, then the twenty-eight epistles, and concluding in the Book of Revelation — *is misunderstood.*

This central message, as in the O.T., *is NOT about salvation by grace*, though, as in the O.T., that message can be seen different places throughout. In this respect, the central message seen beginning and continuing throughout the N.T. is, in reality, a continuation of the central message seen throughout the O.T. The foundations are laid in the opening part of the O.T., in Moses; and matters continue from that point throughout the O.T. into and throughout the N.T.

With that in mind, to complete thoughts concerning the gospels in this book, before moving into Acts, let's pick up near the end of the gospels and view the crucifixion in the light of the previously proclaimed message, beginning with a question, followed by an answer.)

### **The Question**

Since God had commanded His people to slay the paschal lambs in Egypt (Ex. 12:6) and Moses to subsequently strike the rock in the wilderness (Ex. 17:6), *WHY were they so spoken against some fifteen hundred years later when they slew the Paschal Lamb, struck the Rock, in the antitype?*

(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, with the paschal lamb having previously been given to Israel, *Israel ALONE could slay this Lamb.* Further, Scripture plainly attributes this act to Israel [Acts 2:23, 36; 3:13-15; 7:52].)

*AGAIN though, 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, PROVIDING SALVATION!*

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; John 1:29, 36]) — *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 *UNCLEAN* in God's sight because of this act (Num. 19:1ff; 35:1ff)!

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

## **The Answer**

When John the Baptist, the forerunner of the Messiah, looked upon and called attention to Christ at one point in his ministry, he referred to Him as "the Lamb of God, which taketh away the sin of the world" (John 1:29, 36).

This, of course, was an allusion back to Ex. 11, 12, and behind that to Gen. 1, 3, 4, 22, 37, sections of Scripture from which Ex. 11, 12 drew.

However, *this was NOT John's message to Israel*, though he called attention to this facet of Christ's person and work.

*And, accordingly, this was NOT Christ's message when He subsequently took up the SAME message which John had been proclaiming, calling attention to this facet of His person and work centrally in connection with Israel's rejection of Him and His message.*

John the Baptist appeared on the scene proclaiming:

"Repent ye [a plural pronoun, *ALL Israel*], for the kingdom of the heavens is at hand" (Matt. 3:1b).

And this is the message which Christ subsequently continued (Matt. 4:17ff), later calling out twelve disciples to carry this message to Israel (Matt. 10:1ff), then later seventy more to carry the message to Israel in a final, climactic thrust (Luke 10:1ff).

The message proclaimed to Israel was *NOT the message of salvation by grace*, proclaiming Christ as the Lamb of God. Rather, the message seen throughout the gospel accounts was *a continuing message from the Old Testament having to do with a kingdom*.

*THIS* kingdom, having to do with the heavens and the earth — the kingdom of the heavens — was the world kingdom ruled by Satan and his angels, in both pre- and post-Adamic times, extending into today; *THIS* is the kingdom which man, in the beginning, was created to take and rule, accounting for Satan's action in Gen. 3:1ff; and *THIS* is the kingdom which redeemed man will one day take and rule (cf. Gen. 1:26-28; Dan. 7:13, 14; Rev. 11:15).

When this is understood, a person can begin to properly understand the message in the four gospels; and when the gospels are understood, a person can begin to properly understand the message in the Book of Acts (in reality, a fifth gospel, forming somewhat of a bridge between the gospels and the epistles); and when the message in the Book of Acts is understood, a person can begin to properly understand the message in the epistles, with the whole of the matter concluding in the book of Revelation when Christ, with His co-heirs, takes the kingdom seen at the beginning, in Gen. 1.

(Note that *THIS* kingdom, beginning in the opening chapter of Genesis, begins with a creation [Gen. 1:1b], then a ruined kingdom [Gen. 1:2a], then a restoration of the kingdom [Gen. 1:2b-25], and man then created to take *THIS* kingdom and rule in the stead of angels [Gen. 1:26-28].

Then, as can be seen in the N.T., *THIS* kingdom was offered to Israel in the gospels [Matt. 3:1ff], taken from Israel because of their rejection [Matt. 21:33-45], but re-offered to Israel during the Acts period [Acts 2:4ff].

And, immediately preceding the beginning of the re-offer of *THIS* kingdom to Israel, God called into existence an entirely new entity, which was neither Jew nor Gentile, but still Abraham's seed [of necessity (Gen. 12:3; 22:17, 18)], to be the recipient of *THAT* which Israel had rejected [Acts 2:1-3; II Cor. 5:17; Gal. 3:29; I Peter 2:9, 10].

Then, *THIS* kingdom is realized in the Book of Revelation when Christ, with His co-heirs, moves in and takes the kingdom [Rom. 8:14-23; Rev. 11:15].)

### 1) John's Question, Christ's Response

John the Baptist, recognizing two facets of the person and work of Christ — the Lamb of God, Who was to suffer and die; and Israel's King, Who was to rule and reign — *ONLY proclaimed ONE facet. He ONLY proclaimed the latter, the regal facet.*

As well, this is *the SAME message* proclaimed by Christ, the Twelve, and the Seventy.

And, carrying the message beyond the gospels, this is *the SAME message* proclaimed throughout Acts to Israel in a re-offer of the kingdom.

And, moving beyond Acts, this is *the SAME message* which is to be proclaimed to Christians today (though, except in rare instances, *this is NOT done*).

The whole of the matter is what left John in a confused state once he had been imprisoned (Matt. 11:1ff). In his eyes, things were not going well at all.

The forerunner of the Messiah had been imprisoned, and things, seemingly, were not going well even for the Messiah Himself. *There was little acceptance, ONLY rejection on every hand.*

Thus, John sent two of his disciples to Jesus with a question:

"Art thou he that should come, or do we look for another?" (Matt. 11:3).

The Old Testament prophets had presented somewhat of a blended picture of both a suffering Messiah and a reigning Mes-

siah (e.g., Isa. 52-54). And the Jewish people didn't know what to make out of it. Some even looked for two Messiahs, one from the house of Joseph to suffer and die, and the other from the house of David to rule and reign.

Thoughts along the preceding lines could only have formed the backdrop to John's question — "Are You the One Who has come to rule and reign? If not, then You must be the One Who has come to suffer and die. And if so, then should we look for Another?"

Or some Jews, even John, may possibly have even looked upon the matter in a more correct respect — a first coming of their Messiah to suffer and die, and a second coming to rule and reign.

Regardless of the way John might have looked at the matter, Christ's response was clear, one which John would have understood apart from any explanation.

Note Christ's response to John's question:

"Jesus answered and said unto them [to John's disciples], Go and shew John again those things which ye do hear and see:

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

And blessed is he, whosoever shall not be offended in me" (Matt. 11:4-6).

Christ's response had to do with *the signs which were being performed*.

And, through this response, *John would KNOW the answer to his question. John would KNOW that the One Whom he had heralded was the One Who would rule and reign.*

## 2) Signs Accompanying the Message

*Signs had to do with Israel and the kingdom, with a reigning Messiah, NOT with a suffering Messiah.*

This is the manner in which they were seen and established in the Old Testament (during the ministries of Moses and his successor Joshua, then during the ministries of Elijah and his successor Elisha), and they could be seen *after NO other fashion throughout the four gospels and Acts.*

(Refer to Appendix I in this book, "Signs, Wonders, Miracles," for information on a past use [O.T., Gospels, Acts period], present nonuse, and future use of "signs.")

The message proclaimed to Israel by Christ, the Twelve, and the Seventy in the four gospels, and by the disciples (the 120 forming the Church on the Day of Pentecost, and other believing Jews later) in the Book of Acts, *was a message accompanied by signs, directed to Israel, having to do with the proffered kingdom.*

And this is the message which is supposed to be proclaimed to Christians by pastor-teachers of Churches today, *though apart from signs, for it is the Jew ALONE who requires a sign* (I Cor. 1:22).

Understanding the preceding will answer a lot of questions and show the fallacy of a number of things which people believe and teach along these lines today, along with establishing a base for answering the question set forth at the beginning of this chapter.

The message throughout the four gospels and Acts, attended by *signs*, had to do with *a salvation message proclaimed to Israel.*

*This though was NOT a message having to do with eternal salvation. Rather, this was a message having to do with salvation in relation to the proffered kingdom.*

(A message directed to Israel, pertaining to eternal salvation, salvation by grace, *would have been completely out of place during time covered by the four gospels or the Book of Acts.* And that is a simple matter to illustrate.

The kingdom of the heavens *could NOT have been offered to the nation had the Jewish people been in an unsaved state.* Unsaved individuals are simply *NOT* dealt with in this respect, *i.e.*, in relation to the kingdom [the kingdom covenanted to David, or the kingdom of the heavens]. This is seen any place that the kingdom is dealt with in Scripture, O.T. and /or N.T.

Bear in mind that salvation, as set forth in the foundational types in Genesis and Exodus, requires *death and shed blood.* And the Jewish people, at Christ's first coming, were still sacrificing the paschal lambs, year by year, placing them in *EXACTLY* the same position in this respect as the Jewish people found themselves under Moses in Ex. 12ff.

Had the Jewish people been unsaved at Christ's first coming, they would have had to be dealt with regarding this matter *BEFORE* John, Jesus, the Twelve, the Seventy, and others during the Acts period could

have offered the kingdom of the heavens to the nation.

The preceding is made plain *ANY place* salvation by grace is dealt with in Scripture, beginning in the first chapter of Genesis. Spiritual life *HAS TO BE* restored to fallen man *BEFORE* he can be dealt with relative to spiritual values [*ref.* previous chapters in this book].

This is how, for example, a person can know that *Abraham HAD TO HAVE previously been saved in Ur of the Chaldees BEFORE he ever departed Ur, "by faith"* [Heb. 11:8-10], obeying God relative to traveling to another land to which he had been called. And, beyond that, within his previous salvation experience, *death and shed blood HAD TO BE involved*, for this is the way salvation had previously been set forth and established [Gen. 1-4], with all of this showing why Gen. 15:6 *CANNOT* be understood as the time Abraham was saved, which many reference in this respect[)].

But look at this in the light of the dual antitype, making it easy to see and understand — Christians today, or Israel yet future [following Christ's return and Israel's application of the blood of the Lamb which they slew 2,000 years ago]. Death and shed blood are seen in connection with the salvation of both, both have a calling to another land, and both exercise / will exercise faith relative to this calling [Christians, heavenly; Israel, earthly].

Or, seeing matters in another respect, look at the oft-misunderstood account of Nicodemus coming to Jesus in John 3. The issue Nicodemus raised had to do with the miraculous signs [v. 2] Jesus was performing, and Jesus' response had to do with these signs as well. The issue had to do with signs in relation to the proffered kingdom [which had to do with *the message being proclaimed*], *NOT signs relative to eternal salvation [for THAT was NOT the message being proclaimed]*.

*ANY attempt* to read "eternal salvation" into the thought of "signs" in relation to Jesus ministry in John 3, or elsewhere in John [or the synoptics], can *ONLY* be seen as a mis-statement, a mis-teaching, *eisegesis* [reading into a text *something that is NOT in the text*], for *there is NO such thing in Scripture as eternal salvation being dealt with in connection with signs*.

For additional information on the opening verses of John 3, refer to the author's book, *Brought Forth from Above*.

On Abraham's salvation, see Appendix IV in this book.)

### 3) The Four Gospels

Commenting on the preceding and the way some view the three synoptic gospels in relation to John's gospel (not dealing with

the same thing as the synoptic gospels), a person *CAN'T* somehow see the three synoptic gospels dealing with one message and the Gospel of John or the Book of Acts dealing with a different message.

The statement regarding the purpose for the recorded signs near the close of John's gospel and the way that Acts begins, along with continuing internal evidence (signs, etc.), would illustrate this for anyone willing to accept that which Scripture *ALONE* has to say.

John's gospel is built around eight signs which Jesus performed during His earthly ministry, and the purpose for these signs is given 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, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Five of these eight signs are peculiar to John's gospel, and the other three are found in the synoptic gospels. Thus, a person *CAN ONLY* relate the signs in John's gospel (not just the three found in the synoptics, but *ALL* eight) to *EXACTLY the same people and message as seen in the synoptic gospels — to Israel, relative to the proffered kingdom.*

These eight signs, recorded in John's gospel during the Acts period, were recorded for *EXACTLY the same purpose that they had originally been performed, which is clearly stated in John 20:30, 31.*

They had previously been performed during the offer of the kingdom to Israel and recorded in John's gospel some years later (evidently between 40-60 A.D.) during the re-offer of the kingdom to Israel in order that the Jewish people "might believe that Jesus is the Christ, the Son of God, and that believing" they "might have life through His name [*life relative to the message being proclaimed, life in the kingdom, NOT eternal life*]."

And this is the message seen throughout John's gospel, leading into this statement regarding the purpose for these eight signs — again, *life in relation to the kingdom, NOT life in relation to eternal verities.*

*This is EXACTLY the same message previously seen throughout the three synoptic gospels, in Acts relative to Israel and Christians, and in the epistles today relative to Christians, though apart from signs.*



#### 4) Answering the Question, Types, Antitypes

NOW, it should be a simple matter to understand and properly address the question asked at the beginning of this chapter.

The paschal lamb was given to Israel to be slain, and Israel was commanded to slay this lamb.

This lamb had to do with the death of the firstborn; thus, it had to do with one's eternal salvation, via death and shed blood (Ex. 11, 12).

John the Baptist, looking upon Jesus in John 1, referred to Him as "the Lamb of God, which taketh away the sin of the world" (vv. 29, 36).

Now, again, the question:

If Christ was the Lamb of God [the paschal Lamb], which He was (I Cor. 5:7), and this Lamb was *NOT ONLY* given to Israel to be slain *BUT* the Jewish people were commanded to slay this Lamb, *WHY* were they so spoken against when they did slay this Lamb?

And the answer is quite simple:

Christ was born "King" (Matt. 2:1, 2), He proclaimed a message to Israel pertaining to a kingdom (Matt. 4:17ff), He presented Himself to Israel as their King (Matt. 22:1-9), and He was crucified as King (John 19:15), with the caption placed over His head, "Jesus of Nazareth, the King of the Jews" (John 19:19).

Israel did *NOT* slay Christ as the paschal Lamb; rather, they slew Him as their King. However, in the process of slaying Him as their King, they also slew the paschal Lamb, which they had been commanded to do.

This can all be seen in Moses striking two Rocks, one in Ex. 17:6, and the other in Num. 20:8-12).

Moses was commanded to strike the Rock in Exodus, but not so with the Rock in Numbers. Moses was commanded to speak to the Rock in Numbers, though he struck it instead.

Two different words are used for "Rock" in the Hebrew text of these two passages. The word used in Numbers carries the thought of "height" or "elevation," but not so with the word used in Exodus.

When Moses struck the Rock in Exodus, which he was commanded to do, water came out ("the waters gushed out, and the streams overflowed" [Ps. 78:20]).

Then when he, in disobedience, struck the Rock in Numbers, water also came out. And it came out “abundantly.”

But, for this one act of disobedience, Moses was *NOT ONLY* denied entrance into the promised land *BUT* his leadership was taken from him and given to Joshua. Moses, who had led the Israelites up to this point, near the end of the forty years of wandering, *was stripped of EVERYTHING because of this ONE act of disobedience.*

*WHY?*

Take this over into the antitype, compare type with antitype, and the entire matter is easy to see and understand. And, in the process, the gravity of Israel’s act some 1,500 years later, in the antitype of striking the Rock in Numbers rather than speaking to the Rock, can be clearly seen.

Israel didn’t crucify Christ in the antitype of Moses striking the Rock in Exodus; rather, the Jewish people crucified Christ in the antitype of Moses striking the Rock in Numbers.

And *EXACTLY* as in the type — though Israel, in disobedience, struck the Rock having to do with “height,” “elevation”; though Israel, in disobedience, crucified their King — water *STILL* came out “abundantly.” That is to say, though they crucified their King, they also slew the Lamb (water *STILL* flowed out “abundantly”).

As well, *EXACTLY* the same thing happened to them as happened to Moses in the type.

Moses, because of this one act, was denied entrance into the promised land, an earthly land (Deut. 34:1-8); it was *ALL* taken away from him and given to another/others (Joshua and the second generation of Israelites).

Israel, in the antitype, because of their act, was denied entrance into the promised land, a heavenly land in this case (Matt. 21:33-45); it was *ALL* taken away from them and given to another/others (*the one new man* “in Christ,” Christians).

Thus, there is the answer to the question asked at the beginning of this chapter.

And to properly understand and deal with the answer, note the importance of referencing and dealing with the types. The types have been given to help explain the antitypes, something which can be easily seen and illustrated in this instance.

# 7

## **Continuing in Acts (I)**

### *Continuing from the Gospels Proclaiming the Same Message*

Events during time covered by the Book of Acts (from 33 A.D. to about 62 A.D.) center around the inception of the Church and the re-offer of the kingdom of the heavens to the nation of Israel.

The newly formed Church — *the one new man* “in Christ” — was now the repository of the kingdom (Matt. 21:43; I Peter 2:9, 10) and was the entity which God used during the re-offer of the kingdom to Israel (with other saved Jews later helping those comprising *the one new man* to reach the nation with the message).

The original offer was made during about a three and one-half-year period, covered by the four gospels.

And the re-offer was made during about twenty-nine succeeding years, covered by the Book of Acts.

Properly understanding the re-offer of the kingdom in Acts is dependent on properly understanding the previous offer in the gospels. And properly understanding the previous offer in the gospels is dependent on properly understanding the place which the kingdom occupies throughout the Old Testament, beginning with Moses in the opening chapters of Genesis.

Individuals invariably go wrong in the gospels, leading into Acts, and in Acts, leading into the epistles, when they attempt to understand and interpret these parts of Scripture apart from preceding Scripture, apart from the Old Testament.

And this is the primary reason individuals erroneously attempt to teach salvation by grace from numerous New Testament passages which have *NOTHING* to do with this message (e.g., being brought forth from above in the account of Nicodemus in John 3 [ref. Ch. V, pp. 64-68, in this book; also see pp. 92-96 in this chapter], parables in the gospels, signs in the gospels and Acts, Peter’s message to the Jews in Jerusalem on the day of Pentecost in Acts 2...).

Scripture *MUST ALWAYS* be understood and interpreted in the light of the *EXACT* wording of the text, within its contextual setting, *NEVER* through any type secondary means which either ignores or does away with the *EXACT* wording of the text and/or separates the text from its contextual setting.

## Understanding the Proclaimed Message

The Old Testament is replete with information concerning *BOTH* heavenly and earthly promises and blessings associated with two spheres of the kingdom, the present status of the kingdom, etc. And any type misunderstanding about the proffered kingdom by the Jewish people throughout the gospels and Acts *could ONLY* have been the result of failure on the part of their religious leaders, over time.

(Throughout both the offer and the re-offer of the kingdom, during the time covered by the gospels and Acts, the Pharisees, with the Pharisaical Scribes — the largest of the religious sects in Israel — because of their very numbers, held sway over the religious life of the people.

And this would account for *the WHY* of Jesus' words in Matt. 23, at the end of three and one-half years, at the end of the offer of the kingdom to Israel, as seen in the gospel accounts.

Note in this chapter where these Jewish religious leaders' opposition to and antagonism toward both the Messenger and His message had taken not only themselves but the nation as a whole:

"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men ['in front of men,' *i.e.*, in their presence, in the presence of the people]: for ye neither go in yourselves, neither suffer ye them that are entering to go in...

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" [vv. 13, 34-39].)

And to fully understand the harshness of Christ's condemnation of these religious leaders, matters *MUST* be taken back to times preceding the three and one-half-year ministry of Jesus and His disciples, to times extending back to at least Abraham's day, covering 2,000 years of Jewish history.

Numerous saints in the Old Testament, looking beyond the earthly kingdom — in days both before the theocracy and during the theocracy — manifested an interest in things having to do with the heavenly kingdom. They took their eyes off the present, and looked out into the future, *believing that God would ultimately bring to pass that which He had promised.*

Note, in this respect, Abraham's walk *by faith* in Heb. 11:8-16.

Two things stand out above everything else:

- 1) The promise of *an earthly inheritance.*
- 2) The promise of *a better inheritance*, "that is, an *heavenly.*"

It is clear from verses 10-16 that *NOT ONLY* did Abraham, Isaac, and Jacob desire the heavenly inheritance above the earthly, *BUT* so did many other saints during Old Testament times (vv. 9, 32-40).

And it is also clear from passages such as Matt. 8:11 and Luke 13:28 that these saints in the Old Testament who passed through their pilgrim walk, *by faith*, looking beyond the earthly inheritance to the heavenly, *WILL one day realize this heavenly inheritance.*

Where did these individuals during Old Testament times learn these things?

Many of these individuals lived centuries before the Spirit of God moved Moses to begin recording things about a heavenly inheritance and promises (Abraham, five centuries preceding Moses' day).

Yet, they knew about these things and governed their lives accordingly.

Again, where did these Old Testament saints preceding Moses' day learn these things?

There, of course, is *ONLY ONE* answer. *God could ONLY have made these things known to them.*

Then there are the Jewish people during the 1,500 years extending from Moses to Christ, a people in possession of Moses' writings, progressively coming into possession of more and more revelation over the next 1,000 years.

And for the next 500 to 400 years, though in the diaspora, *they were in possession of the complete Old Testament canon.*

And, as seen in the latter part of Heb. 11, many of these individuals looked out ahead to the same thing that many others during days preceding Moses had looked, beyond the earthly to heavenly promises and blessings.

Thus, over the past 1,500 years of time, God had made known to the Jewish nation, through Moses, the Psalms, and the Prophets, numerous things about the kingdom which the nation should have known when John the Baptist appeared on the scene, and subsequently Jesus, the Twelve, and the Seventy.

The message beginning with John, then Jesus, the Twelve, and the Seventy — apart from mainly some of the parables — was essentially delivered *apart from any explanation pertaining to the kingdom itself.*

The miraculous signs provided an inseparable and inherent connection between Israel and the proffered kingdom. And the signs, as the message itself, *were performed in an unexplained manner as well.*

The message was, "Repent ye: for the kingdom of the heavens is at hand." And this message was accompanied by supernatural signs (e.g., Matt. 4:17, 23, 24; 8:1ff; 9:1ff; 10:1ff).

And when Peter began the re-offer of the kingdom to the Jews in Jerusalem on the day of Pentecost in Acts 2, or the manner in which the re-offer of the kingdom continued throughout the next twenty-nine years of the Acts period, *EXACTLY* the same situation existed concerning the message.

(Peter, on the day of Pentecost, and others following, didn't even have to mention the kingdom, *per se*. The Jewish religious leaders already knew what the message was about, *which provides the central reason for the continued opposition and persecution*.

And this had all been done, and was continuing to be done, by individuals who had known/knew Christ's true identity [Matt. 21:37, 38a], which was why they had crucified Him (vv. 38b, 39)].

*There was ONLY ONE message — whether in the four gospels or in Acts — which needed NO explanation.*

For information on the "signs" seen throughout the gospels and Acts, refer to Appx. I in this book, "Signs, Wonders, Miracles.")

Then, in the re-offer of the kingdom in Acts, certain things about the kingdom formed a part of the message (e.g., calling attention to Joel's prophecy in relation to that which was occurring [ch. 2], or calling attention to that future day when all will be restored [ch. 3].

And in the re-offer of the kingdom, particularly up to the time of Stephen's death in chapter seven, there is a heavy emphasis on the fact that Israel had previously *NOT ONLY* rejected the message *BUT* had crucified the Messenger. Israel had rejected the offer of the kingdom and had crucified their King (*ref. Ch. VI in this book*).

But the absence of an accompanying clarification or an explanation concerning the proffered kingdom itself (the kingdom of the heavens), along with the accompanying signs, *continued in Acts as it had throughout the gospels — unchanged*.

And there is a simple explanation concerning *WHY the message needed NO clarification or explanation*.

As previously seen, numerous Old Testament saints possessed a knowledge of the kingdom proclaimed to Israel throughout the gospels and Acts, aspiring to one day have a part in heavenly promises and blessings, governing their lives accordingly.

By the same token, the Jewish people at the time of Christ's first coming should have possessed the same knowledge about this kingdom. They should have immediately understood the subject being dealt with and exhibited the same attitude as numerous Jews preceding them had exhibited relative to these promises and blessings, going all the way back to Abraham.

NO explanation should have been needed, particularly for the Jewish people at Christ's first coming. *ALL of the data surrounding the subject of the message had already been given.*

The data had been given through some thirty or more different men during a period of about 1,000 years (from Genesis to Malachi). And the Jewish religious leaders possessed copies of that complete record, allowing them to study and make this revelation known to the people.

In short, why spend time explaining something that had already been explained, particularly since the complete explanation required volumes of data?

This would be similar to Christ's return and ensuing events in the Book of Revelation dealt with in a rather succinct manner.

Why is this?

The whole of Scripture, covering 6,000 years of Man's Day, has been building toward this event, but it is dealt with in the final book of Scripture in a succinct manner.

Again, Why?

The answer is *the same* as the reason for the lack of explanation about the kingdom in the camp of Israel 2,000 years ago.

*ALL of the data pertaining to Christ's return, EXACTLY as ALL the data pertaining to the inseparably related kingdom, had already been given. It was given different places in the same volumes covering the kingdom, extending into the New Testament.*

Thus, anything other than a succinct statement, *apart from explanation*, would be entirely unnecessary in the Book of Revelation.

And anything other than a succinct statement — "Repent Ye: for the kingdom of the heavens is at hand" — apart from explanation, *could ONLY have been considered entirely unnecessary — leaving the Jewish people completely WITHOUT excuse IF the content of the proclaimed message was NOT already understood* — when John the Baptist appeared on the scene, followed by Jesus, the Twelve, and the Seventy (ref. back to Chapter V in this book, pp. 70-74).

And, when moving on into Acts and the re-offer of the kingdom to Israel, even a mention of the "kingdom" itself, as seen throughout the gospels, was deemed unnecessary (the first appearance of the word "kingdom" in Acts is in 8:12).



The Jewish religious leaders *well knew* what the message involved. They *had known* this during the original offer; they *had known* what they were rejecting and Who they were rejecting and crucifying; and *this SAME mindset* is carried over into the re-offer of the kingdom in Acts.

*BUT*, despite their religious leaders' continued opposition to what was occurring, thousands of Jews believed the message, particularly during about the first year or two of the re-offer (e.g., Acts 2:41, 47; 4:4; 5:14; 6:1, 7).

This though *was NOT* to continue. The thousands who had believed the message during this time, or those who believed during succeeding years, represented only a small fraction of the complete nation.

The re-offer of the kingdom was to end the same way that the previous offer had ended.

The re-offer was to end by the nation once again rejecting the offer (e.g., note the climactic rejection by Israel's religious leaders in Rome at the termination of the re-offer in Acts 28:17-29 [cf. Matt. 21:33-45]), *leaving the desolate house where it remains today and will continue to remain UNTIL that seen in the closing verse of Matthew chapter twenty-three comes to pass*:

"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" (vv. 38, 39).

(Note that *THIS*, of necessity, *leaves ALL Jews in ALL subsequent generations occupying EXACTLY the same position as Jews at the time of Christ's first coming*. The passage of generations *means NOTHING in this respect* [cf. Zech. 12:10, "whom they have pierced"].

Also note where *THIS leaves ALL Christians today*, where it leaves the present recipients of the message pertaining to the heavenly sphere of the kingdom.

Individuals during O.T. days, even apart from Moses' writings, knew things that so many Christians today *DON'T* seem to have any understanding of at all, though *Christians today are NOT ONLY in possession of Moses' writings, BUT the Psalms, the Prophets and the N.T. as well, providing even MORE explanatory data.*)

### **“Repent Ye,” “Repent, and Be Baptized”**

The message proclaimed to Israel, beginning with John in the offer of the kingdom in the gospels, along with the results, was:

“Repent ye [a plural pronoun, the entire nation]: for the kingdom of the heavens is at hand...

Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

And were baptized of him in Jordan, confessing their sins” (Matt. 3:2, 5, 6).

This is the same message that was continued by Jesus, the Twelve, and the Seventy, with the results — because of Israel’s religious leaders — *increasingly moving more toward the Cross than toward the crown, the proffered kingdom* (Matt. 4:17ff; 10:1ff; Luke 10:1ff).

Then, the continuing message in the re-offer of the kingdom is seen beginning in Acts chapter two.

*The message was the same as before, with similar attendant results:*

“Repent, and be baptized every one of you [the entire nation] in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit...

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls” (vv. 38, 41).

However, particularly during the first year or two of the re-offer of the kingdom, prior to the call for repentance and baptism, the message usually dealt heavily on how the previous offer in the gospel accounts had ended.

The Jewish people had previously rejected *NOT ONLY* the message *BUT* the Messenger as well. And, rejecting the Messenger, they had cried out for His crucifixion, ascribing allegiance to a pagan Gentile king in the process. They had rejected “the Prince of life” (Acts 3:15), choosing in His place what could only be the opposite, *a prince associated with death*.

Thus, in the re-offer of the kingdom, preceding the call for repentance and baptism, the Jewish people’s attention was usually directed toward that which the nation had done, along with the

fact that God raised the One Whom Israel had crucified from the dead, placing Him at His right hand, *UNTIL...* (e.g., Acts 2:14-36; 3:12-21; 4:8-22; 5:29-33; 6:8-14; 7:51-54).

In this respect, the subsequent message in Acts, though dealt with in a different manner, was *THE SAME*.

*The SAME kingdom was in view, the SAME offer was being continued, and the SAME message was being proclaimed — national repentance, followed by baptism.*

*There was absolutely NO difference, there COULDN'T have been.*

### 1) Repentance

*National repentance* was required because of centuries of covenantal disobedience, dating, in one respect, all the way back to the inception of the nation during Moses' day, over fourteen centuries earlier.

(Covenantal disobedience had to do with a failure to keep the terms of the covenant given through Moses at Sinai.

This covenant [a conditional covenant], dependent on the previous Abrahamic covenant [an unconditional covenant], had to do with *the rules and regulations governing the Jewish people within the theocracy*.

Note Lev. 26 and Deut. 28 with respect to God's promises and warnings concerning what He would do *IF* Israel kept the covenant on the one hand *OR* what He would do *IF* Israel failed to keep the covenant on the other hand [Lev. 26:1ff, 14ff; Deut. 28:1ff, 15ff].)

And, because of continued disobedience, not keeping the covenant — which God, in His longsuffering, allowed to continue for centuries — God eventually uprooted His people from their land (a land unconditionally given to the descendants of Abraham, Isaac, and Jacob in the previous Abrahamic covenant), and drove them out among the nations *to effect repentance through Gentile persecution* (the Assyrian and Babylonian captivities, about 722 and 605 B.C. respectively).

But, though a remnant was back in the land when Christ came the first time, national repentance was far from forthcoming. And this is the "why" of the call for *repentance* both during the offer of the kingdom seen in the gospels and the re-offer seen in Acts.

(The Greek word for “repent” is *metanoia*, or the verb form, *metanoeo*. These are compound words — *meta* prefixed to *noia* and *noeo*.

The primary meaning of *meta* is “with.” But prefixed to *noia* [meaning “mind,” equivalent to “nous” (transliterated from the Greek word *nous*)], or *noeo* [meaning “to think”], *meta* [in *metanoia*] — doing something “with” the mind — takes on the thought of “changing” one’s mind.

Thus, *metanoia* and *metanoeo* mean, “to change one’s mind, one’s thinking.” Other things [turning from sin, etc.] *are subsequent to and emanate from repentance*, or things such as “godly sorrow” *can effect repentance* [II Cor. 7:10; cf. Jonah 3:9, 10; Matt. 12:41].)

### 1) Baptism

To understand how *baptism*, preceded by *repentance*, fits into the matter, note the typology involved at the beginning of the account of Jesus’ response to Nicodemus in John 3:1ff.

The subject at hand in Christ’s dealings with Nicodemus had to do with *signs in relation to the message being proclaimed, which was the proffered kingdom, NOT eternal life* (though eternal life [dealt with in relation to the kingdom first and foremost] is dealt with later in the discourse [vv. 14-16; *ref.* Ch. V, pp. 64-68, in this book]).

Christ’s two opening statements to Nicodemus *could ONLY* have drawn from a large section of Israeli history, extending from the Red Sea passage in Exodus chapter fourteen to the entrance of the Israelites into the land in the Book of Joshua.

This is something which Nicodemus would have been quite familiar with, though he wasn’t able to properly relate Christ’s statements to this part of Israeli history.

And this would account for Christ’s sharp rebuke later in the conversation, when this became quite apparent:

“Art thou a master in Israel [*lit.*, ‘the teacher of Israel’ (not just any teacher, but *a particular teacher*)], and knowest not these things?” (v. 10b).

In this respect, note Jesus’ statement back in verse five, explaining that which He had opened with in verse three.

And an understanding of this will explain why the message of the kingdom to Israel was accompanied by baptism, or why Christians are to be baptized today.

“Verily, verily, I say unto thee, Except a man be born of water and of the Spirit [Gk., ‘Except a man be born (brought forth) out of water and Spirit’], he cannot enter into the kingdom of God.”

(The construction of the Greek text of John 3:5 requires that both “water” and “Spirit” be understood *the SAME way* — either both in a literal sense or both in a figurative sense. “Water” *CAN-NOT* be understood one way and “Spirit” another [this mistake is often made, erroneously translating, “water, even spirit”].)

Then, the type, beginning in Exodus chapter fourteen, opens John 3:3, 5 to one’s understanding.

#### a) Out of Water

There is really *NO way that Nicodemus could have associated Christ’s statements in John 3:3, 5 with the events back in Exodus chapter twelve* — the Passover (which would have related Christ’s statement to that foreshadowed by events on day one in Gen. 1 [vv. 2b-5]).

The Passover, the first of seven Jewish festivals given to the Israelites under Moses (*cf.* Lev. 23:1ff), had to do with events which Nicodemus would have known that the nation had kept, which Israel had been observing year after year, over centuries of time. And, being among Israel’s religious leaders, he *could ONLY* have been among those participating in these events.

The conversation between Christ and Nicodemus in John 3:1ff *could ONLY have been* a conversation between Christ and a person who had already experienced the death of the firstborn, as seen in Ex. 12:1ff.

And, beyond this, according to the things clearly seen and stated in both the text and context, the subject matter had to do with *the Jewish people and the kingdom (a people who could ONLY be viewed as already saved, having availed themselves of the blood of slain paschal lambs, with the firstborn having died vicariously).*

The opening part of this conversation *could NOT possibly have had anything to do with eternal salvation, which, of necessity, would have related to the events of Exodus chapter twelve.*

That to which Jesus referred *could ONLY be seen* in the type as having to do with events beyond the Passover in Ex. 12:1ff. It

*could ONLY have been understood as having to do with a continued Divine work beyond that foreshadowed by the events of day one in Genesis chapter one. It could ONLY have been understood as having to do with that seen throughout days two through six — a continued bringing forth from above, with a goal in view.*

*In the original type in Gen. 1:1-2:3, this goal is seen as a seventh day rest.*

*In the type beginning in Exodus chapter twelve, this goal is seen as realizing an inheritance in another land, within a theocracy.*

*And both types point to different facets of EXACTLY the same thing occurring during EXACTLY the same time — events during the 1,000-year Messianic Era, which will be the seventh millennium following six millennia of Divine restorative work.*

*Born out of water from John 3:5, in the type beginning in Exodus chapter twelve, can ONLY have to do with the symbolism seen in the Red Sea passage following the Passover.*

*The Israelites (who had experienced the death of the firstborn) were then taken down into the Sea, symbolizing burial following death (taken down into the place of death) and raised up out of the Sea, symbolizing resurrection (raised up out of the place of death) and placed on the eastern banks of the Sea (Ex. 12-15).*

*They stood on the eastern banks of the Sea through supernatural means, wherein resurrection power was exhibited. And they stood in this position with a view to an inheritance in another land, within a theocracy.*

*The Israelites, passing through the Sea, had gone down into the place of death. ONLY the dead are to be buried, and the death of the firstborn had just occurred.*

*Thus, a burial MUST also occur. But beyond burial, with a vicarious death of the firstborn, there MUST also be a resurrection.*

*The Israelites, following the death of the firstborn, possessed spiritual life. Thus, they had to be raised from the place of death to walk “in newness of life” — something having to do with the spiritual man ALONE, for this resurrection has NOTHING to do with the man of flesh. He is to be left in the place of death.*

*This is pictured during the present dispensation through the act of baptism. A person (a Christian) having experienced the*

death of the firstborn vicariously (through the blood of the Paschal Lamb Who died in his stead) is placed down in the waters. He then, within the symbolism involved, *finds himself in the place of death, beneath the waters.*

But, because the One providing the vicarious death conquered death, the Christian *can be removed from the waters and find himself in the position of having been raised with Christ* (Col. 2:12; 3:1ff).

And in this position — wrought through *supernatural, resurrection power* — the Christian is to walk “in newness of life” (Rom. 6:4), with a view to *an inheritance in another land, within a theocracy.*

It is going down into the place of death because of the death of the firstborn, and it is rising from this place, as Christ was raised, because the person possesses spiritual life. And this rising has to do with *the spiritual man ALONE*, for, again, *this resurrection has NOTHING to do with the man of flesh. He is to be left in the place of death.*

#### b) Out of Spirit

In John 3:5, Christ *NOT ONLY* referred to *a birth (a bringing forth) out of water* in the preceding respect, *BUT* He also referred to *a birth (a bringing forth) out of Spirit* as well.

Note the order: “Out of Water,” *THEN*, “Out of Spirit,” which would be *completely out of line with ANY thought that eternal salvation is the subject in these opening verses of John 3.*

(In eternal salvation, a work of the Spirit *MUST* precede an individual’s passage through the waters, *MUST* precede his passage through the place of death, *NOT* follow, as in John 3:5. The Spirit *MUST FIRST* move [Gen. 1:2b], performing a regenerating work in the individual, a passage “from death unto life” [John 5:24].

Or, another way of stating the matter, in eternal salvation, the death of the firstborn *MUST* precede that foreshadowed by the Red Sea passage [Ex. 12-14].)

In the type, this bringing forth out of Spirit is seen through the Israelites, on the eastern banks of the Sea — beyond their passage through the waters of the sea, typifying baptism — being led by a pillar of cloud by day and a pillar of fire by night, as they moved toward *an inheritance in another land, within a theocracy.*

And the antitype is evident. A Christian, *raised from the waters* to walk “in newness of life,” has the indwelling Spirit to lead him into all truth, as he moves toward *an inheritance in another land, within a theocracy*.

*There MUST be a resurrection in view*. Then, the one raised from the place of death *MUST follow the man of spirit, allowing the Spirit to fill and lead him throughout his pilgrim journey* (cf. Eph. 5:18, 19; Col. 3:16).

And the entire matter rests upon that initially seen and set forth in an unchangeable fashion in Gen. 1:2b-25 — the ruined creation removed from its watery grave and completely restored over six days time by means of a work of the Spirit throughout.

*There MUST be an initial bringing forth from above* (a passing “from death unto life” [Gen. 1:2b-5; cf. John 5:24; Eph. 2:1, 5]); then, *there MUST be a continued bringing forth from above* (Gen. 1:6-25).

And John 3:3-5 deals with the two aspects of the latter, *NOT* with the one aspect of the former, which is *EXACTLY* what is seen in the message to Israel throughout the gospels and Acts.

### Concluding Thoughts:

Any way that the matter of John 3:3-5 is viewed, *SOLELY* from a Scriptural standpoint, *ONLY saved individuals can possibly be in view, many notwithstanding*.

The passage takes one back 1,500 years, from John’s day to Moses’ day. And, referencing Moses’ day, the passage has to do with events *following* the death of the firstborn in Ex. 12, *NOT* to events beginning with the death of the firstborn.

And, whether Jews at the time of and for a number of years following Christ’s first coming (with the proffered kingdom in view) or *the one new man* “in Christ” since that time (with the same proffered kingdom in view), *ONLY saved individuals can possibly be in view*.

It was saved Jews being offered the kingdom throughout time covered by the gospels and Acts, and it was/is Christians being offered the kingdom throughout the latter part of Acts and the epistles, extending into the present day and time.



# 8

## **Continuing in Acts (II)**

### *A New Repository for the Kingdom The Kingdom, to the Jew First, Also to the Gentile*

(The first part of this chapter will deal with the importance of understanding *EXACTLY* what happened in Acts 2 — the foundational chapter for events throughout Acts — which is part and parcel with understanding the distinction between two Greek words for “fill,” used in the opening four verses.

And understanding the difference between these two words, having to do with a peculiarity existing during the Acts period, is fundamental and primary to understanding various things about this period [along with certain things about Jewish history, the Tribulation, and the Messianic Era].

Then, the latter part of the chapter will deal with other peculiarities existing during this period, *apart from which NEITHER Acts NOR the epistles written both during and after this time can be properly understood.*)

On the day of Pentecost, 33 A.D., one hundred twenty believers were waiting in a house in Jerusalem for the Spirit which Jesus had promised ten days prior to that time. They were “all with one accord in one place,” *waiting* (Acts 1:15; 2:1).

(Note the significance of the number *one hundred twenty* [10X12], particularly contextually. “Ten” is the number of *numerical completeness*, and “twelve” is the number of *governmental perfection*.

Christ has just spent “forty” post-resurrection days instructing His disciples in things pertaining to “the kingdom of God” [Acts 1:3]. Now, ten days later [again, completeness shown in both the numbers “forty” and “ten”], something very significant in relation to *the kingdom previously proclaimed* was about to occur [events on the day of Pentecost].)

THEN, “when the day of Pentecost was *fully come*,” just as the Lord had previously promised (though not having specified the particular day), the one hundred twenty were *ALL* “immersed in the Holy Spirit” (literal rendering of the promise in Acts 1:5 [cf. Matt. 3:11, *lit.*, immersion “in water,” “in Holy Spirit,” and “in fire”]):

“And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:2-4).

As seen, the promise concerning the Spirit being sent in Acts 1:5 had to do with an *immersion in the Spirit*; and that promise was fulfilled in Acts 2:2 (the house *filled*, those inside *immersed*).

Then *these disciples were also correspondingly filled with the Spirit* (v. 4). And this can be seen occurring at subsequent times in other parts of the Book of Acts as well (e.g., 10:45; 11:15, 16; cf. 9:17, 18; 13:9).

A two-fold experience of the nature seen in Acts 2:2-4 though *has NO PARALLEL in Christendom today*.

When an individual is saved by grace through faith today, the norm is *ALWAYS the SAME*.

“Immersion” in the Spirit *ALWAYS occurs at the point of salvation* (I Cor. 12:13), and “a filling” with the Spirit is *ALWAYS a subsequent experience, progressively occurring over time (having to do with maturity in the faith, wrought through an assimilation of the Word [cf. Eph. 5:18-20; Col. 3:16, 17])*.

(Note that *NEITHER immersion in the Spirit*, occurring at the time of one’s salvation, *NOR* the subsequent *filling with the Spirit* can have anything to do with one’s salvation experience per se.

If either had to do with one’s salvation, then salvation *could ONLY* be seen occurring different ways in different dispensations, for, throughout the three dispensations during Man’s Day — Gentile, Jewish, Christian — immersion in the Spirit is something peculiar to the present [Christian] dispensation.

The means which God uses to restore ruined man *were SET in the opening chapters of Genesis and can NEVER change*. Thus, to see either the

*immersion in the Spirit or a filling with the Spirit having to do with one's presently possessed salvation today is an impossibility.*

The immersion in the Spirit has to do with *the new creation* "in Christ," [cf. II Cor. 5:17; Gal. 3:26-29], which, again, *has NOTHING to do with one's presently possessed salvation*; and the filling with the Spirit, having to do with dwelling in the Word — an eating of His flesh and a drinking of His blood [cf. John 6:53-56; Eph. 5:18-20; Col. 3:16, 17] — *has to do with something subsequent to the immersion in the Spirit, with the continuing process of salvation, the salvation of the soul.*

And, though one's eternal salvation always remains in view, *the central subject in the whole of the matter, as seen in Scripture, is ALWAYS upon the continuing part of salvation, which has to do with the coming kingdom of Christ, with realizing or not realizing an inheritance in this kingdom.*)

Thus, the immersion *IN* the Spirit and the filling *WITH* the Spirit *NEVER occur at the same time today*, as in the first two chapters of Acts and several other parts of the book. And there is *a clearly revealed reason why these differences exist in Scripture.*

In short, one experience (a filling with the Spirit, as seen in Acts chapter two) is seen *ONLY DURING the time when the kingdom was being offered/re-offered to Israel*; and the other (an immersion in the Spirit) is seen *DURING the re-offer as well, but this experience CONTINUES FOLLOWING this time.*

The emphasis in Acts chapter two is on *Israel and the kingdom, NOT on the Church.* Though the Church was brought into existence on this day as the entity in possession of the kingdom of the heavens and the entity through which God would begin extending a re-offer of the kingdom to Israel, events throughout Acts chapter two *are essentially Jewish, NOT Christian.*

Acts chapter two records the beginning of a re-offer of the kingdom of the heavens to Israel, an offer connected with Joel's prophecy (vv. 16-21), and an offer attended by signs, wonders, and miracles (vv. 6-13, 43).

And *the immersion in and the filling with the Spirit* which were brought to pass on this day had to do with two things:

- 1) *The beginning of the Church (an immersion in the Spirit).*
- 2) *A beginning fulfillment of Joel's prophecy (a filling with the Spirit).*

A filling with the Spirit *in connection with Joel's prophecy* — something experienced by individuals on the day of Pentecost and at subsequent times during the period when the kingdom was being re-offered to Israel (from 33 A.D. to about 62 A.D.) — *CANNOT be the norm for ANY type Christian experience today, for Joel's prophecy is NOT presently being fulfilled. The fulfillment of this prophecy has been set aside UNTIL that time when God once again resumes His dealings with Israel.*

## Two Explanatory Greek Words

Though *Christians experience an immersion in and a filling with the Spirit throughout the present dispensation*, there are marked differences when these experiences are viewed in the light of a beginning fulfillment of Joel's prophecy in Acts chapter two. The latter is something which the Spirit of God deals with in the New Testament through the use of two different Greek words for "fill."

### 1) *Pimplemi*

The word in the Greek text for *fill* in Acts 2:4 is not the same as the word for *fill* in Eph. 5:18 (for Christians today).

The word used in Acts 2:4 is *pimplemi* (*pletho* [a different rendering of the same word] in some lexicons or concordances), and the word used in Eph. 5:18 is *pleroo*. Both words mean "to fill"; but there is a contextual difference in how the words are used, seen in *the purpose* in view.

*Pimplemi* in Acts 2:4 is used in a manner which refers to individuals being filled with the Spirit in view of *an end to* or a *conclusion of* something being attained.

This is the word, for example, which is used referring to Elizabeth being brought to full-term in her pregnancy, prior to the birth of John the Baptist (Luke 1:57). And, in conjunction with this thought, it is also the word used of John the Baptist being "filled with the Holy Spirit, even from his mother's womb" (Luke 1:15).

John was the forerunner of the Messiah. He was the one who *initially* appeared to Israel, proclaiming, "Repent ye [a plural pronoun, *the entire nation*], for the kingdom of the heavens is at hand" (Matt. 3:2).

And note the terminal point — *the kingdom WAS AT HAND*. And John was *filled with the Spirit, from his mother's womb, to proclaim this fact as he went forth preparing the way for the Messiah*.

This word for “filled” is used *five times* in the Book of Acts referring to individuals being filled with the Spirit.

*The first occurrence* has to do with events on the day of Pentecost (2:4); *the second* has to do with Peter addressing the Sanhedrin (4:8); *the third* has to do with individuals collectively (as on the day of Pentecost [4:31]); and *the fourth and fifth* have to do with Paul, following his conversion on the Damascus road (9:17; 13:9).

*In the first three occurrences*, where a filling with the Spirit is referred to by the word *pimplemi*, a message to the Jews is in view; and that message is accompanied by signs, wonders, and miracles (2:43; 4:14-16). That is, a re-offer of the kingdom to Israel is in view, accompanied by miraculous signs.

And the re-offer of the kingdom is continued *in the fourth and fifth occurrences* of the word, following Paul being introduced in the book.

When Israel had reached a climactic point in the nation's rejection of the kingdom in Acts 7:54ff (similar to the climactic point which the nation reached in the original offer [Matt. 12:22ff]), Paul (Saul) appears in the book for the first time (Acts 7:58), the Samaritans from Acts 1:8 appear in the book for the first time (Acts 8:5), and Paul was subsequently set apart as the apostle who would carry the message concerning the proffered kingdom to the Gentiles (Acts 9:1-15).

Note the order for the proclamation of this message as originally given to the disciples in Acts 1:8:

“But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”

Paul was the one called to carry this message to the latter group (Rom. 11:13; Gal. 2:7). And the word *pimplemi* is used of Paul being filled with the Spirit for power, to carry this message, simply because the offer of the kingdom was still open to Israel

(with the fulfillment of Joel's prophecy still in view); and the offer would remain open for about two and one-half more decades.

The fact that the offer was still open to Israel was the reason Paul ALWAYS went "to the Jew first" before turning to the Gentiles, though he was the apostle called to go to the Gentiles.

The order in Rom. 1:16, in accord with Acts 1:8, was "to the Jew first, and also to the Greek [Gentile]" (cf. Rom. 2:9, 10); and Paul didn't, he couldn't, violate this order (note that the Book of Romans was evidently written near the end, though within the approximately twenty-nine-year period in which the kingdom of the heavens was re-offered to Israel).

## 2) *Pleroo*

The word *Pleroo* though, used for being filled with the Spirit in Eph. 5:18, is used in a different manner. Both *pleroo* and *pimplemi* mean "to fill"; and both words can be used referring to an end or to the fulfillment of something, such as "time," etc. (e.g., Acts 7:23, 30); but the use of *pleroo* in Eph. 5:18 is NOT connected with Joel's prophecy. The Holy Spirit previously used *pimplemi* for that purpose, at a time when the fulfillment of Joel's prophecy was in view.

(Note that the Holy Spirit was very careful in His use of words in Acts 2:2-4.

The word used for "fill" in verse two is *pleroo* [same as in Eph. 5:18], referring to the house where the one hundred twenty disciples were waiting *being filled* by "a rushing mighty wind"; but the Spirit of God changed words when He wanted to reveal that those inside that house had been "filled" with the Spirit in verse four, *having to do with Joel's prophecy*.

Here He used *pimplemi*, and He continued to use *pimplemi* for this purpose [or a cognate, *pleres* (6:3, 5, 8; 7:55; 11:24)] in other parts of the Book of Acts.)

Joel's prophecy either being fulfilled or not being fulfilled is *the key*. The Spirit used *pimplemi* to describe His filling work *IN CONNECTION WITH the fulfillment of Joel's prophecy*; and the Spirit later used *pleroo* to describe His filling work *APART FROM the fulfillment of Joel's prophecy*.

This is *the distinguishing difference* which marks the way that the two words are used in Scripture.

(The preceding presents the basics of how two different Greek words for “fill” are used in the New Testament — something which will allow a person to better grasp the true nature of that which began on the day of Pentecost and continued for some twenty-nine years.

And possessing at least some understanding of this period is vital to a correct understanding of the central subject matter in both the Book of Acts [which presents a history of this period] and the epistles which follow [which were written both during the latter part of and immediately following this period].)

### **A Twenty-Nine-Year, One-of-a-Kind, Time**

The Acts period is a twenty-nine-year, one-of-a-kind, time. There was *NOTHING* like it *EITHER* before this time *OR* after this time.

And certain existing conditions, peculiar to this time, *MUST be understood, else the Book of Acts CANNOT be properly understood.*

As well, a number of the epistles were written during this time, and *EXACTLY* the same thing can be said about properly understanding certain things in these epistles, along with the epistles written following this time.

The epistles, Acts, the gospels, and the Old Testament *are ALL* inseparably related, one to the other. The gospels flow out of the Old Testament, Acts out of the gospels, and the epistles out of Acts.

*Fail to properly understand that which precedes and it is simply NOT possible to properly understand that which follows.*

#### *1) Beginning — the Church, the Re-offer of the Kingdom*

Acts chapter two is one of those pivotal chapters in Scripture. Go right here and you have the proper, God-provided information — the proper building blocks — to move on through Acts into the epistles.

*BUT, go wrong here...*

This chapter begins by bringing *the one new man* “in Christ,” the Church, into existence (vv. 1, 2). And this new entity was immediately empowered (vv. 3, 4) to begin re-offering the kingdom

to Israel, to be followed by an offer of the kingdom to those beyond Israel ("Samaria, and unto the uttermost part of the earth" [vv. 5ff; cf. Acts 1:8]).

*Prior to this time there was NO new man, ONLY Israel and the nations.*

*This new man, the Church, had previously been both mentioned and alluded to (Matt. 16:18; 21:43). As well, the Church had previously been seen in the parables (Matt. 13:1-33; 24:40-25:30).*

Or, going back to the Old Testament foundational material, the Church had previously been seen in the types, beginning with Eve in Gen. 2 (cf. Gen. 5, 24, 41; Ex. 2; Ruth 3, 4).

*BUT NOW, in the very opening scene in Acts chapter two, immediately preceding the beginning of the re-offer of the kingdom to Israel, the Church is brought into existence and immediately empowered for the task at hand.*

And those initially comprising the Church, the one hundred twenty disciples, were in a position to do this *because the Church was the entity NOW the repository of the heavenly promises and blessings previously offered to, rejected by, and taken from Israel* (Matt. 21:33-45; cf. I Peter 2:9, 10).

And this newly formed and empowered entity *immediately began the task at hand* (vv. 4b ff).

(Things erroneously taught at this opening place in the Book of Acts have taken many different forms over the years, which could be somewhat categorized in two realms:

1. The Church not beginning until mid-Acts [usually seen as Acts 13], or not beginning until the end of Acts [Acts 28].
2. Those properly understanding that the Church began in Acts 2, then seeing God dealing with a growing Jewish Church during the opening years [until Acts 10], then with a combined Jewish and Gentile Church during the remainder of Acts.

On thoughts of attempting to see the Church NOT beginning UNTIL near the middle or at the end of Acts, a MAJOR, insurmountable problem would immediately be seen. The kingdom had been taken from Israel, with a view to the one new man being brought into existence as the repository of the kingdom, the one who *could NOW* bring forth fruit where Israel had previously failed [cf. Matt. 21:33-45; I Peter 2:9, 10].



And IF this new man — the one NOW in possession of the heavenly promises and blessings — was NOT present at the beginning of Acts 2, the re-offer of the kingdom to Israel could NOT have begun at this point in the book.

In fact, there could NOT have been a re-offer UNTIL well after Stephen's death in chapter seven, the dispersion of believing Jews in chapter eight, Paul's conversion in chapter nine, and the onset of his ministry in the latter part of chapter 11.

And, of course, it is a simple matter to see that the re-offer of the kingdom to Israel began in Acts 2. That's what the complete chapter is about — *the one new man* "in Christ," now the repository of the kingdom, brought into existence to begin the re-offer of the kingdom to Israel.

Also, in this respect, note that ISRAEL occupies the center of attention throughout this chapter, NOT the newly formed Church. And that is true NOT ONLY here BUT throughout Acts. ISRAEL, NOT the Church — "to the Jew first..." — occupies the center of attention throughout this twenty-nine-year period.

Though a parallel exists between events in the gospels [during the offer of the kingdom] and events in Acts [during the re-offer of the kingdom] — events preceding, then following, those in Matt. 12; and events preceding, then following, those in Acts 7 — *the Church NO more became the center of attention after events in Acts 7 than it had previously become the center of attention in the gospels after events in Matt. 12.*

*Whether in the gospels or in Acts, ISRAEL occupies center-stage throughout.*

And the preceding can easily be shown from a correct outlook on the book, beginning with events on the day of Pentecost in chapter two.

Then, thoughts about seeing God dealing with a growing Jewish Church throughout the first ten chapters of Acts, and a combined Jewish and Gentile Church, will be dealt with later in the chapter [ref. pp. 112-114].)

On the day of Pentecost in 33 A.D., Jerusalem was filled with Jews from *the diaspora*, from "every nation under heaven," in Jerusalem to keep the feast of Pentecost — the second of three Jewish festivals which Jewish males were required to be present in Jerusalem to observe (Unleavened Bread, Pentecost, and Tabernacles [Lev. 23:14-17]).

Josephus, a first-century historian, states that it was not uncommon to have as many as 2,000,000 Jews in Jerusalem on the day of Pentecost at this time in Jewish history.

And these Jews, from all the different nations (sixteen nations are mentioned in vv. 9-11, though that number *could ONLY* have been representative [for there were Jews present “from every nation under heaven”]), began to hear the message pertaining to the re-offer of the kingdom from one hundred twenty individuals who, prior to that day, had no knowledge of these different languages.

But here they were, speaking *ALL of these languages*, possibly as many as one hundred and twenty different languages, maybe even more.

They had been empowered by the Spirit to proclaim the message at hand *in these different Gentile languages*.

(This event — speaking in other languages, without a prior knowledge of these languages — evidently has a counterpart in both Jewish history and prophecy.

Some eight hundred years before this time, God had commanded Jonah to go to Nineveh and proclaim a particular message to the inhabitants of that city. How did Jonah accomplish this task without possessing a knowledge of the language spoken by those in Nineveh — a city located out in the Gentile world, hundreds of miles away from Israel?

Or, note the antitype of that event, which has to do with Israel, yet future, fulfilling the nation’s calling as God’s witness to the nations.

When the 144,000 Jews proclaim the gospel of the kingdom to the Gentiles worldwide during the last half of the Tribulation, how will they be able to do this, not knowing the languages of these different nations?

Then when the entire Jewish nation carries God’s message to the various Gentile nations worldwide during the succeeding Millennium, how will they be able to do this, not knowing the languages of these different nations?

[It is sometimes taught, based mainly on an incorrect understanding of Zeph. 3:9 (translate “purity of lips” rather than “a pure language,” KJV; cf. NASB, NIV), that there will be one common, worldwide language during the Millennium.

Suffice it to say that such would be contrary to a number of things in Scripture, beginning with Gen. 11 in association with the subject at hand — with Jewish evangelists going worldwide, to the nations, in that coming day.

Note Zech. 8:23 in this respect]:

“Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.”

A proper knowledge of that which occurred in Jerusalem in Acts 2, immediately following the Spirit empowering the one new man for the task at hand will provide the answer for all three of the preceding times, times when this has occurred in the past and will occur again yet future.

For additional information on the preceding, refer to the author’s book on Jonah, *O Sleeper! Arise, Call!*)

The Jews hearing these men speaking in all these different languages *had NO understanding of what was happening.*

They were “amazed,” “confounded,” they “marveled,” for they knew that these ordinary Jews, Galileans, were incapable, within their own power, of doing that which was being done (vv. 4b-12).

Others though, mocking, accused these men of drunkenness (vv. 13-15).

Then Peter, standing up with the other eleven disciples, evidently singled out of the larger group, began to explain this supernatural phenomenon, using Joel’s prophecy — “this is that which was spoken by the prophet Joel...” (vv. 16-21), referring to the latter part of Joel 2, which is Messianic in its scope of fulfillment.

Joel’s prophecy was beginning to be fulfilled and could have been realized in its fulness had the Jewish nation heeded the message and done that which had previously been stated by John, Jesus, the Twelve, and the Seventy in the gospels, or what Peter would go on to state at the end of this message in Acts.

Peter then spent the larger part of his message dealing with the fact that Israel had rejected and crucified their King (*ref.* Ch. VI in this book), but God had raised Him from the dead, placing Him at His right hand.

And the resurrected Christ would remain at God’s right hand for a specified period of time — “Until I make thy foes thy footstool” (vv. 22-36).

## 2) *The Question, the Answer, Ensuing Results*

Then, a company of the Jews “pricked in their heart [Gk., ‘stunned,’ “smitten” (*to the very core of their being, with strong emotionalism involved*)]...said unto Peter and to the rest of the apostles”:

“Men and brethren, what shall we do?” (v. 37b).

And Peter told them *EXACTLY what they MUST do*:

“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

And with many other words did he testify and exhort, saying, Save yourselves from this untoward [‘unjust’] generation” (vv. 38b-40).

The message at the beginning of the re-offer of the kingdom to Israel was identical to the message seen at the beginning of the original offer to Israel — repentance and baptism (*cf.* Matt. 3:2).

The kingdom had originally been offered to the nation which had been the repository of the kingdom since the inception of the nation during Moses’ day.

And the matter can be carried to a time behind that to Abraham’s day (500 years earlier), and behind that in the loins of Abraham, to Shem, then all the way back to Adam, 2,000 years preceding Abraham.

The matter is specifically singled out and stated relative to Abraham and his progeny through Isaac, Jacob, his twelve sons, and their descendants (Gen. 12:1-3; 22:17, 18; 26:3-5; 28:3, 4).

Then, moving back through the loins of Abraham, nine generations prior to Abraham, Shem is *the ONLY one of Noah’s three sons said to have a God* — “Blessed be the Lord, the God of Shem” (Gen. 9:26) — with Israel, a descendant of Shem through Abraham, Isaac, Jacob, and his twelve sons, the only nation later said to have a God (*e.g.*, Gen. 33:20; Ex. 5:1; Deut. 33:26).

To understand how Shem could be seen as the repository of heavenly promises and blessings in relation to the kingdom, take the matter back to Adam.

Adam had been created to take the kingdom from the disqualified incumbent ruler (Satan) and, with Eve at his side, rule the kingdom. Thus, Adam, the first man, was the original repository of the kingdom (Gen. 1:26-28).

But Adam, through sin, was disqualified, *though he could ONLY have retained his status relative to the kingdom — the reason for his creation, his very existence, and, as well the reason for his fall.*

Had this—Adam's position as repository of the kingdom—been taken from him at this time, man *could NEVER* realize the reason for his creation in the beginning, or the reason for salvation today.

Had this been taken away, man *would be FOREVER* estranged from the kingdom, Satan *would CONTINUE* to rule indefinitely, and *there could be NO second Man, the last Adam Who would one day take the kingdom, as seen in Rev. 11:15.*

A Saviour *could* one day make His appearance, *BUT*, even *IF* He appeared as the second Man, the last Adam, *there could be NO kingdom involved, with man's salvation completely disconnected from the reason for his creation.*

*(In actuality, to see and understand different things about the existence of such a situation, all a person has to do is look at HOW the salvation message is invariably being taught through much of Christendom today.*

*Within this message, though the "how" of the message [how to be saved] may be essentially correct, there is invariably NOTHING about relating a person's salvation first and foremost to the kingdom, in line with NOT ONLY the reason for man's creation and subsequent fall in the beginning BUT the septenary structure upon which ALL Scripture rests as well, also set forth at the beginning.)*

Thus, beginning with Adam, it is a simple matter to see and understand how Shem (within the lineage from Adam to Abraham) could be the repository of the kingdom.

Or taking the matter on down to Abraham, Isaac, Jacob, his twelve sons, and their progeny, it is then a simple matter to understand how Israel could be the repository of the kingdom.

It all began with Adam and can be traced from that point through the genealogies in Genesis and Exodus, from Adam to Moses, covering about 2,500 years of human history.

This is what was taken from Israel, given to the new nation called into existence at the beginning of Acts chapter two (cf. Matt. 21:43; Acts 2:1, 2; I Peter 2:9, 10), allowing this new nation to begin making the re-offer of the kingdom to Israel.

And, with the beginning of the re-offer on the day of Pentecost in Acts chapter two, note the results on that and subsequent days:

“Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

And fear came upon every soul: and many wonders and signs were done by the apostles.

And all that believed were together, and had all things common;

And sold their possessions and goods, and parted them to all men, as every man had need.

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved” (vv. 41-47).

About three thousand responded to the message on that day (v. 41), along with others in subsequent days (v. 47). And during the first year or two, up to the time of Stephen's message before the Sanhedrin and subsequent death at the hands of those comprising this high council, thousands more had responded to the message, even many of the priests had believed (4:4; 5:14; 6:1, 7).

### 3) *Distinctions, Terms Used*

Before the twenty-nine-year Acts period (in the gospels), the message pertaining to the kingdom was *to the Jew ALONE* (Matt. 10:5-8). After this time (in the epistles), the 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 — with the Church called into existence at the very beginning of this time, and with saved Gentiles subsequently being added to the Church (Acts 10ff) — *the message was to BOTH, BUT with the Jew holding priority* (Rom. 1:16; 2:9, 10).

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, unjust nation, with the kingdom in view (Acts 2:40, 43), *NOT* with eternal salvation.

(Most widely used English translations are misleading in the previous respect when translating Acts 2:41, 47. The translators too often incorporated *interpretation* in their translation of both verses, leaving the impression that believing Jews, beginning on the day of Pentecost, were added to the one hundred twenty proclaiming the message [e.g., “added to them,” “added to the Church”].

This part of the text in v. 41 should literally read, “...and in that day there were added about three thousand souls.” And, in v. 47, continuing from v. 41, this part of the text should literally read, “But the Lord, day by day, was adding to the ones being saved.”

Those being saved in v. 41 [saved from this unjust generation, *NOT* saved relative to eternal life] were added to the numbers previously saved, i.e., to those saved during the offer of the kingdom back in the gospels; and those continuing to be saved in v. 47 were added to the numbers of all who had previously believed [in the gospels and in Acts].

This is where a *MAJOR mistake* is invariably made at the outset [aided in no small part by *interpretative* mistranslations]. Jews believing the message are erroneously looked upon as being added to the newly formed Church, with the Church growing by leaps and bounds, particularly during the first year or two [up to Acts 7, the stoning of Stephen].

*However, that CAN'T possibly be what occurred.*

The kingdom was being re-offered to Israel, and though the Church was in existence throughout the re-offer [it had to be present (note previous comments about the repository of the kingdom)], the Jews being saved in Acts *could NO more* become members of the Church than the Jews being saved throughout the gospels.

*WHAT* type re-offer of the kingdom would exist *IF* Jews being saved in Acts became members of the Church [which, becoming part of *the*

*Church, the one new man, a new creation "in Christ," would have removed them from the Jewish nation]? Also note, in this respect, that Jews previously saved in the gospels would have remained estranged from the Church, remaining among those comprising the old creation in Jacob [Isa. 43:1], producing a schism in the nation relative to the offer and re-offer.*

*A separation of this nature would exist between two groups of Jews relative to the same message pertaining to the same kingdom — an impossibility.*

*NO! Jews saved in Acts, during the re-offer of the kingdom could ONLY be added to those who had previously been saved in the gospels, NOT added to the newly formed Church.*

*Any outlook on the matter other than the preceding would make NO sense whatsoever!)*

Then, to further clarify the preceding, there is the use of terms during the Acts period, which would be out of place following this period (e.g., the word, "Church" [Gk., *ekklesia*, meaning, "called out"], is used a number of 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," omit *ekklesia*, in this text; cf. 5:11; 8:1, 3; 9:31; I Cor. 15:9; Gal. 1:13]).

Also during this time, "Gentile" is often used relative to *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 (following Paul's conversion [ch. 9]), 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 an heretical sect.*

*And Paul's persecution of believing Jews could very well have begun back during the original offer of the kingdom, during time covered by the gospel accounts, before the Church even existed.*

(Different matters have been very briefly dealt with in the past several paragraphs in order to somewhat introduce material in the next three chapters, where these things will be dealt with in a fuller respect.)



# 9

## **Continuing in Acts (III)**

*Paul, from Persecutor to Evangel  
The Kingdom, to the Jew First, Also to the Gentile*

(This chapter presupposes that the previous chapter in this book, Chapter VIII, has been read, particularly that part of the chapter dealing with the status of Jews who were saved throughout the re-offer of the kingdom to Israel — the twenty-nine-year period covered by the Book of Acts.

Jews saved during this time, contrary to popular thought and teaching, *did NOT become members of the one new man* “in Christ,” *the Church*, brought into existence at the beginning, in Acts 2. Rather, since the re-offer of the kingdom was in view [in actuality, a continuation of the previous offer] *they could ONLY have been added to the number of believing Jews, whether throughout the gospels or at earlier times in Acts.*

The Jews having previously believed during the original offer in the gospels and the Jews believing throughout the re-offer in Acts *formed ONE group, separate from the one new man* “in Christ.”

As well, it *MUST* be understood that Jews believing the message, being saved, in both the gospel accounts and Acts *were NOT* being saved relative to eternal verities but were being saved *from an unjust generation* [Acts 2:40], *with respect to the proffered kingdom* [ref. Ch. IV in this book].)

Events during the first seven chapters of Acts — extending from the forty-day, post-resurrection ministry of Christ to the stoning of Stephen and the introduction of Paul (Saul) — occurred during a period evidently covering about one or two years.

During this time, and for several years afterwards, there would have been little to no understanding of any distinguishable difference between the one hundred twenty disciples (forming *the one new man* “in Christ”) and the thousands of Jews who had believed the message, both during the original offer of the kingdom in the gospels and during the re-offer of the kingdom in Acts (*believing Jews, remaining part of an unbelieving nation, NOT becoming part of the one new man*).

*ALL of those believing throughout this time (whether in the gospels or in Acts) could ONLY have been seen simply as saved Jews, with the kingdom in view.*

(As previously seen, in one respect, *there was one continuous offer of the kingdom to Israel* [the offer in the gospels and the continued offer (re-offer) in Acts], extending from the days of John the Baptist to the end of Acts, to Paul's announcement in Acts 28:28, some thirty-two or thirty-three years later.

*IF*, as commonly taught, Jews saved in Acts were added to the newly formed Church, making the Church the center of attention throughout Acts, *WHAT* type re-offer of the kingdom [or, continuation of the offer from the gospels] would that have been?

*NOT ONLY* would that have produced a schism in the nation among believing Jews pertaining to the same message [believing Jews in Acts subsequently dealt with in a different respect than believing Jews in the gospels], *BUT* that would have separated the believing Jews in Acts from the believing Jews in the gospels, from the nation itself [for *they would become part of the one new man, NO longer being part of the nation of Israel* (II Cor. 5:17)].)

## **Jerusalem Judaea, Samaria, Uttermost Parts of the Earth**

For the first few years of the Acts period, the message, as previously seen in the gospels during the original offer of the kingdom, *continued to the Jew ALONE — something completely contrary to Christ's prior instructions.*

Christ, during the forty days of His post-resurrection ministry, on more than one occasion, had clearly revealed that the message *was NO longer to the Jew ALONE* (Matt. 28:19, 20; Mark 16:15-18; Luke 24:47; Acts 1:8). Rather it *was NOW*, as later stated by Paul in his epistle to those in Rome (written during the Acts period), "to the Jew first, and also to the Greek" (1:16; cf. 2:9, 10).

(To the Jew, it would be "a re-offer" [with believing Jews added to the numbers of Jews who had previously believed].

And to the Gentile it would be "an offer," *for they were NOW included. [saved Gentiles, part of the one new man, NOW hearing the message concerning WHY they had been saved].)*

During the first several years though, *THIS was apparently NOT understood at all*. Though Christ, during His forty-day post-resurrection ministry, had plainly stated that the message *would NOW also be carried to the Gentiles, the disciples evidently had NOT understood*.

And aside from an attempt to reach the Samaritans following the dispersion of the Jews after Stephen had been slain (Acts 7:59-8:8), there was apparently *NO attempt to reach beyond Samaria to the nations*.

And this type situation was to continue *UNTIL* events seen in Acts 10, probably two or three years beyond those in Acts 8, some four or five years beyond events in Acts 2.

(To illustrate how little would have been understood about reaching the Gentiles during the first several years following Pentecost in Acts 2, and how everything up to that point in time was *Jewish* — with *NO* distinction seen between the one hundred twenty forming *the one new man* “in Christ” and other saved Jews [believing Jews, still part of an unbelieving nation] — note the Book of James.

This book, by far the earliest of the N.T. epistles, was evidently written sometime following the dispersion of believing Jews in Acts 8 but before the message *FIRST* began to be taken beyond “Jerusalem”, “Judaea,” and “Samaria,” to the “uttermost parts of the earth” in Acts 10ff. In this respect, the book would have been written between about two to five years following Christ’s resurrection, subsequent forty-day ministry, and ascension.

There would be two central reasons for understanding that the book was written during this time:

1. Those to whom the book was addressed.
2. The lack of anything in the book which would reflect on saved Gentiles.

The book was addressed “to the twelve tribes which are scattered abroad” [*saved Jews in the diaspora* (v. 1)]. And, had the one hundred twenty disciples forming *the one new man* “in Christ” at this time — a separate entity from the other saved Jews — been scattered among these Jews [and some may have been], they *could ONLY* have been included as part of those to whom the epistle was addressed.

The writer of this epistle *would NOT* have understood this distinction between the one hundred twenty and the remainder of the saved

Jews. Thus, he simply addressed his epistle after a manner reflecting *NO distinction among Jews in the diaspora*.

Then, the one hundred twenty probably understood little to nothing about this distinction as well.

And, because this epistle was addressed to saved Jews “scattered abroad” during this time, the question would naturally arise concerning how the contents of the book could be applicable to Christians today.

And the answer to that is quite simple.

Note the Sermon on the Mount in Matt. 5-7. That discourse was given early in Christ’s ministry and had to do with saved Jews relative to the offer of the kingdom in the gospel accounts.

The Book of James was written at an early time during the re-offer of the kingdom in Acts. And this epistle was written to and had to do with saved Jews as well, whether Jews from the original offer in the gospels or Jews from the re-offer in Acts. *ALL formed ONE, undivided group, “scattered abroad.”*

Both the Sermon on the Mount and the Book of James have to do with saved Jews during the offer / re-offer of the kingdom (*ONE continuing offer* [the gospels, then Acts], *ONE people* [the Jewish people], and *ONE kingdom* [the proffered kingdom of the heavens]).

And, since this kingdom has been taken from Israel and is *NOW* being offered to *the one new man* “in Christ” [Matt. 21:43; I Peter 2:9, 10], both the Sermon on the Mount and the Book of James, written to those to whom the kingdom was being offered / re-offered in time past, *would NOW* be applicable to those to whom the kingdom is presently being offered.)

The first Gentiles reached with the message, that we have any record of, are seen in the latter part of Acts 10 — Cornelius, his household, and near friends who had gathered with him, in Caesarea, awaiting a message from those in possession of “the oracles of God,” the Jews (Ps. 147:19, 20; Rom. 3:1, 2).

(The opening of the door concerning matters being straightened out regarding *the disciples ALSO carrying the message to the Gentiles* came about through two Divinely orchestrated visions. Cornelius, a few years beyond the events of Acts 2, had a vision [concerning contacting Peter] and Peter subsequently had a vision [concerning unclean animals, alluding to the Gentiles].

Peter's vision had to do with God having cleansed that previously seen as unclean [the Gentiles], showing Peter, through this means, that the message was *NOW* "also to the Greek." And three courriers, whom Cornelius had dispatched, were already at Peter's gate before Peter had even finished considering the vision which he had just experienced.

And these two visions ultimately resulted in the door being opened to the Gentiles [Acts 10:1-48].

Peter, accompanied by other believing Jews, went with the courriers back to Cornelius' home and proclaimed the message to those who had gathered.

Then, when the Spirit fell upon Gentiles believing the message, along with these Gentiles speaking in different languages [a supernatural sign, having to do with the kingdom] and exalting God, the Jewish believers, despite everything which had happened [the previous visions and the reason for their presence and the proclaimed message], *were STILL amazed*, for, "on the Gentiles also was poured out the gift of the Holy Ghost" [v. 45; cf. vv. 34-48].

Note that the Eunuch from Ethiopia in Acts 8:27-40 — often looked upon as a Gentile [with many seeing this man as the first Gentile saved in Acts] — was evidently a Jew in the diaspora, living in Ethiopia, who had been to Jerusalem to worship.

And this Jewish man would have been saved in the same respect that any Jew would have been saved during the Acts period — with respect to the kingdom and life in the kingdom, *NOT* with respect to eternal life [something which he, along with other Jews, would have already possessed].)

But, when Gentiles continued to be saved, problems arose because of the continued non-understanding about any distinctions between saved individuals since the day of Pentecost in Acts chapter two, with Gentiles now included within a misunderstood realm.

Note in Acts 15 how a failure to understand these distinctions was still evident among believing Jews some ten or more years beyond Pentecost (cf. Gal. 2:2, 14).

Certain Jews, *NOT understanding* the distinction between saved Jews (still part of the Jewish nation) and saved Gentiles (part of *the one new man* "in Christ"), wanted the saved Gentiles to be circumcised, ascribing to that seen in the Mosaic Economy.

To provide understanding in this whole realm, opening up the Old Testament Scriptures dealing with the subject at hand, God took one man aside early during the Acts period, taught him personally, and, among other things, commissioned this man to teach others.

And the remainder of this chapter will be taken up with different things concerning this individual, Paul, of Tarsus.

Then, the next two chapters, Chapters X, XI, will deal with that which Paul taught, after being personally taught by the Lord.

### **The Apostle Paul**

Paul is introduced in Scripture at the end of Acts 7, at the time Stephen was stoned. He is introduced by his Hebrew name, "Saul" (7:58-60), which is used until Acts 13:9, where his Roman name, "Paul" comes into use, continuing in use throughout the remainder of his ministry.

(Events in Acts 7 form the counterpart to events in Matt. 12 in the gospels. Both form an apex toward which previous events moved. Both times, the Jew alone is seen prior to this apex, with the Gentiles coming into view following this apex.

This is the reason Paul was introduced at this particular place in Acts. Though Peter would be the one to introduce the message to the Gentiles, Paul, not Peter, was to be God's spokesman to carry this message out into the Gentile world [Gal. 1:15, 16; 2:2, 8].

Peter, on the other hand, though he had been used to open the door to the Gentiles, would, instead, be God's spokesman to carry this message to the Jews [Gal. 2:7, 8].)

#### *1) Paul, Prior to Acts 9*

Prior to his conversion in Acts 9, Paul is seen by almost anyone dealing with the subject as the great persecutor of the early Church. In fact, in later years, he describes himself in this manner (Acts 26:9-12; Gal. 1:13).

But the way that the word translated "Church" was used during the Acts period is *NOT* the same way that the word was/is normally used and understood following this time (particularly today).

(The first three appearances of the word “Church” [Gk., *ekklesia*] in Acts are 2:47; 5:11; 7:38.

The validity of the appearance of the word in 2:47 is questionable. The word *ekklesia* appears in some Greek manuscripts, not in others, which accounts for its appearance in some English translations, not in others.

If *ekklesia* does appear in 2:47, it would have to be understood the same way that it can only be understood in 5:11, seen in 7:38 [and a number of other places during this time as well [e.g., Acts 8:1, 3; I Cor. 15:9; Gal. 1:13].

The word *ekklesia* means “assembly,” as it is used of *Israel* in Acts 7:38, or of *Christians* many places in the N.T. [forming an assembly, referred to as “a Church” in English translations of *ekklesia*].

As well, the name “Christian,” referring to *followers of Christ* in Acts 11:26 [cf. Acts 26:28; I Peter 4:16], as the word for “Church,” *ekklesia*, an assembly, could have been used of either saved Jews or those forming *the one new man* “in Christ” during the Acts period.)

In Acts 8:1-3, Paul, prior to his conversion, is seen leading “a great persecution against the Church.”

Then in Gal. 1:13 (in an epistle written during the Acts period), Paul, referencing this prior time in his life, states that “beyond measure” he had “persecuted the church of God, and wasted it [‘sought to destroy it’].”

*BUT*, this couldn’t have been the Church *per se*, as often taught (i.e., *the one new man* “in Christ,” brought into existence on the day of Pentecost in Acts 2), for such a persecution would *NOT ONLY* have been restricted to the one hundred twenty at this time, *BUT* there is *NO way* that Paul (or, in reality, anyone else) could have distinguished these one hundred twenty disciples from any of the other saved Jews.

Paul persecuted those forming the thousands of believing Jews, seeing them as an heretical sect. And he sought to destroy this sect, as seen in Gal. 1:13.

No history of Paul’s persecution of this sect after this fashion is given. He is simply introduced at the time of Stephen’s death, giving consent to his death (7:57-8:1).

Then, continuing in chapter eight, Paul is immediately seen as an evident main person among those seeking to destroy this

rapidly growing Jewish sect and possibly the main person leading the “great persecution” against believers in Jerusalem, *resulting in the scattering of Jews throughout the regions of Judaea and Samaria*.

Thus, Paul, a zealous Pharisee, could only have been involving himself in actions of a similar nature for an unrevealed period of time prior to Stephen’s death, for a person does not, overnight, acquire a standing of the nature seen (*e.g.*, Acts 9:1, 2; 26:10-12).

And Paul’s persecuting actions, of necessity, having some type history, could conceivably have begun as early as time during the original offer of the kingdom (Acts 26:10-12), we’re not told.

## 2) Paul, in Acts 9 and Following

The Lord singled out and chose Paul for a multifaceted task. Through Paul, his conversion, and subsequent experiences, God would *NOT ONLY* continue bringing His plans and purposes regarding Israel and the nations to pass — relative to that which had previously begun to come to pass on the day of Pentecost — *BUT*, at the same time, would form a type regarding Israel and the nations yet future.

Then, God could, at a later time, have this type-antitype structure as a part of His Word, allowing the Spirit to draw from this structure as He taught individuals particular things dealt with in the complete word picture drawn from the account.

Thus, in this respect, the conversion and subsequent ministry of Paul forms a *type* of Israel’s future conversion and subsequent fulfillment of the nation’s calling as God’s witness to the nations.

Note how Paul references this in the opening part of his first letter to Timothy, drawing from that recorded in Acts 9ff:

“This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern [Gk., *hupotuposis*, “original type,” “prototype”] to them which should hereafter believe on him to life everlasting” (1:15, 16).

*ONLY* an omniscient and omnipotent God — One able to see the



future as well as He could see the past and present — could take a man such as Paul and *NOT ONLY* use this man to fulfill His plans and purposes at that time *BUT* to also use *ALL* the experiences and actions of that man to establish a type concerning *HOW* He would fulfill His plans and purposes through Israel yet future.

As God, through His omniscient, sovereign control of *ALL things*, brought events and circumstances to pass regarding Paul, He, through the same omniscient, sovereign control of *ALL things*, will bring to pass that foreshadowed through Paul's experiences, which have to do with Israel yet future.

Thus, if anyone wants to know what is about to happen to Israel, all they have to do is study that which happened to the Apostle Paul, beginning in Acts 9. The complete account is there, pre-recorded, for any and all who desire to know these things.

*ALL a person has to do is read it and believe it, with a mind for the types!*

But this is *ONLY* a very minute part of the typical structure of Scripture. God, throughout His Word, beginning with Adam, has taken individuals, and, within the framework of His omniscient, sovereign control of all things, *has brought events and circumstances to pass within their lives after such a fashion that He could later have these things to use in order to teach His people great spiritual truths.*

And the experiences of these individuals, forming types, *MUST present teachings which are completely harmonious, one with the other.*

The Word of God, in this respect, has been structured after an intricately detailed fashion which defies all human understanding.

It is *spiritual* in its structure, given by the infinite God, through the Spirit, and totally beyond finite, human comprehension; and *it MUST be interpreted by the Spirit Who gave it, as He takes spiritual things one place and compares them with spiritual things in another place.*

Anyone, saved or unsaved, can see the "letter" of Scripture. But *ONLY* a saved person who allows the indwelling Holy Spirit to lead him "into all truth" can possess the type spiritual perception which will allow him to move from the "letter" to the "spirit" of the Word, correctly viewing that which is *spiritual* (II Cor. 3:6-18).

*Scripture MUST be compared with Scripture, under the leadership of the Spirit of God.* The Spirit, Who gave the Word, *MUST* be al-

lowed to open this Word to a Christian's understanding through "comparing spiritual things with spiritual" (cf. John 16:13-15; I Cor. 2:9-3:2).

And one form of this spiritual manner in which the Word has been structured, as previously dealt with, can be seen in Paul's conversion and subsequent ministry.

a) *Conversion, Ministry: Paul, Past; Israel, Future*

In the very conversion of the man whom God had chosen as the apostle to the Gentiles (with a view to Israel being set aside for the remainder of the dispensation), God showed *the END* of the matter in relation *to Israel*. God showed *EXACTLY* what would happen to Israel at the end of the present dispensation.

Paul was converted through Christ's personal appearance, through Christ personally revealing Himself to him.

This same type was previously seen through both Joseph revealing himself to his brethren *a second time* (Gen. 45:1ff) and Moses revealing himself to his brethren *a second time* (Ex. 4:19ff). *And ALL three types point to that coming day when Christ will reveal Himself to His brethren a second time* (Zech. 12:10-14; 13:6-9; Rev. 1:7).

Paul, in the type, following his conversion, became the apostle to the Gentiles, the one who would carry the message concerning the King and His kingdom to all the Gentile nations.

And, in the antitype, this is *EXACTLY* what will occur following Israel's national conversion. *Israel, in complete accord with the nation's calling, will THEN carry God's message to all the Gentile nations.*

The Jewish people will carry *the identical message which Joseph's brothers carried in the type, following Joseph's revelation to them* — "Joseph is yet alive, and he is governor over all the land of Egypt" (Gen. 45:26).

Carried over into the antitype this message would read, "Jesus is yet alive, and He is Governor over all the earth."

And they will carry the identical message which Moses' brethren were to carry following his second appearance to them. Once they had been established in the land, within a theocracy, they, in fulfillment of their calling (Isa. 43:1-10), were to carry God's message to the Gentile nations of the earth.

b) *Time: Paul, Past; Israel, Future*

Exactly *WHEN* will all this occur?

Immediately following Paul's conversion, God revealed the answer. These things will occur *after two days, on the third day* (Acts 9:9), as seen in the opening of the eyes of the two disciples on the road to Emmaus by Christ personally appearing unto them on the third day (Luke 24:13-31).

The exact wording of Acts 9:9 states that Paul was without sight for "three days."

But note the exact wording of several other related texts.

Jonah was in the belly of the fish "three days and three nights," as Christ was in "the heart of the earth" this same length of time (Jonah 1:17; Matt. 12:40).

Christ though was raised "on the third day," as Israel will be yet future (Matt. 16:21; 17:22, 23; 20:17-19; Luke 24:21, 46), which shows that Jonah (a type of both Christ and Israel) had to also be raised *on the third day*.

Both Hosea in the Old Testament and John in the New reveal that Israel's blindness will be lifted (synonymous with Israel, as Jonah, being removed from the place of death) *after two days, on the third day* (Hosea 5:15-6:2; John 11:6, 7, 43, 44; cf. Rom. 11:25, 26; II Cor. 3:14-16).

Thus, when dealing with Paul as a type, the same thing *MUST* be said relative to the length of time Paul remained blind, with his sight *THEN* being restored.

As a type of Israel, he was blind *for three days*, with his sight *THEN* being restored (Jonah 1:17); but also, as a type of Israel, it was *after two days, on the third day* that his sight was restored (Hosea 5:15-6:2).

Viewing "three days" and "on the third day" as synonymous expressions after this fashion (which has to be the case, for this is the way both are set forth in Scripture, referring to the same period of time) is in complete keeping with the way God has established matters in the Old Testament and carried them over into the New (cf. Gen. 40:13, 20; I Sam. 30:12, 13; II Chron. 10:5, 12; Esther 4:16; 5:1; Jonah 1:17; Matt. 12:40).

Only through reckoning time within a given sequence of

days, as God has established time, revealed in the Old Testament, can statements that Christ was raised “on the third day” be reconciled with statements that He was raised “after three days” (cf. Matt. 27:63; Mark 8:31; Luke 24:7, 21, 46; I Cor. 15:4).

And the same statements are seen in Scripture relative to Israel’s future restoration as well, for *ALL of God’s firstborn Sons will be raised up to live in His sight on the third day*.

(For additional information on the preceding, refer to Ch. V, “Three Days and Three Nights,” in the author’s book, *O Sleeper! Arise, Call!*.)

### c) *Filled with the Spirit, Knowledgeable, Zealous*

Note several additional things about Paul’s conversion and the immediate results, at the time and shortly after his blindness was lifted.

Paul being filled with the Spirit, following his conversion, had to do with *Joel’s prophecy and its fulfillment*. Immediately following the time that his sight was restored — *after two days, on the third day* — Paul was “filled with the Holy Spirit”; and he then “arose, and was baptized” (Acts 9:17, 18).

The Greek word used for “fill” — being filled with the Spirit — in verse seventeen is *pimplemi*. And this is the same word which the Spirit had previously used in chapter two relative to the disciples being filled with the Spirit on the day of Pentecost, resulting in *a beginning fulfillment of Joel’s prophecy* at the time that the message surrounding the re-offer of the kingdom began to be proclaimed to Israel.

(Refer to the previous chapter in this book, Chapter VIII, pp. 102-105, for a discussion of the Greek words *pimplemi* and *pleroo* in relation to Joel’s prophecy and Christians today.)

In effect, through using *pimplemi* relative to the work of the Spirit following Paul’s conversion, God showed two things:

1) The re-offer of the kingdom still remained open to Israel, with the possibility remaining that Joel’s prophecy could still be fulfilled at this time.

2) Joel's prophecy (though not being fulfilled today, for God is not presently dealing with Israel) will be fulfilled in its completeness in the antitype of Paul's conversion — at the time of Israel's future conversion, following *the two days* of the present dispensation, *on the third day*.

Israel, in that future day (the third day, the third thousandth year), following the nation's conversion (foreshadowed by Paul's conversion), will, as Paul, be filled with the Spirit to complete the task at hand — carrying the message to the nations, as Paul, fulfilling his ministry, had carried the message to the nations.

As well, note Paul's zeal and ability to use the Scriptures shortly after his conversion, after he had been filled with the Spirit in the manner seen.

"And straightway he preached Christ in the synagogues, that he is the Son of God.

But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ" (Acts 9:20-22).

Paul, a zealous Pharisee, already possessed a sufficient knowledge of Scripture that he could immediately enter into the synagogues, take the Scriptures, and prove from the Jews own writings that Jesus was the Christ.

But, what Paul didn't possess was the knowledge needed to take the Scriptures, and from these Scriptures, deal with issues regarding the complete salvation message as it pertained to both Jew and Gentile, in relation to the message of the hour, the proffered kingdom.

And, since this complete salvation message would be involved in Paul's ministry to the Gentiles, God took Paul aside and personally, over about a three-year period, opened this part of the Word to his understanding, teaching him the message that he was to proclaim out in the Gentile world.

And the Lord, through Paul, could then begin straightening out all of the existing confusion about saved Jews, Gentiles, etc., along with providing the necessary wisdom and knowledge to complete the task at hand as God's apostle to the Gentiles.

d) *Wisdom and Knowledge: Paul, Past; Israel, Future*

From Acts 9:30 to Acts 11:25, Paul is not seen in the Book of Acts. And there is an evident reason why Paul is not seen in the book during this time, though he, almost immediately, became the central person which God dealt with in the book following this time.

It would have been during this interval of time in Acts (9:30-11:25) that the Lord led Paul into Arabia, removed him into His presence in heaven, and personally taught him — over a period lasting possibly as long as three years — the message which he was to carry to the Gentiles (II Cor. 12:1-7; Gal. 1:11-18).

During this period of Paul's absence, the message had begun to be carried to the Gentiles (10:1ff); and once Paul had been taught the various things about the message which he was to carry to the Gentiles, Paul is reintroduced in Acts and replaces Peter as the central person through whom God would then continue His work (13:2ff).

Peter had been God's chosen spokesman to carry the message to the Jews. But, with Israel's climactic rejection after hearing Stephen, there was a shift within the way things progressed in Acts, evident by Paul's immediate introduction at the time of Stephen's death.

Though the Jew still occupied center-stage, *the Gentiles were also NOW about to be dealt with, in accord with the way in which the Lord had previously outlined matters during His forty-day, post-resurrection ministry, preceding His ascension.*

Consequently, attention at this time immediately turned to Paul, who was God's chosen spokesman to later carry the message to the Gentiles (cf. Gal. 2:7, 8).

And, though the door still remained open for Israel to repent, with the message, of necessity, still going "to the Jew first," it was now "also to the Greek [Gentile]" (Rom. 1:16; 2:9, 10).

# 10

## **Continuing in Acts (IV)**

*Paul, from Jerusalem to Rome  
The Kingdom, to the Jew First, Also to the Gentile*

Paul's ministry immediately following his conversion (a relatively short ministry) was to Israel, *with the kingdom of the heavens in view*.

And following his being taken into the heavens a short time later and taught by the Lord Himself, his ministry (beginning about three years later, covering several decades) was to the Gentiles — though, for about the first two and one-half decades of this time, still “to the Jew first” — *with the kingdom of the heavens still in view*.

Though Paul was quite knowledgeable concerning certain things in the Old Testament Scriptures at the time of his conversion, this knowledge *did NOT* extend into things surrounding the message which he was to ultimately carry out into the Gentile world.

Thus, Paul's ministry within the scope of his calling — as the apostle to the Gentiles — is seen *ONLY* following his return (from heaven, then from Arabia), for this ministry had to do with “the mystery” which had been revealed to him while in the Lord's presence (*cf.* II Cor. 12:1-7; Gal. 1:11-18; Eph. 3:1-11; Col. 1:20-29).

“Paul's gospel, referred to as “my gospel” — that which he had been called to proclaim throughout the Gentile world — had to do with “the mystery” (*cf.* Rom. 2:16; 16:25; Gal. 1:6-12; I Thess. 1:5; 2:9-13).

### **Paul, Removed into the Heavens**

Paul, in his second letter to the Church in Corinth, called attention to a past time when he was removed into “the third heaven,” into “paradise,” which could only have been the dwelling place of God. And there, while in “the third heaven,” Paul received “revelations” (II Cor. 12:1-4, 7; *cf.* Luke 23:43; Rev. 2:7).

Paul had evidently been taken to a remote place on the earth, to Arabia (Gal. 1:15-18), then removed into the heavens to receive the revealed Word, *directly from Christ Himself*.

Something very similar would later happen to the Apostle John, in the Book of Revelation. John was taken to the Isle of Patmos and then removed from this isle into Christ's presence, into a future time, to personally see the events transpire which God wanted him to record and send to the seven Churches in Asia (the future judgment of Christians, the future Tribulation, Christ's return and millennial reign, and the eternal ages beyond).

(God appears to have an affinity for taking individuals to remote, out-of-the-way places to deal with them — Moses and Paul to Arabia, John to Patmos...)

Also note, in that which John recorded while in heaven, the experience of the 144,000 Jews in Rev. 14. These Jews, saved during the first half of the Tribulation, will, like Paul, be saved both for a purpose and to proclaim a message which they could know little to nothing about at the time of their conversion. And they, like Paul, will be called to proclaim this message worldwide to the Gentiles, though during the last half of the Tribulation.

Where will the 144,000 learn the reason for their salvation, along with the content of the message which they are to proclaim? Viewing Paul's experience, which would parallel their future experience (both removed into the heavens, then both sent back to proclaim a message to the Gentiles), the answer is evident.

(For additional information on the 144,000 in Rev. 14, refer to Chapter XXVI in the author's book, *The Time of the End*.)

Then there is another evident parallel between Paul's past ministry and the future ministry of the 144,000 (dealt with briefly relative to the 144,000 back in Ch. VIII of this book [pp. 108, 109]).

According to Col. 1:23, Paul, during his day, proclaimed the message which he was to carry out into the Gentile world "to every creature which is under heaven"; and, according to Matt. 24:14, the 144,000 will take the message which they are to carry



into “all the world for a witness unto all nations” (Matt. 24:14).

The question would naturally arise, with all the different languages among the nations, both past and future, how did Paul accomplish this task in the past, and how will the 144,000 accomplish this task yet future?

The answer, of course, is seen in the events of Acts 2 (comparing Scripture with Scripture) — that which happened on the day of Pentecost, 33 A.D. (again, refer back to Ch. VIII in this book).

Paul, to fulfill the ministry to which he had been called, is seen being filled with the Spirit both before he had been taken into the heavens and following his return (Acts 9:17, 18; 13:9). And the Greek word *pimplemi* (same as used of the one hundred twenty being filled with the Spirit in Acts 2) is used both times.

Paul, in I Cor. 14:18, refers to having spoken in multiple languages, more languages than any of those he was addressing. Evidently, through the filling of the Spirit, *EXACTLY* as previously seen among the one hundred twenty in Acts 2, Paul, during his ministry out in the Gentile world, had been empowered to speak the different languages of those to whom he ministered.

And so it will evidently be with the 144,000 ministering throughout the Gentile world during the coming Tribulation.

They will be filled with and empowered by the Spirit to complete the task at hand, *EXACTLY* as the one hundred twenty in Acts 2, and *EXACTLY* as Paul was evidently able to carry out his ministry (which would be perfectly in line with Paul as a type of Israel yet future).

### **The Mystery, Paul's Gospel**

“Paul's gospel” had to do with *the mystery revealed to him*. And Paul's gospel, dealing with the mystery, is part and parcel with the way that the gospel and its salvation message are seen *throughout ALL of the epistles*.

And the preceding is what this part of the chapter is about, showing how the epistles — many written during the Acts period — deal with the whole of the matter.

To begin, note the following verses and sections of Scripture relative to *the gospel* and *the gospel's salvation message*, with *ALL*

*of these verses and sections pertaining to present and future aspects of this gospel and its message, as will become evident in this part of the chapter:*

"In the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2:16).

"Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Rom. 16:25).

"For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward:

How that by revelation he made known to me the mystery (as I wrote aforetime in few words,

Whereby, when ye read, ye may understand my knowledge in the mystery of Christ),

Which in other ages ['other generations'] was not made known to the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

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. 3:1-7a; cf. 6:19, 20).

"For our gospel came not unto you in word only, but also in power, and in the Holy Spirit; and in much assurance; as ye know what manner of men we were among you for your sake.

And ye became followers of us, and of the Lord, having received the Word in much affliction, with joy of the Holy Spirit" (I Thess. 1:5, 6).

"Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

Therefore, brethren, stand fast, and hold the traditions [the handing down of information] which ye have been taught, whether by word, or our epistle" (II Thess. 2:14, 15).

The epistles (Pauline, Hebrews, general, and the seven in Rev. 2, 3) were written by at least five — probably six — different men (the author of Hebrews is unknown), and certain individual, distinguishing qualities and characteristics of the writers can be seen in their writings.

In Paul's case, his extensive use of the word "gospel" — how and why he used the word — forms a major trait which makes his writings different from those of any other writer of a New Testament book.

Paul, for evident reasons, appeared almost *obsessed* with this word, using it *FAR MORE EXTENSIVELY* than any of the other writers. And he used the word both alone and through qualifying it various ways (e.g., "gospel," "gospel of God," "gospel of Christ," etc.), usually referring to the same facet of the gospel, though possibly with different emphases.

Paul's writings comprise slightly less than one-third of the New Testament, but of the one hundred thirty-two times that the word "gospel" appears throughout the New Testament — in both its noun and verb forms (*euaggelion* and *euaggelizo* respectively) — almost two-thirds of these occurrences are found in the Pauline epistles.

The word appears twenty-three times in the synoptic gospels, seventeen times in the Book of Acts, six times in the general epistles, and three times in the Book of Revelation (though not in his epistles in chs. 2, 3).

But Paul used the word *eighty-three times* throughout his epistles.

Why did Paul use this word so extensively? The writer of Hebrews only used the word twice; James didn't use the word at all; Peter only used the word four times; John didn't use the word in either his gospel or his epistles, though he used it three times elsewhere (beyond chs. 2, 3) in the Book of Revelation; and Jude didn't use the word in his epistle.

And beyond that, what was Paul referring to when he used this word?

As previously seen, the word "gospel" simply means *good news*.

What was *the good news* to which Paul referred?

Invariably, people want to associate the word "gospel" with only one thing — *the good news pertaining to Christ's finished work at Calvary*. They see the word "gospel" in Scripture, and this is what invariably comes to mind.

And, looking at the word after this fashion, they seek to understand any portion of Scripture where this word appears solely in the light of the gospel of the grace of God.

And, interpreting Scripture after this fashion, they usually end up with a perversion, for, as previously seen, the word “gospel” is used *far more often than not* — including the Pauline epistles — referring to good news *other than Christ’s finished work at Calvary*.

And erroneously understanding the word “gospel” to refer to Christ’s finished work at Calvary, in a text where it doesn’t, will not only *do away with* that which the text does deal with but it will also often result in a *perversion* of the message pertaining to the simple gospel of the grace of God.

To provide an example of the preceding, note I Cor. 15:1-4:

“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

By which also ye are saved [*lit.*, ‘ye are being saved’], if ye keep in memory what I preached unto you, unless ye have believed in vain [*i.e.*, ‘believed apart from bearing fruit,’ ‘without a purpose’].

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day according to the scriptures.”

Paul used the word “gospel” in connection with that which is stated in verses one, two, and four; but it is evident that *this has NO reference to the gospel of the grace of God*. Salvation in these verses is spoken of as *an ongoing process in the lives of those to whom he was writing*, and it is also spoken of as something which *could be lost*.

Neither would be true relative to the gospel of the grace of God which Paul had proclaimed to them “*first*,” referred to in verse three (referred to apart from the use of the word “gospel”).

And when individuals combine these four verses and attempt to make everything pertain to the gospel of the grace of God, the truths referred to in verses one, two, and four *are ALWAYS done away with*; and the gospel of grace, referred to in verse three, is *OFTEN corrupted* (through bringing elements [from vv. 1, 2, 4] over into this message, where they do not belong).

And the manner in which this passage is normally handled would be true numerous places in the Pauline epistles when the context is ignored and the word “gospel” is made to refer to some-

thing which the text doesn't refer to at all.

Paul's extensive use of the word "gospel," particularly his extensive use of this word to refer to something other than the gospel of the grace of God, goes back to his experiences at the outset of his ministry.

Before Paul ever launched out on the ministry to which he had been called — *to carry the good news proclaimed to and rejected by Israel to the Gentiles* — as previously seen, the Lord, of necessity, took him aside and taught him all the various things about the message which he was to proclaim.

And after this, as Paul went about fulfilling his calling, it was only natural for him to use the word "gospel," meaning *good news*, to refer to the good news (which the Lord had personally taught him) which he had been called to proclaim to Christians throughout the Gentile world.

This "good news" had to do with *the mystery* revealed to Paul by the Lord (after he had been taken to Arabia, then into heaven [II Cor. 12:1-7; Gal. 1:11-17]). It had to do with believing Jews and Gentiles being placed together in "the same body" as "fellowheirs ['joint-heirs']" (Eph. 3:1-11); and these Jewish and Gentile believers (Christians), together, possessed a "hope" relative to one day occupying positions of honor and glory with Christ in "his heavenly kingdom" (cf. Col. 1:25-28; II Tim. 4:17, 18; Titus 1:2; 2:11-13; 3:7).

And Paul referred to *the good news* pertaining to this message as "my gospel" (Rom. 16:25), "our gospel" (II Cor. 4:3), "the glorious gospel of Christ [*lit.*, 'the gospel of the glory of Christ']" (II Cor. 4:4), "the gospel of God" (Rom. 1:1; II Cor. 11:7), "the gospel of Christ" (Rom. 1:16; Gal. 1:7), etc. Then, numerous times Paul simply used the word "gospel" alone to refer to this good news (Rom. 1:15; Gal. 1:6-12).

The fact that the mystery had been revealed to Paul (cf. Eph. 3:1-6; 6:19, 20), with Paul called to carry this message to Christians throughout the Gentile world, is the evident reason why he used the word "gospel" so often in his epistles. It was only *natural* for him to refer to the message which he had been called to proclaim through the use of a word which meant "good news," for *the message was good news*.

*For the unsaved, Christ's finished work on the Cross was "good news." As unsaved individuals, this was THE BEST NEWS that they could ever hear.*

*BUT, once they had been saved, they were THEN to hear the "good news" about WHY they had been saved. And, as saved individuals, this was, as well, THE BEST NEWS that they could ever hear.*

And Paul's ministry centered around *the latter, NOT the former*. Paul's ministry centered around proclaiming that which the Lord had revealed to him following his conversion.

And the message contained therein dealt with *the reason an individual had been saved* (cf. Deut. 6:23); and this gospel, Paul's gospel, was *THE BEST NEWS redeemed man could ever hear*, which was why Paul let *NOTHING* stand in the way of his proclaiming this message.

This "good news" had to do with *the greatest thing God could offer redeemed man — occupying positions as co-heirs with His Son, from a heavenly realm, in the coming kingdom*. To reference words which the writer of Hebrews used, it was "so great salvation" (Heb. 2:3).

And Paul's repeated reference to the message pertaining to this offer as "good news" is one of the distinguishing characteristics of his writings.

### 1) The Mystery

"The mystery" revealed to Paul, "hid in God" *from the beginning* (the beginning of the ages), of necessity, forms an integral part of the Old Testament Scriptures.

There is nothing in the New Testament that does not have its roots in one or more places in the Old Testament. The New is simply an opening up and unveiling of that drawn from foundational material previously set forth in the Old, *drawn mainly from the types* (cf. Luke 24:25-27, 44; I Cor. 10:6, 11; Eph. 3:9-11; Col. 1:16-18, 25-27).

And, aside from the death, burial, and resurrection of Christ, the New Testament has to do mainly with *one major facet of Old Testament revelation — the kingdom*.

And the New Testament, in this respect, has to do, centrally, with *the heavenly sphere of the coming kingdom*:

1) *First, as this sphere of the kingdom had to do with Israel (offered to Israel in the gospels, re-offered in Acts, rejected both times).*

2) *Then, as this sphere of the kingdom has to do with the one new man "in Christ" (to whom the kingdom is presently being offered, after having been offered to, rejected by, and taken from Israel).*

Understand the preceding, and you can understand the gospels, Acts, and the epistles.

*BUT*, fail to understand the preceding...

And the whole of the matter can be seen in what is called in Scripture, "the mystery."

"The mystery" was revealed to Moses first, though remaining *a mystery, remaining veiled*.

Then, some fifteen centuries later, God took Paul aside — possibly to the same area in Arabia where he had previously taken Moses, then into heaven — to reveal things pertaining to the theocracy, with the mystery an integral part (II Cor. 12:1-7; Gal. 1:11-17); and, in the person of His Son, God *opened up and unveiled* various things which He had previously revealed to Moses and other Old Testament prophets (*cf.* Luke 24:25-27).

(A "mystery" [Gk., *musterion*, meaning, 'a hidden thing,' 'a secret']" in the New Testament can be defined as *something previously hidden in Old Testament revelation but now revealed* [*cf.* Rom. 16:25; Eph. 3:4, 5].

Contrariwise, a mystery *CAN NEVER* be thought of as a reference to something not found at all in previous revelation, for, again, there is *NOTHING* in the New Testament that does not have its roots in one or more places in the Old Testament.

Thus, a "mystery" *pertains to something dealt with in previous revelation [seen mainly in the types] but not opened up [or fully opened up] to one's understanding until a later point in time [seen mainly in the antitypes]*.

[Note that the Word made flesh (John 1:1, 2, 14) before a single word of the N.T. had been penned would have been *incomplete*

had something later appeared in the N.T. that had not previously appeared in some form in the O.T.].

And the opening up and unveiling of a mystery [such as the mystery revealed to Paul following his conversion] could occur only through Divine intervention [*cf.* Col. 1:25-27]. *Only the same Person* Who had previously established the mystery [via revelation, through one or more of the Old Testament prophets] could open up and make known the mystery [via revelation, to one or more of the New Testament writers].

And, in Paul's case, this can be seen through that which he himself testified concerning how he came into possession of a knowledge of the message which he had been called to proclaim among the Gentiles.

The Lord Himself took Paul aside, then moved Paul into His presence, and personally taught him — *One-on-one* — the message which he, in days ahead, was to proclaim to individuals [Christians] and groups of individuals [Churches] out among the Gentile nations.

The Lord Jesus Christ Himself *personally* opened up and explained things to Paul which had previously been revealed through Moses and the Prophets [Gal. 1:11-18; Eph. 3:1-11; Col. 1:20-28; *cf.* Luke 24:25-27]; and Paul had been called to take these truths and proclaim them to *the one new man* "in Christ" out in the Gentile world, in both verbal and written form.)

Progressive revelation of this nature can be seen in Peter's reference to angels desiring "to look into" things pertaining to *the salvation of the soul*, things which the Spirit moved him to write about, and things intimately associated with the mystery revealed to Paul (I Peter 1:3-11).

These angels could only have previously seen, *in the Old Testament Scriptures*, that which was being opened up and unveiled to Peter (and others). These were things which they desired to know more about; but, *apart from later revelation, which opened up and provided additional light on these things*, the saving of the soul in connection with sufferings and glory could be little understood.

Thus, "the mystery" revealed to Paul was simply *an opening up and an unveiling of things which had lain in the bosom of an existing revelation* — *a revelation wherein the roots of all Biblical doctrine lie*.

And, as previously stated, these things lay centrally in the types, which God had established in the beginning. Then, the



various types which deal with the bride of Christ, and thus “the mystery,” do so in different ways.

For example, Genesis chapter two deals with the bride being removed from the body; Genesis chapter twenty-four deals with the bride being taken from the family; Genesis chapter forty-one, Exodus chapter two, and Ruth chapters three and four deal with the bride being taken from among the Gentiles. And there are numerous other types as well, which, together, deal with *ALL the various facets of the matter*.

Further, “the mystery” has to do with revealed truth surrounding believing Jews and believing Gentiles — forming *one new man* “in Christ” (where there is neither Jew nor Gentile) — being *heirs together*, “of the same body.” It has to do with “Christ in you [lit., ‘Christ being proclaimed among you’], the hope of glory” (cf. Eph. 2:12-15; 3:1-11; Col. 1:24-28).

(With reference to Jews and Gentiles being members of the same body [Christ’s body], forming *one new man*, “the mystery” *could ONLY* have looked mainly beyond the twenty-nine-year Acts period.

During the Acts period, Jews being part of the same body with Gentiles in this manner would, of necessity, be limited to the one hundred twenty disciples and believing Gentiles, together forming *the one new man* “in Christ.” [II Cor. 5:17; Gal. 3:26-29].

Believing Jews and believing Gentiles during the Acts period would have formed “a body” of believers, but *NOT* a body of believers where they, together, would form part of Christ’s body.

*ONLY* following the Acts period could the latter have been true of believing Jews and believing Gentiles together.)

Note again how “the mystery” is explained in so many words in the Book of Ephesians — a book centering around Christians one day realizing an “inheritance” *in heavenly places* (ch. 1), a sphere presently occupied by the incumbent rulers, Satan and his angels (chs. 1, 3, 6 [also, note how Paul closes and encapsulates the contents of the book in 6:19, 20]):

“How that by revelation he made known unto me the mystery...  
That the Gentiles [believing Gentiles] should be fellowheirs [with

believing Jews], and of the same body, and partakers of his promise in Christ by the gospel [which, textually and contextually, could only be *the gospel of the glory of Christ, NOT the gospel of the grace of God*]” (Eph. 3:3a, 6; cf. Eph. 2:11-15).

And a type which, among other things, would have to do with Jews and Gentiles together in one body would be the account of Caleb and Joshua’s experiences, beginning in Numbers chapter thirteen and extending through the Book of Joshua.

The name “Caleb” means *dog*, and the name “Joshua” means *salvation*.

It was the “Gentiles” who were looked upon by the Jews as *dogs*, for whom *salvation was provided through the Jews* (John 4:22). And Gentile believers, with Jewish believers, are destined to realize *an inheritance together in a heavenly land*, just as Caleb and Joshua realized *an inheritance together in an earthly land* (cf. I Cor. 9:23-10:11).

And though God, in the beginning, designed various Old Testament types to reveal these things, once He had called *the one new man* “in Christ” into existence and Israel was rejecting the re-offer of the kingdom (cf. Acts 7), these things had to be *opened up and further revealed* to those comprising this new creation.

Apart from such an opening up and unveiling, God’s purpose for the present dispensation and the place which the Gentiles would occupy in this purpose could not be properly understood and realized (cf. Acts 10:45-48; 11:15-18; 15:12-18).

This is the reason that the Lord took Paul aside shortly after his conversion and provided extensive instruction concerning this whole overall matter, for these things comprised *the heart of the message* which he was to carry to individuals out in the Gentile world.

And this is the reason that Paul’s ministry dealt mainly, *NOT* with the gospel of the grace of God, *BUT* with the gospel of the glory of Christ. And, correspondingly, this is also the reason that the emphasis in *ALL of his epistles* is, likewise, on the gospel of the glory of Christ rather than the gospel of the grace of God.

## 2) Paul’s Gospel

As stated earlier, the manner in which Paul used the word “gos-

pel,” meaning *good news*, *MUST ALWAYS* be understood contextually. Paul did not use this word as it is used, almost without exception, in theological circles today — as a reference *ONLY* to the gospel of the grace of God. Rather, Paul used the word, time after time, as a reference to *the good news* which had been delivered to him by “the revelation of Jesus Christ,” following his conversion (Gal. 1:11, 12).

And, as previously stated, as well, Paul used the word, *FAR MORE OFTEN THAN NOT*, as a reference to the main crux of his ministry — *the good news pertaining to that encompassed within the mystery*, which had been delivered to him, which he, in turn, had been called to proclaim to Christians throughout the Gentile world (Eph. 3:1-11; Col. 1:25-29).

And the Christians to whom Paul ministered *would have easily understood his use of the word “gospel” from the context of that which he had either said or written.*

(For an example of the preceding, drawn from unexplained statements by Paul in II Thess. 2, note the author’s book, *Message in the Gospels, Acts, Epistles*, Chapter VII, pp. 123-132.)

This *central thrust* of Paul’s ministry becomes *self-evident* as one reads through the Book of Acts and the Pauline epistles.

Paul proclaimed both the gospel of the grace of God and the gospel of the glory of Christ, but he proclaimed the good news pertaining *to the grace of God* with a view to his then being able to proclaim the good news pertaining *to the glory of Christ*.

Paul explained to individuals *HOW they could be saved*, with a view to subsequently being able to explain to them *WHY they had been saved*.

### **End of the Re-offer to Israel Attention Turned Fully to the Church**

Paul, ministering outside the land of Israel in the Gentile world during the time covered by the Book of Acts, *ALWAYS, without exception, went to the Jewish people FIRST in every city which he entered.*

So long as the re-offer of the kingdom of the heavens remained open to Israel (from 33 A.D. to about 62 A.D.), *Paul ALWAYS carried*

*out his ministry completely in accordance with God's specified order — "to the Jew first, and also to the Greek" (Rom. 1:16).*

Paul had been called to carry the message concerning the kingdom of the heavens to the Gentiles; but, as long as the re-offer of the kingdom remained open to Israel, *the Jewish people held a God-ordained priority.*

This is the reason that Paul, throughout the Book of Acts, is so often seen going to the synagogues *to proclaim the message when first entering a city.*

The synagogues were where Israel's religious leaders could be found; and Paul went to the synagogues *to proclaim the message to these religious leaders FIRST.*

*ONLY AFTER the message had been proclaimed to and rejected by the Jews was Paul free to also carry the message to the Gentiles in any locality where he ministered (e.g., Acts 13:5, 14; 14:1; 17:1, 2, 10, 17; 18:1-4, 19; 19:1-8).*

*Three recorded times during his ministry, AFTER he had carried the message to Israel's religious leaders, experiencing rejection at their hands, Paul told the rejecting Jews that he was going to the Gentiles with the message:*

*The FIRST recorded time Paul told the Jews that he was going to the Gentiles with the message was in Antioch, while Barnabas still accompanied him in his ministry (Acts 13:46-48).*

*The SECOND recorded time Paul told this to the Jews was a few years later in Corinth, with Silas and Timothy helping him in his ministry (Acts 18:5, 6).*

*The THIRD and last recorded time Paul told this to the Jews was at the end of the re-offer of the kingdom to Israel, in Rome, where he was ministering alone (Acts 28:28, 29).*

Though Paul had disciplined many individuals during the course of his ministry — some becoming lifelong fellow-workers (e.g., Timothy, Titus, Philemon) — most of those to whom he had ministered had withdrawn from him by the time his ministry was nearing completion. And, aside from the nature of the message

in and of itself, this was undoubtedly due, in no small part, to the false teachers which he had so often warned against (e.g., Acts 20:29-31; I Tim. 1:18-20; II Tim. 4:1-5).

Paul's last recorded words, written to Timothy, relate, "all they which are in Asia be turned away from me," and "no man stood with me, but all men forsook me" (II Tim. 1:15; 4:16; cf. 4:10-15).

But Paul knew, though "all men" *had forsaken him*, that the Lord "stood" with him and "strengthened" him, *in order that* "all the Gentiles might hear" the message which had been committed to his trust (cf. Acts 26:19, 20; Col. 1:24-28; I Tim. 1:11; Titus 1:3).

And Paul also knew something else. He knew that the Lord would deliver him "from every evil work" and bring him safely to "his heavenly kingdom [*lit.*, '...he will save me with respect to his heavenly kingdom']" (II Tim. 4:18; cf. vv. 6-8).

*Paul was a driven man throughout the course of his ministry. He was driven by that which had been committed to his trust.*

Knowing the gravity of the message and the outcome of the matter, Paul refused to be associated with someone who wouldn't remain with him in the ministry (Acts 15:38-41); and he refused to let anything stand in the way of his being able to complete the task to which he had been called (cf. Acts 9:16; II Cor. 11:23-28; Gal. 6:17; Phil. 1:27-29).

Completing this task carried him not only through the several decades in which the re-offer of the kingdom remained open to Israel but also into the first few years of that time when the kingdom was no longer proffered to Israel.

And the Lord had allowed Paul, while in Rome, the center of Gentile world power in that day, to be the one to announce the close of this offer.

From the time John the Baptist appeared on the scene with the message, "Repent ye: for the kingdom of the heavens is at hand" (Matt. 3:2), up to the time Paul announced to the Jews in Rome — a third and closing announcement — that he was going to the Gentiles (Acts 28:28), the offer of the kingdom remained open to Israel. At any time during this period (from about 30 A.D. to about 62 A.D.), *had Israel, as a nation, repented, Messianic blessings would have been ushered in.*

And to realize such blessings, *Israel's Messiah had to be present, in the nation's midst* (Joel 2:27-32).

Before Christ's ascension, He was already present; but Israel wouldn't repent (Matt. 12:14-32; 21:33-39). Following Christ's ascension, He could and would have returned; but Israel still wouldn't repent (Acts 7:54-58; 28:23-29).

After this complete time had run its course — time covering both the original offer and the re-offer of the kingdom — the nation was set aside; and to realize Messianic blessings beyond this time, the nation had to *await* the completion of God's work among the Gentiles. Israel had to *await* "the fulness of the Gentiles" being brought to pass (Rom. 11:25, 26).

God's prophesied work among the Gentiles was that which Paul had been called to introduce and lay the groundwork for; and after Paul's announcement in Acts 28:28, the nation of Israel, in order to again see her Messiah's face, with all the attendant blessings to follow, had to await God removing from the Gentiles "a people for his name" (Acts 15:14-18).

And this would require the continuance and completion of a separate and distinct dispensation within the framework of God's dealings with man, which would last two of the six days foreshadowed in Genesis chapter one — 2,000 years.

Thus, moving from Acts into the epistles, one moves *FROM* one entity (Israel) *NOW* completely set aside *TO* God turning completely to another entity (the Church), one already in existence.

ALL of the groundwork had been laid, beginning with Moses and opened up some 1,500 years later through Paul.

And the Spirit had been sent into the world at the beginning of the dispensation to perform a particular work throughout the dispensation — that of calling out a bride for God's Son (Gen. 23-25).

And everything moves toward that foreshadowed by the seventh day in Gen. 2:1-3 (*ref.* Chapters 1-3, beginning this book).

# 11

## Continuing in the Epistles

*Continuing from Acts*

*The Kingdom, to the One New Man “in Christ,” Alone*

The events depicted in Acts 28:17-29 — Paul proclaiming the message to and being rejected by the Jewish religious leaders in Rome — *bring to a close the complete offer of the kingdom of the heavens to Israel* (offered in the gospels, re-offered in Acts, together covering over three decades).

Beyond this point, relative to the heavenly facet of the kingdom, attention turns *to the one new man “in Christ” ALONE*.

With Israel’s climactic rejection of the proffered kingdom, the message was *NO longer* “to the Jew first, and also to the Gentile.”

And, in a respect, *the message following the Acts period was NEITHER to the Jew NOR to the Gentile*.

A statement distinguishing between saved Jews and saved Gentiles — using this type terminology, particularly in relation to the kingdom — *would have been completely out of place following this time*.

(The use of the words “Jew” and “Gentile” together, as they appear in Rom. 1:16; 2:9, 10 [referring to both saved Jews and saved Gentiles], was something reserved for the twenty-nine-year period when the kingdom was re-offered to Israel. Saved Gentiles were referred to in this manner, during this time, to distinguish them from saved Jews.

After the Acts period, such a use of terms would have been out of place, for a distinction of this nature, used in this manner, *NO longer existed*. After the Acts period, saved Jews and saved Gentiles, together, became part of *the one new man “in Christ,”* where a distinction between Jew and Gentile *did NOT exist* [II Cor. 5:17; Gal. 3:26-29].

And the use of “Jew” and “Gentile” beyond this period would refer to individuals *outside the scope of the one new man, to unsaved individuals*. And it was to those comprising *this new man ALONE* that heavenly promises and blessings were *NOW* being extended.

Note though that the preceding *would NOT have immediately become the status quo among ALL Jews at the time that the re-offer of the kingdom to Israel ended*. At least a segment of the saved generation of Jews to whom both the offer and the re-offer of the kingdom had previously been made still remained.

*ONLY AFTER* this complete generation had passed off the scene could *ALL* Jews be dealt with in the same manner in relation to *salvation* and *the one new man*, a manner which would be *EXACTLY the same for Gentiles* [both Jew and Gentile unsaved] and would exist in this manner for the remainder of the dispensation.)

During about the last two and one-half decades of the Acts period, Paul's missionary journeys had resulted in the establishment of numerous Churches throughout the Gentile world. And a number of the epistles, addressed to some of these Churches, were written during this time.

During the Acts period, these Churches would have been comprised entirely of Gentiles, though believing Jews (a believing part of the nation) and believing Gentiles (part of *the one new man*), in many instances, undoubtedly met together during this time, with very little being understood by either about any differences between the two.

And something of this nature would probably have continued for a time after the Acts period (*ref.* previous indented data).

But with Paul continuing to proclaim that which had been revealed to him some twenty-five years earlier — the mystery — matters *could ONLY* have progressively changed over time.

### **Offer of the Kingdom Following the Acts Period**

Following the Acts period, the entity that had been the repository of the kingdom since being brought into existence in Acts chapter two — twenty-nine years earlier — *was NOW the LONE recipient of the message*.

The offer of the kingdom (in the gospels), then the re-offer (in Acts), had been made to Israel, with "rejection" seen time after time in the actions of the nation's religious leaders *throughout this complete period*. And, as a consequence, in relation to the



kingdom of the heavens, following the climactic rejection by the Jewish religious leaders in Rome, *Israel had been completely set aside*.

Israel, as a nation, was now *FOREVER* estranged from heavenly promises and blessings (cf. Matt. 12:31, 32; 21:33-43). *EVERYTHING for Israel was NOW earthly ALONE (the kingdom covenanted to David)*.

To recap:

In the gospels, the message had been *to the Jew ALONE* (Matt. 10:1-8; 15:22-28).

In Acts, the message had been “to the Jew first,” *BUT*, unlike in the gospels, it had been “also to the Gentile” (Rom. 1:16; 2:9, 10).

*THEN*, the matter of the message being “to the Jew first” ended twenty-nine years later when Paul, for the third and last time (insofar as the record relates), announced to the rejecting Jewish religious leaders in Rome that the message would now be taken to the Gentiles, who would hear the message (Acts 28:17-29).

Then, beyond Acts, the new creation “in Christ” is left as *the LONE entity to whom the kingdom was being offered*, which is the central message seen throughout the twenty-eight epistles, though this message is almost completely unknown and not dealt with by Christians today.

And the latter itself is rather amazing. The whole of Christendom has a book which, from one end to the other, deals with a kingdom. But practically the whole of Christendom doesn't seem to know this. They don't seem to know what they have in their hands, what they are reading.

They deal with practically everything but what they should be dealing with, an existing situation foretold by Christ before the Church was even brought into existence (note the first four parables in Matt. 13, within context).

And, with that in mind, the remainder of this chapter will be taken up with data from different epistles (Pauline, Hebrews, General, Rev. 2, 3), showing a uniform content relative to the proffered kingdom.

## The Twenty-Eight Epistles

Moving through the epistles, Romans will be dealt with first, showing an introductory, established subject matter in the first chapter. Then, moving beyond the opening chapter, this introductory subject matter will be shown developed in the book.

And Hebrews will follow Romans, for both are often thought of as companion epistles and, consequently, studied together.

Both epistles begin with a lengthy dissertation (the first chapter in each) relating what each epistle is about. And, as will be shown, the two epistles are about the same thing, though dealt with in different manners.

Then, as will subsequently be shown following Hebrews, this type structure is not something peculiar to these two epistles. The same thing can be seen in a number of the other epistles, with *ALL of the epistles dealing with different facets of the SAME thing*.

Thus, following comments on Romans and Hebrews, in line with the preceding, the same thing will be shown from a select number of the other epistles.

### 1) Romans

Romans chapter one has to do with *two types of saved individuals* in relation to *the gospel* (good news) mentioned different places (in vv. 1-16), and to *faith* (vv. 16, 17), associated with this good news.

The division of the chapter into two parts, with respect to these two types of individuals, is seen at the end of verse seventeen, with verse eighteen beginning the second part of the chapter.

*Before this division* there is a reiteration of the subject matter and the description of one type individual (vv. 16, 17 cf. vv. 1-17).

*After this division*, with a view to the subject matter already laid out in the opening part of the chapter, there is a description of the other type individual (vv. 18-32).

#### a) The Type of Saved Individuals Presented in vv. 1-17

The individuals described in the opening part of the chapter are, as Paul described himself, "not ashamed of the gospel of Christ"; or, using an explanation of that being referenced in the words "gospel" and "Christ" in the verse, it could be said that

individuals of this nature are “not ashamed of the good news of the One Who will rule and reign.”

There is really *NOTHING* about salvation by grace through faith in these first seventeen verses.

These verses, among related issues, have to do with “the seed of David” (v. 3), declared to be “the Son of God with power [‘sonship’ has to do with *rulership*]” (v. 4), with “obedience to the faith” (v. 5), with the faith of Christians in Rome being “spoken of throughout the whole world” (v. 8), and with Paul’s expressed desire to go to and proclaim this good news to the Christians in Rome, for a stated purpose — “that I might have some fruit among you also, even as among other Gentiles” (vv. 10, 13; cf. vv. 15, 16).

*b) The Type of Saved Individuals Presented in vv. 18-32*

Then, with verse seventeen as a closing statement for the opening part of the chapter, the other type individuals are presented. And the type individuals presented in this section, rather than exercising faith, with a view to experiencing the salvation in view in verse sixteen, *do NOT exercise faith*; and, instead of one day experiencing this salvation, they will suffer “the wrath of God.”

*EXACTLY the opposite* of that seen in the previous section is seen in this section. And that becomes increasingly evident as one continues studying this section.

First of all, *note the subject matter at hand*. As previously stated, the gospel of grace (having to do with the unsaved and one’s eternal salvation) is *NOT* the message Paul called attention to various ways in the opening seventeen verses.

Then, to further illustrate that *saved individuals ALONE* can be in view throughout chapter one, note the words “knowledge” and “knowing” in verses twenty-eight and thirty-two.

Both of these words are translations of the Greek word *epignosis* (the verb form of this word is used in v. 32 [*epiginosko*], meaning the same as the noun form in v. 28).

In the Greek text there is the regular word for knowledge (*gnosis*); and there is an intensified form of *gnosis*, formed through the preposition *epi* (meaning, “upon”) being prefixed to the word (*epi-gnosis*, which has to do with a knowledge of something be-

yond a regular knowledge, *i.e.*, some facet of a mature knowledge concerning the matter at hand).

And, according to I Cor. 2:14, the natural man (which is all that the unsaved person possesses) *CAN'T* even come into possession of a *gnosis* type knowledge regarding spiritual values (the Greek word used in this verse). The reason, of course, is because *he is spiritually dead*. He simply *CANNOT* understand spiritual values.

But the individuals in view in the latter part of Romans chapter one came into possession of *NOT ONLY* a *gnosis* *BUT* an *epignosis* type knowledge of that in view (which, textually [vv. 19, 21, 28], *could ONLY have had to do with spiritual values*).

*HOW* did they do this if unsaved?

*They DIDN'T; they COULDN'T have done so!*

And, aside from the preceding, it *WOULDN'T* make any sense at all to see the first seventeen verses correctly (a message [vv. 15, 16] *having to do with faith* [vv. 8, 16, 17], *in relation to fruit-bearing* [v. 13]), and then try to see the continuing latter part of the chapter (vv. 18-32) *dealing with a completely different subject, i.e., with the unsaved*.

*Scripture is simply NOT structured in such a manner!*

(Note that many unfaithful Christians *would NOT* fit into the category of those committing the sins mentioned in vv. 18-32, though some would [an ever-increasing number in the world today].

The division between these two types of saved individuals is on the basis of an exercise of *faith*. One exercises faith, the other does not.

And, there is *NO middle ground in this realm*. Individuals *EITHER* find themselves among those described in the first part of the chapter *OR* those described in the latter part of the chapter, regardless of whether or not they are guilty of the sins named in the chapter.

God, in this passage, appears to simply align the sin of turning away from a mature knowledge of the subject at hand — the good news regarding Christians having a part in Christ's coming reign — with the grossest of the sins of the flesh; and this would show *NOT ONLY what God thinks about the importance of this message BUT what He also thinks about anyone who would come into a mature knowledge of this message and THEN turn from it, shown in passages such as Heb. 6:1-9; 10:26-39.*)

"He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30; *cf.* Luke 11:23).

Romans 2:1-5, continuing from ch. 1, deals with the latter of the two types of individuals seen in the previous chapter. Then matters change in verse six —“Who will render to every man according to his deeds” — continuing for a number of verses, dealing with both types of individuals seen in ch. 1 (e.g., compare vv. 7 and 8; vv. 9 and 10).

Then, summing matters up, Paul states in verse sixteen:

“In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.”

Paul’s gospel has to do with the mystery, that which had been revealed to him at the outset of his ministry, by the Lord Himself. And that encompassed within Paul’s reference to the message which had previously been entrusted to him *could ONLY* encompass *ALL* which has previously been stated in the book, along with that which would follow. *ALL* had to do with this gospel entrusted to him.

Note that the Law is mentioned throughout parts of chapters two through seven, which would be understandable, for the message was still “to the Jew first.” And, with respect to the message, *the Law had to do with Israel and the theocracy* (rules and regulations governing the Jewish people within the theocracy).

And though the theocracy had long since ceased to exist, the shadow of regality still remained (Matt. 21:13; 23:2). Thus, it was only a natural thing to bring the law into matters under discussion, though it is clearly stated that the Law had *to do with Jewish believers ONLY, NOT Gentile believers* (Rom. 2:11-15).

Throughout chapters one through seven, in connection with two types of saved individuals, faith and works, Spirit and flesh are dealt with in a central respect throughout.

Everything builds into chapter eight, which forms an apex similar to that seen at the end of chapter ten and throughout chapter eleven in the Book of Hebrews.

Romans chapter eight, continuing from chapter seven, opens with that awaiting the two types of Christians introduced back in chapter one and dealt with in chapters two through seven.

An inheritance awaits one; and a disinheritance awaits the other.

For one, it is awaiting the manifestation of a new order of sons; and for the other, it is not having a part in this new order of sons.

## 2) Hebrews

Continuing in Hebrews, the awaiting inheritance and new order of sons are seen dealt with the same way as in Romans.

The writer of Hebrews, after calling attention to certain things about Christ — His appointed position as “heir of all things,” His finished work on Calvary, and His present position at God’s right hand (1:2-4) — then does the same thing often seen throughout Scripture. The writer *moves FROM past sufferings and present conditions TO future glory*.

Using the Old Testament Scriptures, the writer of Hebrews, after calling attention to things past and present about Christ, then moves on to *the GOAL toward which everything moves, Christ’s coming glory*.

And to accomplish this purpose, he quotes from seven Old Testament Messianic passages (1:5-13).

(In Luke’s account of Christ revealing Himself to His disciples [Luke 24:27, 44, 45], we’re not told which Old Testament Scriptures He called to their attention. We’re only told that He began at “Moses and all the prophets” and “expounded unto them in all the Scriptures the things concerning himself.”

These Scriptures though, of necessity, *could ONLY have included BOTH Christ’s past sufferings and His future glory* [vv. 25, 26]:

“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?”

Even though Christ, the One destined to rule and reign, had previously taught His disciples things concerning His rejection and sufferings [Matt. 16:21; 17:22, 23; 20:17-19; 26:1, 2], they still failed to grasp the overall picture and see both the sufferings and the glory in their proper perspective.

Thus, Christ's revelation of Himself to His disciples through the Old Testament Scriptures would have had to include passages concerning both. And He could have drawn such dual teachings from Old Testament Scriptures such as those surrounding the life of Joseph in Genesis or those surrounding the life of Moses in Exodus, along with numerous other passages.)

Though the writer of Hebrews approaches the matter after a similar fashion seen in the preceding, there is a marked difference. The writer of this epistle begins by referring to Christ as *the appointed "heir of all things"* (v. 2) prior to recording anything about *His past sufferings or His present position at God's right hand* (v. 3).

And he then reflects back upon *Christ's heirship* which he had mentioned *FIRST* by focusing his readers' attention *ONLY* upon Old Testament Scriptures which have to do with *THAT day when Christ will come into possession of this inheritance* (vv. 2, 5-13).

Thus, though there is a reference to Christ's past sufferings in the first chapter of Hebrews, *this is NOT what is mentioned first, and this is NOT what the chapter is about. And, accordingly, with the opening chapter introducing the book (as previously seen in Romans), this is NOT what the book is about either.*

*This chapter begins with and centers upon teachings surrounding the coming glory of Christ, and this is accomplished mainly through reference to the Old Testament Scriptures.*

Introducing the subject matter in Hebrews through different quotations from the Old Testament is strictly by Divine design.

There are "seven quotations" having to do with *Christ in His coming glory*.

"Seven" is a number which refers to *the completion of that which is in view*; and these seven quotations present a *complete, composite, Messianic portrait of Christ*, setting the stage for that which follows, covering the remainder of the book.

Hebrews is built around five major warnings; and to properly understand these warnings and related passages, *a person MUST understand the opening verses of the book in their correct perspective, for these verses CAN ONLY be looked upon as forming an introductory key to the remainder of the book* (much like the previously discussed opening two chapters of Romans).

The last of the seven quotations (1:13) leads directly into the introductory verse (1:14) for the first of the five major warnings (2:1-5).

The introductory verse to the first warning has to do with an inheritance awaiting Christians, which would be realized with *the Heir of all things, during the Messianic Era*. And the first warning refers to this inheritance as “so great salvation,” which has to do with Christ and His co-heirs replacing the incumbent rulers — Satan and his angels (2:3-5).

Thus, one can immediately see that, contextually, it would *NOT* be sound exegesis at all for one to attempt to understand this first warning apart from the Old Testament quotations which precede the warning.

*NOR*, in a larger context, would it be sound exegesis for one to attempt to understand the remaining four warnings and other related subject matter in the book apart from these introductory verses and this first warning.

Thus, it becomes a simple matter to see that Hebrews, in a different manner, deals with the same subject matter seen in Romans. And, as in Romans, one might say that Hebrews deals with Paul’s gospel, even though Paul didn’t write Hebrews.

(Note that Paul had seen and heard Jesus, on more than one occasion; but the unknown writer of Hebrews, from his statement in connection with “so great salvation,” evidently hadn’t heard the Lord [2:3].)

### 3) *Galatians*

The “gospel” seen in the opening verses of chapter one (vv. 6-9), identified in the latter part of the chapter (vv. 11, 12, 16), with additional comments in chapter two (2:1ff), sets the stage for the subject matter of the epistle.

Galatians, like Romans, was one of the epistles which Paul wrote during the Acts period. And the “gospel” alluded to at the beginning of the book — through those in this Church having been deceived by someone *proclaiming another gospel* — is clearly revealed to be Paul’s gospel in the latter part of the chapter, *NOT* the gospel of grace.

This was the message which Paul had previously received from



the Lord, the message that he proclaimed to Christians throughout the Gentile world.

Paul had previously proclaimed this message to those in the Galatian Church, but someone had come in with “another gospel,” something which greatly troubled Paul, for he well knew the importance of this message.

Note Paul’s words to those in this Church concerning the matter:

“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed” (v. 8).

Galatians is an easy book to understand, *UNLESS* you go wrong on the identity of the gospel in view throughout parts of the first two chapters. If this gospel is seen and understood as the gospel of grace, as so many do, Galatians simply *CANNOT* be properly understood, for the introductory foundational material upon which the remainder of the book rests *will have been destroyed*.

Galatians, as *ALL* of the epistles — *NOT* just the thirteen Pauline epistles *BUT ALL* the others as well, *ALL* twenty-eight of them — *deal centrally with different facets of that seen in Paul’s gospel, NOT that seen in the gospel of grace*.

The gospel of grace is seen different places in these epistles, but, compared to Paul’s gospel, it is seen very sparingly.

Galatians has to do with the inheritance awaiting the new order of sons (*cf.* Rom. 8), an inheritance separate from the Law (God gave it to Abraham, by promise, preceding the Law [3:16-18]).

The epistle has to do with Christians being “Abraham’s seed, and heirs according to the promise” (3:26-29 [through their positional standing “in Christ,” who is Abraham’s Seed]).

And the book deals with the coming adoption of sons (having to do with a firstborn status in connection with the awaiting inheritance [4:1-7]), seen in Romans as well, in connection with the new order of sons (8:14-19).

Then, note the warning concerning following the works of the flesh rather than the spirit in 5:16-21, a very similar statement to that in Eph. 5:1-5. And in both Galatians and Ephesians, an inheritance in the kingdom of God is in view, *NOT eternal life*.

#### 4) Ephesians

Ephesians begins with a reference to Christians having been blessed "with all spiritual blessings in heavenly places in Christ" (v. 3; cf. 2:6). Reference is then made to the adoption (v. 5) in association with an awaiting inheritance, which, as set forth at the beginning of the chapter, is *in heavenly places*.

And in relation to this awaiting heavenly inheritance, the incumbent rulers occupying the realm where this inheritance lies are dealt with three different places in the book (chs. 1, 3, 6).

The new order of sons (redeemed man), destined to take the realm which the present order of sons (angels) occupies, awaits the adoption and the manifestation of the sons of God, at which time the inheritance will be realized.

That is to say, *at THAT time, the government of the earth will change hands.*

In Eph. 1:18-23, the inheritance from verse eleven is referenced, though now seen as Christ's "inheritance in the saints." And, in relation to this inheritance, Christ has been raised from the dead, placed at God's right hand, positioned "far above all principality, and power, and might, and dominion," a reference to the incumbent rulers presently occupying the territory where the inheritance lies (vv. 19-21).

And God has told His Son to sit on His right hand *UNTIL* "I make thine enemies thy footstool" (Ps. 110:1), which, in relation to Eph. 1:18-23, would include these incumbent powers.

Another depiction of the same thing is seen again in Eph. 3:9-11. Opening the chapter, Paul began revealing things about the mystery which had been revealed to him, and his dealing with the mystery continues into verses nine through eleven.

In fact, once he had moved into these three verses, he was at the heart of the matter. These verses, as previously seen in chapter one, *have to do with the coming change in the government of the earth, wherein the inheritance is to be realized.*

Note these three verses:

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who

created all things by Jesus Christ:

To the intent that now unto the principalities and powers in heavenly places might be known by ['through'] the church the manifold wisdom of God,

According to the eternal purpose which he purposed in Christ Jesus our Lord."

These "principalities and powers" (Satan and his angels), above whom God has placed His Son, presently occupy the heavenly places (in which Christians have already been blessed [1:3]), the places which Christ and His co-heirs are destined to occupy.

And this is being made known to these incumbent rulers through the very presence of the Church in the world — *presently in the kingdom but NOT presently occupying their proper place in the kingdom.*

The very presence of the Church in the world is *a declaration that a change in the government of the earth is in the offing.*

And the Book of Ephesians, in the closing chapter, sums the entire matter up by exhorting Christians to properly clothe themselves for the spiritual warfare at hand — a warfare against, *NOT* flesh and blood (individuals here on earth), *BUT* the "principalities and powers" presently occupying these heavenly places.

These incumbent powers are about to be replaced, they know this through the very presence of the Church in the kingdom which they rule, *and they are doing and will do everything in their power to prevent this from happening.*

Thus, the spiritual warfare rages, whether Christians know it or not (most don't). And to the victor *ALONE* belongs the spoils — whether man or angels.

Christians engaging the enemy in the proper manner *can ONLY* expect victory, for the Lord will go out ahead of them and fight the battle. *BUT*, Christians *NOT* engaging the enemy in the proper fashion, will experience just the opposite. Attempting to fight the enemy themselves *can ONLY result in defeat.*

The former will overcome in the battle, subsequently realizing an awaiting inheritance in that heavenly land; the latter though will be overcome in the battle, failing to realize an inheritance in that heavenly land.

### 5) *Colossians*

The entire first chapter of Colossians is a dissertation on Paul's continuing prayer for those in this Church relative to the things in the gospel which he had previously proclaimed among them, which had to do with "the hope of glory," "fruit [fruit bearing]," and an awaiting "inheritance" (vv. 5, 6, 12).

Colossians is a companion epistle to Ephesians. Both begin the same way, dealing with things in the gospel which Paul had proclaimed among them. Then, after dealing with a number of these things, this gospel is mentioned (*cf.* Eph. 1:9; 3:1ff; Col. 1:25-29; 2:2).

Different things relative to this gospel are seen in each epistle. Ephesians dealt quite a bit with the incumbent powers in the heavens (1:20-22; 3:1-11; 6:10-18). Colossians though only dealt with these powers by way of passing (1:13, 16).

Both Ephesians and Colossians dealt with Paul's desire that those in these Churches come into a mature knowledge (Gk. *epignosis* [*ref.* pp. 149, 150]) of the things having to do with the subject at hand, things surrounding the gospel which had been proclaimed among them (Eph. 1:17; 4:13; Col. 1:9, 10; 2:2; 3:10).

And, exactly as in Ephesians, so in Colossians (or, as previously seen in Romans, Hebrews, and Galatians). That seen in the opening chapter sets the tone for the remainder of the book. Though reference is made in both books to salvation by grace (Eph. 2:1, 5, 8, 9); Col. 2:13, 14), the subject matter throughout both books is *Paul's gospel, NOT salvation by grace.*

Note how Paul, in the opening chapter of Colossians, handles the present kingdom of Satan, the coming kingdom of Christ, and the relationship of Christians to both:

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

In whom we have redemption through his blood, even the forgiveness of sins" (vv. 13, 14).

Verse thirteen, as it has been translated, would lead an individual to believe that Christians have been delivered from Satan's kingdom and placed in Christ's kingdom. That could be true in a futuristic re-

spect, though *NOT* in a present respect, *for there is NO present kingdom of Christ into which Christians can be placed.*

The verse could be better understood in the sense of *Christians being caused to change sides with respect to two kingdoms* — the present kingdom of Satan, and the coming kingdom of Christ.

Then, the next verse deals with “redemption” and “the forgiveness of sins.” The verse, contextually, has to do with Christians, through a payment, being released from one kingdom, with a view to another kingdom. And the payment is clearly stated to be Christ’s “blood.”

This *is NOT* a reference back to the time those in Colossae were saved *BUT* a reference to Christ’s present ministry as High Priest in the heavenly sanctuary, on the basis of His blood [presently on the mercy seat].

And, comparing Ephesians and Colossians at this point will provide a better understanding of matters in both books.

The word translated “redemption” in Col. 1:14 (Gk., *apolutrosis*, “to release, effected by payment”) is the same word translated “redemption” in Eph. 1:7, 14; 4:30. In each instance, *things in Paul’s gospel are in view, NOT eternal salvation.*

Thus far, looking at different epistles, the same subject matter — Paul’s gospel — is clearly seen to be dealt with throughout, though different ways in each epistle. In this respect, understanding more and more about Paul’s gospel can be derived *ONLY one way* — through comparing Scripture with Scripture, in this case, through comparing epistle with epistle.

## 6) I, II Thessalonians

I Thessalonians could be summarized as *a dissertation to those in “the church of the Thessalonians” relative to the contents of Paul’s gospel*, with the word “gospel” (Gk., *euaggelion*), as it is used throughout the epistle (used seven times), referring to this particular facet of the overall gospel message (1:5; 2:2, 3, 8, 9; 3:2, 6).

This aspect of the good news is introduced in I Thess. 1:5 as “our gospel,” setting the stage for the use of the word *gospel* throughout both epistles. And, as Paul referenced this aspect of the good news different ways in Romans chapter one (“gospel of God,” “gospel of his Son,” “gospel of Christ” [vv. 1, 9, 15, 16; cf.

Rom. 2:16; 16:25]), he does the same thing in I Thessalonians (“gospel of God,” “gospel of Christ,” “good tidings [‘gospel’] of your faith” [2:2, 8, 9, 3:2, 6]).

Note II Thess. 2:14 pertaining to the content of Paul’s gospel:

“Whereunto he called you by *our gospel*, to the obtaining of the glory of our Lord Jesus Christ.”

Then note the crux of the message, emanating from a proclamation of this good news which Paul was writing about to those in this Church, as seen in I Thess. 2:11, 12:

“As ye know *how we exhorted and comforted and charged every one of you*, as a father doth his children.

*That ye walk worthy of God, who hath called you unto [‘with respect to’] his kingdom and glory”* (cf. I Peter 5:6-10).

This then merges into a section on the rapture and that which lies beyond the rapture relative to the Son’s coming kingdom, seen in the latter part of chapter four and the first part of chapter five (4:13-5:10). Then, the remainder of the book has to do with Paul’s closing remarks.

Then, the second epistle to the Thessalonians simply continues where the first left off, beginning with *two types of Christians at Christ’s coming*, at the end of the Tribulation.

I Thessalonians left off with matters surrounding the rapture and subsequent accounting of Christians, preceding the Tribulation (4:13-5:10), wherein these two types of Christians had been seen — *the faithful, who had heeded Paul’s exhortations; the unfaithful, who had failed to heed these exhortations*.

For one (the faithful), removed from Man’s Day into the Lord’s Day, “salvation” awaited; for the other (the unfaithful), removed from Man’s Day into the Lord’s Day, “wrath” awaited (5:1-9).

Then II Thessalonians chapter one begins with events occurring at a time at least seven years later, following the Tribulation, following Christ’s return.

And again, *two types of Christians are seen*.

The faithful are seen realizing an inheritance, realizing the

“salvation” of I Thess. 5:9, in “his kingdom and glory” (II Thess. 1:5, 10-2:1); and the unfaithful are seen being denied an inheritance in His kingdom, realizing the “wrath” of I Thess. 5:9 (II Thess. 1:6-9).

### 7) General Epistles

The general epistles will be dealt with mainly through two of the seven epistles — II Peter and Jude. James was previously dealt with to some extent in this book (Ch. IX, pp. 117, 118), and John’s epistles have to do centrally with Christians being brought forth from above or from below, overcoming or being overcome. And this same thing can be seen in John’s seven letters to seven Churches, which will subsequently be dealt with.

Peter began his first epistle by dealing with the saving of the soul, the life (1:1-25); and he began his second epistle by dealing with the importance of Christian maturity, an abundant entrance into Christ’s kingdom, and that which had occurred when he, James, and John were on the Mount with Christ in Matt. 17:1ff, which has to do with Christ coming in His kingdom (1:1-21).

Parts of Peter’s second epistle, reflecting back on his first epistle, and a verse from Jude will be dealt with in this section, beginning with the verse in Jude.

Note Jude 3:

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.”

The words “earnestly contend” in Jude 3 are a translation of the Greek word *epagonizomai*. This is an intensified form of the word *agonizomai*, from which we derive our English word “agonize.”

The word *agonizomai* is found in such passages as I Cor. 9:25 (“striveth”), I Tim. 6:12 (“fight”), and II Tim. 4:7 (“fought”). This word refers particularly to “a struggle in a contest.”

In I Cor. 9:24-27, Paul pictured himself as *a contestant in a race*, with a victor’s crown to be won through a successful completion of the race. And he pictured himself running the race in *the most*

*intense manner possible*, using the word *agonizomai* to describe his actions as he ran.

Paul *strained every muscle of his being* as he sought to finish the race in a satisfactory manner and be awarded the proffered crown.

And Paul sought to encourage others to run after the same fashion, keeping the same goal in view.

I Timothy 6:12 states:

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called..."

This verse could be better translated:

"Strive [Gk., imperative of *agonizomai*; again, the word from which the English word 'agonize' is derived] in the good contest [*agon*] of the faith; lay hold on life for the age, whereunto thou art also called..."

*Agon*, translated "contest," is the noun form of the verb *agonizomai*, translated "strive." A contest/race is in view (same as I Cor. 9:24-27), and it is a "contest [race] of the faith." It is "striving" *relative to the faith*.

The same thing is similarly stated in II Tim. 4:7a:

"I have fought a good fight [*i.e.*, 'I have strived (*agonizomai*) in the good contest (*agon*)]..."

The "contest" here, as in I Tim. 6:12 and as seen in the latter part of this verse, has to do with *the faith*. And the goal set forth in both sections of Scripture is the same:

"...I have finished my course [the contest / race], I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day..." (II Tim. 4:7b, 8; cf. I Tim. 6:12, 15, 18).

The contest or race here is *the same race set forth in I Cor. 9:24-27*, with one or more crowns in view at the end of the race. And successful completion of the race will result in the runner being crowned, *anticipating the coming rule from the heavens over the earth as a joint-heir with Christ* (called "life for the age" in I Tim. 6:12).



With these things in mind concerning the use of the word *agonizomai* in connection with “the faith” (an expression peculiarly related to the Word of the Kingdom), note the expression “earnestly contend for the faith” in Jude 3.

In keeping with the other translations, the exact thought brought out by the word *epagonizomai* in Jude (an intensified form of *agonizomai*, the word used in I Tim. 6:12; II Tim. 4:7), could be better understood by using the translation “earnestly strive.”

Once again, a contest/race is in view; and *earnestly striving* “for the faith” — contextually, and in the light of the preceding related Scriptures where *agon* and *agonizomai* are used — could be better understood in the English text by translating, *earnestly striving* “with respect to the faith,” *for that can ONLY be EXACTLY what is being stated*.

*Earnestly striving* “with respect to the faith” in Jude carries the identical thought of *striving* “in the good contest of the faith” in I Timothy. The intensified form of *agonizomai* (used only this one place in the New Testament) undoubtedly appears in Jude because of the subject of the epistle (apostasy) and the immediate danger of the recipients of this message being caught up in the apostasy at hand.

Understanding *EXACTLY* what is involved in *earnestly striving* “with respect to the faith” in Jude is possibly best brought out in II Peter.

II Peter is the companion epistle to Jude. Both epistles deal with the same subject matter throughout — “faith,” and “apostasy.”

“Faith” appears first in both epistles (Jude 3; II Peter ch. 1), followed by “apostasy” *from the faith* (Jude 4ff; II Peter chs. 2, 3).

II Peter also occupies the same unique relationship to I Peter that Jude occupies relative to all the preceding epistles — Pauline and General.

II Peter chapter one is Scripture’s own commentary on Jude 3. And this commentary is perfectly in line with that which is stated about “the faith” at any other point in Scripture.

I Peter deals specifically with “faith” in relation to the salvation of the soul (1:1-11), and II Peter deals with “faith” (ch. 1) and “apostasy” (chs. 2, 3) in relation to this salvation.

The same order is set forth in Jude and the epistles which precede. The epistles preceding Jude — Pauline, Hebrews, and General — also deal specifically with the salvation of the soul. Jude then forms a capstone for the entire subject, presenting, as II Peter, “faith” in relation to the salvation of the soul first (v. 3), and then “apostasy” in relation to the salvation of the soul (vv. 4ff).

Parallels in the sections on *apostasy from the faith* in both epistles (II Peter 2:1ff; Jude 4ff) clearly illustrate the oneness of Peter’s and Jude’s messages. Numerous identical subjects, events, and places are recorded in the same order (cf. II Peter 2:1-3 and Jude 4; II Peter 2:4-9 and Jude 6, 7; II Peter 2:10-14 and Jude 8-10; II Peter 2:15, 16 and Jude 11; II Peter 2:17, 18 and Jude 12, 13, 16; II Peter 3:1-13 and Jude 17-19).

“Apostasy” in both instances is *from the same* “faith”; and since Scripture is to be interpreted in the light of Scripture, a proper study on either “faith” or “apostasy” in one epistle would necessitate a study of the same subject matter in the other epistle.

The best available commentary on Jude is II Peter, along with other related Scripture; and the best available commentary on II Peter is Jude, along with other related Scripture.

Our main interest at hand is the parallel sections on “faith” in the two epistles. Where Jude devotes one verse to *earnestly striving “with respect to the faith”* (v. 3), Peter devotes the greater part of an entire chapter to *maturity in the faith* (ch. 1).

And this chapter, in the light of Jude and other related Scripture, is actually a dissertation on *earnestly striving “with respect to the faith,”* which will result in the one engaged in this “contest of the faith” (if he runs according to the rules) “receiving the end [‘goal’]” of his *faith*, even the *salvation of his soul* (I Peter 1:9).

Then, note the way Peter ends his second epistle, *referencing Paul*:

“And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen" (II Peter 3:15-18).

## 8) Revelation 2, 3

The seven epistles to the seven Churches in Revelation chapters two and three are all identical in their basic structure. The opening verse of each epistle contains descriptive terminology, taken either word-for-word from the description of Christ given in chapter one or from material directly related to this description, *which has to do with judgment*.

Following this, each epistle begins with the statement, "I know thy works..." Then, certain things are stated concerning each Church relative to past works, and each epistle concludes with an overcomer's promise.

Contextually, the "descriptive" aspects of Christ in chapters two and three *can ONLY* continue the thought of *judgment* from chapter one. The seven epistles to the seven Churches in chapters two and three provide additional information, forming commentary, with *judgment* continuing as the central issue at hand.

"Works" are then brought into the picture in each epistle, for it is *works* which will be reviewed when Christians are judged.

"Overcoming" and promised "blessings" then terminate each epistle, clearly revealing that only the overcomers — those possessing works comparable to "gold, silver, precious stones" — will be allowed to enter into the promised blessings.

There are seven different overcomer's promises in chapters two and three, and each promise is *millennial* in its scope of fulfillment.

That is, these promises will be realized during the 1,000-year reign of Christ after Christians have had their works tried "by ['in'] fire" at the judgment seat.

Christ is seen as Judge in the midst of the seven Churches in chapter one, and chapters two and three provide information concerning why and on what basis these seven Churches — representing Christianity as a whole — are to come under judgment.

The word "overcome" is a translation of the Greek word *nikao*, which means "to conquer" or "to gain a victory over." The thought inherent in the word *nikao* (or *nike*, the noun form of the word) always means *to be victorious in a contest or conflict*.

The "overcomers" are *the conquerors, the victors; they are the ones who will have successfully run the race of the faith; they are the ones who will have conquered the numerous encountered obstacles along the way*.

Christians have been saved with a view to their being overcomers and bringing forth fruit. And this matter comprises the very heart of the message which is to be proclaimed to Christians throughout the dispensation.

Israel has been set aside during this time, and God is calling another people — a separate and distinct people — "for his name," taken mainly from among the Gentiles (Acts 15:14).

Those presently being called comprise an entirely *new creation*, which is neither Jew nor Gentile, forming *one new man* "in Christ." And God is extending to individual members of this *one new man* the privilege of overcoming and bringing forth fruit, with a view to their occupying positions as joint-heirs with Christ in the heavenly sphere of the coming kingdom.

The present dispensation is the time which God has set aside to accord redeemed man the privilege of overcoming and bringing forth fruit, and judgment at the end of this dispensation will reveal man's response to this privilege. Some Christians will be shown to have overcome, possessing works comparable to "gold, silver, precious stones"; but other Christians will be shown to have been overcome, possessing works comparable to "wood, hay, stubble."

The overcomers will, at that time, inherit the promised blessings of Revelation chapters two and three; but those shown to have been overcome will be denied these blessings.

*THIS is the central subject matter dealt with in the opening three chapters of the Book of Revelation.*

*And as well, as has been shown, this is the central subject matter in all twenty-one of the previous epistles, which is the central subject matter seen in Paul's gospel.*

# 12

## **Concluding in Revelation**

*The Kingdom of This World Became That...  
The End Seen from the Beginning*

“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John” (Rev. 1:1).

The opening verse of the final book in Scripture relates, at the outset, both *WHAT the book is about and HOW the book has been structured*.

The book, by its very name — *The Apocalypse* — relates that it is about *an unveiling*. *And that unveiling is specifically stated to be “The unveiling of Jesus Christ,” which, in chapter ten, is declared to be synonymous with completing “the mystery of God” (v. 7).*

And the preceding has been accomplished on the pages of a book that has been structured in a specifically revealed manner — “signified” (Gk., *semaino*) — the only book in Scripture specifically stated to have been structured in this manner.

### **Subject, Structure**

The word “Revelation” (v. 1) is a translation of the Greek word *apokalupsis*, which means to “disclose,” “reveal,” “uncover.” And this word, along with its verb form (*apokalupto*), are together used forty-five times in the New Testament in passages such as Rom. 16:25; I Cor. 2:10; Gal. 1:12; Eph. 3:3, 5; I Peter 1:7, 13; 4:13.

1) *An Unveiling*

The Book of Revelation, *The Apokalupsis*, “The Apocalypse,” is about a *disclosure, an uncovering, an unveiling* of that which the Father had previously given to and would accomplish through His Son (cf. John 3:34, 35; 5:20-22; 7:16; 8:28).

And that which the Father had previously given to and would accomplish through His Son is seen in both Old and New Testament Scripture as “all things” (cf. Gen. 24:36; 25:5; John 16:15; Col. 1:16-18; Heb. 1:2-13).

Then, more directly, and in the words of the book itself, that being made known pertains to a *revelation of the Son Himself*. This book is an opening up of that which relates *ALL that the Father has given to and would accomplish through His Son, revealed through a revelation of the Son*.

And the revelation of the Son, according to this opening verse, is going to be accomplished through a specifically revealed means — through revealing “things which must shortly [Gk., *tachos*, ‘quickly,’ ‘speedily’] come to pass.”

That is to say, once this revelation of the Son begins through an unfolding of future events, *the revelation will occur in a quick or speedy fashion — actually over time covering little more than seven years*.

(On the translation of *tachos* in the opening verse as “quickly” or “speedily,” refer to a cognate word, *tachu*, used seven times in this book, translated “quickly” each time [2:5, 16; 3:11; 11:14; 22:7, 12, 20].)

According to John 1:1, 2, 14, the incarnation was simply the Word (the Old Testament Scriptures) becoming flesh. There is *the written Word* (which is living [Heb. 4:12]), and there is *the living Word* (which is the written Word, inseparably connected with the Father, made flesh).

The Book of Revelation is thus an opening up of the Old Testament Scriptures *through a Person, through the Word which became flesh*.

And any thought of an opening up of the Old Testament Scriptures extending into and including an opening up of the New Testament Scriptures as well would be completely out of place, for there is *NOTHING* in the New that cannot be found, after some

fashion, in the Old. If there were, *there could NOT be the necessary corresponding completeness between the written Word and the living Word at a time BEFORE the New Testament had even begun to be penned.*

## 2) *Signified*

The word “signified,” as previously seen, is a translation of the Greek word *semaino*, which is the verb form of the word for “sign” (*semeion*).

The Apostle John introduced, opened up, and developed matters in his gospel account through *signs*. And in the Book of Revelation, matters are introduced, opened up, and developed in *a similar manner*.

God, throughout His revelation to man, shows an affinity for the use of *types, numbers, signs, and metaphors* to make Himself, His plans, and His purposes known. And this *MUST* be recognized, else man will find himself failing to go beyond the simple letter of Scripture (*cf.* II Cor. 3:6-4:6).

Man, for example, will find himself understanding *Biblical history* but failing to understand the God-designed *typical significance* of that history.

Or if *numbers, signs, or metaphors* are used — which they often are — he will fail to understand the God-designed significance of these as well.

At the very outset, God makes it clear that the Book of Revelation has been structured in *a particular manner*, closely related to the manner in which John was led by the Spirit to structure his gospel.

The Gospel of John was built around eight signs which Jesus had previously performed during His earthly ministry, and these signs were recorded and directed to the Jewish people during the time of the re-offer of the kingdom to Israel (which occurred between 33 A.D. and about 62 A.D. [John 20:30, 31]).

And the Book of Revelation — dealing largely with the Jewish people once again (*exclusively*, along with God dealing with the nations through Israel, in chs. 6-19 [save 19:7-10], covering time and events during and immediately following Daniel’s Seventieth Week) — uses the verb form of the word for “sign” at the very outset in order to reveal the manner in which this book has been structured.

To understand how the word *semaino*, translated “signified,” is used introducing the Book of Revelation, note how John uses this same word three times in his gospel (12:33; 18:32; 21:19). The context leading into each verse provides an illustrative statement which allows that stated in the verse to be understood.

Note the first of these three usages, within context:

“And I, if I be lifted up from the earth, will draw all men unto me.

This he said, signifying [from *semaino*] what death he should die”  
(vv. 32, 33).

Aside from Rev. 1:1 and the three verses in John’s gospel, the only other usages of the word *semaino* in the New Testament are in Acts 11:28; 25:27. And the same thought is set forth through the use of the word in these two passages, though the illustrative statement is inferred in the first usage.

Thus, “signified,” a translation of *semaino*, has to do with making something known through a manner which carries the reader *from a somewhat indirect means to a direct means, using an illustrative statement as a means of explaining a matter.*

And this is seen accomplished in the Book of Revelation different ways. The numerous *numbers* and *metaphors* would be two main ways. The structure and contextual setting of the seven short epistles to the seven Churches in Rev, 2, 3 would be another way (explained in the next section). And all illustrative means of this nature in the book are, they would have to be, in line with the meaning of the word *semaino* and the manner in which this word is used elsewhere in the New Testament.

## A Synopsis of the Book

In one respect, the entire Book of Revelation has to do with future events. However, in another respect, because of the way that the book has been structured, chapters two and three *can be understood in both historical and prophetic respects.*

And the preceding should not be thought strange in any way. John, in his gospel, uses “types” (Gk., *tupos*, the noun form for



the word translated “signified”) in a similar respect, for types are simply historic events used to foreshadow future events.

### 1) Revelation 1-4

Beginning this brief synopsis, note the book’s three-part division, seen toward the end of the first chapter:

“Write the things which thou hast seen, and the things which are, and the things which shall be hereafter” (v. 19).

“The things which thou hast seen” would refer to that which John had seen between the time that he was removed from Man’s Day on earth and transported into the Lord’s Day in heaven (v. 10) and the time that he was told to write these words (v. 19).

And John was moved forward in time as well, for he was moved to a time which could only be immediately following the present dispensation.

That which John had just seen at the time he was told to write in verse nineteen had to do with *the complete Church in Christ’s presence*. And Christ was *NO longer occupying the office of High Priest for Christians; rather, He was NOW occupying the office of Judge, about to judge Christians* (vv.11-16; cf. v. 20).

(The preceding would be evident a number of different ways — different things about the scene itself [*the complete Church in heaven, in the Lord’s presence, at a future time, in the Lord’s Day*], and the manner in which Christ is dressed or depicted [*as a judge, NOT as a priest*]).

*The complete Church* — ALL Christians throughout the dispensation [the dead raised, removed with believers alive at that time] — is depicted through John’s experience [removed into the Lord’s Day, then seeing “seven candlesticks” in Christ’s presence (vv. 12, 13), representing *the seven Churches* in chs. 2, 3 (v. 20, “seven” showing completeness)].

Note that Christ occupies the office of *High Priest* for the Church *ONLY* during the present dispensation. *ONCE* the dispensation is over, a change will occur. He will *THEN* occupy the office of *Judge*.

To show one distinction between *a priest* and *a judge*, note the placement of the girdle which Christ is seen wearing — about “the paps,” *the breasts* [v. 13]. A priest wore the girdle about the waist, a judge about the breasts [cf. Rev. 15:6].)

Thus, the scene in Rev. 1:10ff depicts the complete Church (through John's experience), at the end of the dispensation, removed from Man's Day and placed in the Lord's Day, in Christ's presence, awaiting judgment.

Then, chapters two and three, showing "the things which are" (v. 19), *continue from chapter one and relate that judgment.*

Each of the seven epistles is structured in an identical manner, *having to do with works, with a view to overcoming.* And each epistle has a *different overcomer's promise.*

Thus, this future judgment of Christians will be *on the basis of works, with a view to showing whether an individual has overcome or has been overcome, with the overcomers ALONE realizing the seven different overcomer promises.*

(For additional information on Rev. 2, 3, refer to the author's book, *I Know Thy Works.*)

The third part of Rev. 1:19, "the things which shall be hereafter," is seen in Rev. 4:1ff (the Greek words *meta tauta*, "after these things," seen once in Rev. 1:19 is seen twice in Rev. 4:1):

"After this [Gk. *meta tauta*] I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter [Gk., *meta tauta*]."

Revelation 4:1 depicts the same thing previously seen in Rev. 1:10 — John removed from Man's Day on earth and placed in the Lord's Day in heaven.

But this time, the heavenly scene begins at a time *following* the judgment of the Church, having to do with that which will transpire *after these things* (*AFTER things having to do with the judgment of Christians in chapters two and three*).

And the manner in which the entire matter is structured — using seven existing Churches in Asia — a history of the Church throughout the dispensation is shown as well (a history which takes Christendom *FROM* Ephesus [*which left its "first love"*] *TO* Laodicea [*"wretched, and miserable, and poor, and blind, and naked"*]).

And showing both a dispensational history and a future judgment of the Church through seven existing Churches is one of the intricacies allowed by the manner in which the book has been structured.

The scene in heaven following events of the judgment seat depicts God seated on a rainbow-encircled throne, surrounded by twenty-four crowned elders (Gk. *presbuteroi*, referring to *older ones in relation to that in view*), seated on thrones.

And following scenes of praise and adoration directed toward the One seated on the throne (by the elders and four living creatures), the twenty-four elders arise from their thrones, fall down before God, and cast their crowns before His throne (vv. 4-11).

These elders, these *presbuteroi*, since they are crowned and seated on thrones, *can ONLY be seen depicting older ones in relation to the government of the earth* (the only government which textually, or contextually, could be in view).

And this one thing *ALONE* would identify them as angels, for man, at this point in the book, has yet to replace angels in the government of the earth.

Note the complete scene. The Christians who are to replace angels have been identified immediately prior to this (chs. 2, 3). And these angels, in possession of crowns having to do with the government of the earth, willingly relinquish these crowns, with a view to Christ and His co-heirs taking the kingdom.

Thus, a scene of this nature, following the judgment seat, is *EXACTLY what one would expect*.

*For the FIRST TIME in the history of the earth an event of this nature CAN OCCUR!*

And, showing the gravity of the matter, this occurs immediately following events surrounding the judgment seat, even before the redemption of the inheritance (next three sections in this chapter, covering Rev. 5, 6, 8, 9).

(The preceding only touches on material which can be gleaned from the action of these twenty-four elders in Rev. 4.

For additional information on this subject, refer to Chapter IV, "Crowns Relinquished in the Lord's Day," in the author's book, *The Rapture and Beyond*.)

## 2) Revelation 5

All of Revelation chapter five is taken up with events surrounding the introduction of *a seven-sealed scroll and the search for and identity of the ONLY One found worthy to break the seals (or look in the scroll)*, with the seals of this scroll beginning to be broken in the next chapter.

Properly understanding that which is in view through the introduction of this seven-sealed scroll and the breaking of the seals on the scroll is *ABSOLUTELY NECESSARY* for a proper understanding of *ALL* which both precedes and follows in the Book of Revelation.

*ALL preceding [chs. 1-4] has built into chapter five. And the judgments seen in succeeding chapters, beginning in chapter six, are the judgments unleashed through the breaking of the seven seals on the scroll.*

*These judgments are God's terms for the redemption of the inheritance. And, as well, a revelation of the Son is brought to pass through a breaking of the seals on this scroll.*

Two seemingly separate matters are involved — the redemption of the inheritance on the one hand, and a revelation of God's Son on the other. *BUT*, the manner in which God has structured this book, stated at the outset, allows God to bring the revelation of His Son to pass through bringing the redemption of the inheritance to pass.

And bringing about the revelation of the Son through the redemption of the inheritance, the entirety of that revealed — from the scroll itself to the breaking of the seals of the scroll — is fraught with illustrative statements throughout, explaining matters through moving from indirect to direct (“signified”).

Then, something else is seen through a revelation of the Son being part and parcel with the redemption of the inheritance.

The redemption of the inheritance is also part and parcel with two other things, with these two things automatically occurring with the completion of the redemption of the inheritance:

- 1) The bride, previously revealed at the judgment seat, becoming Christ's wife (*cf.* Ruth 3, 4).

- 2) A repentant and converted Jewish nation restored as the wife of Jehovah (*cf.* Jer. 32, 33).

The completion of the redemption of the inheritance, automatically bringing the preceding to pass, will allow the complete millennial rule to be established after the manner in which God set matters forth in the beginning.

Man, exercising regality, *CANNOT rule alone* — something unchangeably established at the outset in Genesis.

Adam had been created to rule the restored domain (Gen. 1:26-28). And Eve, created in Adam, subsequently removed from Adam's body, and brought into existence as a separate entity, was to rule with Adam — he as king, and she as consort queen (Gen. 2:18-25).

The preceding forms the type, with Christ and the one to be removed from His body forming the antitype. And the antitype *MUST* follow the type in exact detail.

Adam, apart from Eve, was incomplete, for she was a part of his very being (Gen. 2:23, 24).

In the same respect, Christ, apart from His bride, is incomplete, for she is part of His very being (*cf.* Eph. 5:30-32; Heb. 2:10).

Then, the same relationship between God and Israel would, as well, have to exist.

Thus, the redemption of the inheritance involves more than just the territory itself. A revelation of the Son, the bride becoming Christ's wife, and Israel being restored as the wife of Jehovah *are ALL inseparably involved.*

In short, the oft-overlooked manner in which the Book of Revelation has been structured can be seen in its fulness in chapter five, for the beginning part of the book builds into this chapter and the remainder of the book is simply an outworking of that seen in this chapter.

### 3) Revelation 6

In Chapter five, with the introduction of the seven sealed scroll, a search was made for One worthy to break the seals on the scroll. This search was made "in heaven," "in earth," and "under the earth" (an all-encompassing statement), with *ONLY* One person found worthy — "the Lion of the tribe of Judah," "the Lamb that was slain" (vv. 5-7, 12).

Christ was introduced as a “Lion,” then seen as a “Lamb,” for the redemption of the inheritance occurs through *judgment*. And God’s terms for the redemption of the inheritance are shown by the judgments which occur as each seal is broken.

The first six seals are broken in chapter six, and the seventh at the beginning of chapter eight.

It is evident (from things stated) that the breaking of the first four seals (vv. 1-8) — depicting the actions of the four horsemen of the Apocalypse — *are ALL-encompassing, succinctly covering the complete panorama of ALL the judgments*, those occurring during and immediately following the Tribulation, preceding the Millennium.

Then, all subsequent material in the book through chapter nineteen (Rev. 6:9ff) forms commentary — the sinews, flesh, and skin to clothe the skeletal framework (that succinctly stated about the actions of the four horsemen when the first four seals were broken).

This would be much like Gen. 1:1-2:3 forming an opening, foundational base covering the whole panorama of 7,000 years, with the remainder of Scripture providing commentary — the sinews, flesh, and skin to clothe the skeletal framework.

Then the breaking of the sixth seal, concluding this chapter, presents one of three places in the book where Christ’s return at the end of the Tribulation is seen, with each of these three places presenting a different word picture and revealing different things about His return (*cf.* 6:12-17; 14:14-20; 19:11-21).

Then, following the introduction of the 144,000 Jewish evangelists and the results of their ministry during the last half of the Tribulation (ch. 7, *cf.* ch. 14), events surrounding the breaking of the seventh seal are seen at the beginning of chapter eight.

(The breaking of the seven seals, as previously seen, are divided into two parts — the first four, then the last three.

“Four” is the number of *the earth, which is the domain, the inheritance, being redeemed*; and “three” is the number of *Divine perfection*.

Thus, this separation of the seven seals into two parts — four, and three — shows *Divine perfection in the redemption of the inheritance [something also shown in the complete panorama of judgments — seven seals, seven trumpets, seven vials of wrath; “seven” and “three,” both complete numbers].*)

#### 4) Revelation 8, 9

“And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

And I saw the seven angels which stood before God; and to them were given seven trumpets...

The first angel sounded..." (Rev. 8:1, 2, 7a).

At the time of the breaking of the previous seal, the sixth seal — in keeping with the manner in which the book has been structured (“signified”) — the government of the earth is seen shaken to its very foundations, in complete disarray (vv. 12-16).

And, in association with this scene, the heavens are opened (vv. 14, 16), and “the great day of His wrath” is declared to be at hand (v. 17).

“The great day of His wrath” in this verse, *CAN’T* be a reference to the Tribulation (Daniel’s Seventieth Week), for the timing of this statement, textually, is *AFTER* the government of the earth has been brought into complete disarray, something which results from the judgments occurring during the Tribulation.

*Further, this wrath, as well, is associated with Christ’s return (textually, contextually, and in the types and the Prophets).*

Thus, “the great day of His wrath” occurs following Man’s Day, following Christ’s return, during the succeeding Lord’s Day, evidently during the first seventy-five days of this time (Dan. 12:11-13).

In this respect, judgments dealt with by the Old Testament prophets in connection with the Lord’s Day *ALWAYS have to do with judgments following the Tribulation, following Christ’s return, NOT with judgments during the Tribulation (during Man’s Day), preceding Christ’s return* (note particularly the Book of Joel in this respect [1:15; 2:1ff; 3:1ff; cf. Zeph. 1:14, 15]).

(Confusion arises when individuals attempt to see the Lord’s Day beginning on earth in Rev. 6:1, when the first seal is broken, beginning and running concurrently with the last seven years of Man’s Day.

However, Scripture *NEVER* deals with Man’s Day and the Lord’s Day in such a manner — time during one running concurrently with time during the other. In Scripture, *the Lord’s Day begins ONLY AFTER Man’s complete 6,000-year-Day has run its course.*)

The seven trumpet and seven vial judgments (Rev. 8, 9, 15, 16) are the judgments unleashed when the seventh and last seal is broken.

These judgments occur following the Tribulation, preceding the Millennium. And they occur after Christ has returned to earth, accompanied by His mighty angels, along with Moses and Elijah (*ref. continuing data dealing with Mal. 4:1-6, pp. 179-181*).

(The seven trumpet and seven vial judgments form different descriptions of *the SAME judgments*.

That occurring when the first trumpet is sounded and the first vial is poured out have to do with *the SAME judgment*. And so it is with the sounding of the other trumpets and the pouring out of the other vials.

That occurring when the vials are poured out simply provide *additional information concerning that occurring when the trumpets are sounded.*)

The sounding of the seven trumpets and the pouring out of the seven vials — judgments upon the kingdom of the Assyrian yet future (Micah 5:5) — have their counterpart in judgments upon the kingdom of the Assyrian in history, during Moses' day (Isa. 52:4).

Moses had returned to the Jewish people, Christ will have returned to the Jewish people. Judgment upon the kingdom of the Assyrian followed in Moses' day and will follow in Christ's day.

Thus, if an individual wants to know what will happen to the Jewish people and the kingdom of this world at the time Christ returns, all that person has to do is begin reading at Ex. 4:19 and continue to Ex. 15:19.

The preceding takes an individual throughout the complete panorama of events which will occur following Christ's return, events having to do with Israel and the nations, ending *EXACTLY* as seen in the type.

The most intense part of the judgments wrought through the breaking of the seals on the seven-sealed scroll will evidently occur *after the seventh and last seal has been broken, particularly when the fifth and sixth trumpets sound (fifth and sixth vials are poured out)*.

And these judgments — forming "the great day of His wrath" — will occur *with Christ present on earth, immediately prior to the*



*destruction of Gentile world power* (Armageddon, the seventh trumpet and vial judgments, bringing matters to an end [cf. Joel 3:15, 16; Matt. 24:29-31; Rev. 6:12-17]).

(Note *the intensity* of these climactic judgments in Rev. 9:1-21. And this is evidently where judgmental conditions will reach an apex, *necessitating a shortening of the days for mankind's very survival* [Matt. 24:22].

The 2,520 days comprising the seven-year Tribulation CANNOT be shortened, *for this number is unchangeably set*, though God, if He so desired, could still work with time in this respect [time is relative, not constant (shortening time, but still completing 2,520 days)].

But, there is a *five-month period* in Rev. 9:5, 10 which is not unchangeably set [time following the 2,520 days, time given for the judgments of the fifth trumpet to occur]. As well, unless these days were cut short, this five-month period would evidently extend beyond the seventy-five-day period at the end of Daniel, which it seemingly can't do.)

Malachi closed the Old Testament with the preceding "great day of His wrath" in view.

This time begins with that stated in Mal. 4:1, followed by promises concerning what the Lord would subsequently do for His people in that day (vv. 2, 3).

Then attention is called to "the law of Moses," the rules and regulations governing the people within the theocracy — an evident allusion to past disobedience and ensuing results, along with a call for repentance, obedience (v. 4). And this is followed by God's promise to send Elijah back to the Jewish people "before the coming of the great and dreadful day of the Lord" (vv. 5, 6).

Note how this closing chapter in the Old Testament reads:

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4:1-6).

The preceding is the manner in which the Old Testament closed, with four hundred silent years following.

The break in these silent years came with events surrounding the appearance of Israel's Messiah and the subsequent offer of the kingdom of the heavens to the nation (Luke 1:5ff).

And the heavens once again closed over six decades later with Israel's climactic rejection of the proffered kingdom (Acts 7:51-59; 28:23-29).

*BUT*, after a two-day wait, a 2,000-year wait, the heavens are about to once again open for the Jewish people. And that is seen when the sixth seal is broken, with the heavens opened and Christ returning to the Jewish people, accompanied by His mighty angels, along with Moses and Elijah.

(Note "the Son of man coming in His kingdom" in Matt. 16:28-17:5. Moses and Elijah are with Christ.

This is *NOT* something like [*i.e.*, a preview, etc.] of "the Son of man coming in His kingdom." *Rather, this is EXACTLY what the text states, with time moved ahead 2,000 years — "the Son of man coming in His kingdom."*

Then, angels are also seen accompanying Christ at this time [Matt. 24:31; II Thess. 1:7; Rev. 19:11-14].

For additional information on the preceding, refer to Chapters III, IV, "Moses and Elijah in That Day, I, II," in the author's book, *Coming in His Kingdom*.)

When the sixth seal of the scroll is broken, the heavens will open, and Christ, accompanied by angels, and Moses and Elijah, will return to the Jewish people. Then, through the breaking of the seventh and last seal on the scroll, the prophecy in the last chapter of the Old Testament, Mal. 4:1-6, will be worked out.

A period of silence followed the recording of these words by Malachi, and a period of silence will precede the fulfillment of the things seen in this chapter in Malachi (Rev. 8:1, 2, 7ff).

### **The Kingdom of This World Became That...**

The end result of all seven seals being broken and the scroll being opened up is seen in events covering all of chapter ten and the latter part of chapter eleven (vv. 15-19):

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ [*lit.*, ‘The kingdom of this world became that of our Lord, and of His Christ’]; and he shall reign for ever and ever.

And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.”

*The whole of the matter surrounding this scroll being opened and everything being brought to pass within the confines of that seen by the breaking of the seals on the scroll occurred between the time that the Son took the sealed scroll from His Father’s right hand in chapter five and a mighty angel appeared in chapter ten holding the opened scroll.*

This mighty angel, the seventh and last of the angels to whom seven trumpets were given *when the seventh and last seal of the scroll had been broken (cf. 8:2; 10:7; 11:15), brings the entire matter to a close.*

*The seven-year Tribulation, along with events immediately following (which usher in the Messianic Kingdom), will be over at this point in the book.*

*The earth, through the depicted judgments, will have been redeemed.* And events in succeeding chapters (chs. 11-19), along with events back in chapter seven, simply form detail and commentary concerning events occurring during the time of the judgments seen in chapters six, eight, and nine, when the seals on the scroll were being broken.

Thus, as previously seen, the actions of the seventh angel with the opened scroll in chapter ten *bring matters to a close*. And events in conjunction with his sounding the seventh and last trumpet — with the corresponding seventh and last vial in ch. 16 being poured out as well (the same judgment, providing added commentary [vv. 17-21]) — could only form what would have to be understood as *the apex* of this closing book in Scripture (as previously referenced, note the same events described another way in ch. 11 [vv. 15-19]).

*And there is a grandeur to the scene at hand which one needs to simply step back from and allow Scripture to depict.*

*That seen in Revelation chapter ten is the manner which God has chosen to announce THE COMPLETION of 6,000 years of redemptive work.*

*And this is the manner which God has chosen to “declare the decree” seen in the second Psalm.*

Note Ps. 2:5-7 in this respect:

“Then shall he speak unto them in his wrath [speak unto the Gentile nations coming against restored Israel and Israel’s King, in Jerusalem in vv. 1-3], and vex them in his sore displeasure.

Yet have I set my King upon my holy hill of Zion.

*I will declare the decree:* the Lord hath said unto me, Thou art my Son; this day have I begotten thee [brought His Son forth in the sense seen in the text, placing Him on the throne in Jerusalem].”

### 1) *All of the Seals Broken*

The seven-sealed scroll from chapter five — the title deed to the earth — seen with all the seals broken in chapter ten, contained *the COMPLETE redemptive terms for the inheritance, the earth*. There were *NO terms* outside of this scroll, and the terms of the scroll had to do with *judgment*.

Within the scope of these redemptive terms, these judgments, there were *three sets of sevens* — *seven seals, seven trumpets, and seven vials*. The seven trumpets formed the judgments of the seventh seal; and, as previously seen, the seven vials paralleled and formed further commentary on the seven trumpet judgments.

Thus, both the seven trumpets and the seven vials formed the judgments of the seventh seal.

ONCE these judgments had occurred — ONCE the seven trumpets had sounded, and/or the seven vials had been poured out — *God's COMPLETE redemptive terms on the scroll had been met.*

## 2) Action of the Mighty Angel

The action of the seventh angel is expressed in chapter ten in connection with the sounding of the seventh trumpet, which brings *the mystery of God* to a completed or finished state — *a full disclosure* of that seen as *a mystery* up to this point in time.

And this is brought to pass through *a FULL revelation* (*a FULL disclosure*) of *God's Son* (Rev. 1:1), *FULLY revealing the Father* (Rev. 10:7; cf. John 14:8, 9), which necessitates a completion of everything seen in the Book of Revelation up to and including events occurring at the time of Christ's return in the latter part of chapter nineteen.

Then, the same thing is seen in chapter sixteen, though from a different perspective, by a seventh angel pouring out the seventh vial of wrath (v. 17).

This act is expressed in the chapter by a great voice coming out of the temple in heaven saying, "It is done [*lit.*, 'It has been finished']". This is the translation of a perfect tense in the Greek text, indicating *action completed* in past time, existing during present time in a *finished state*.

*EVERYTHING will have been completed at this point in time!*

*The inheritance will have been redeemed, the bride will have become the Lamb's wife, and the sceptre will have changed hands!*

*Satan will have been bound and cast into the abyss, and the Messianic Era can now be ushered in!*

*At this point in time, for THE FIRST TIME in the history of the earth, that seen in chapter ten CAN OCCUR!*

### 3) *The Transfer of Power*

The matter concerning *the kingdom of this world* (a kingdom which has been under Satan's dominion and control since time preceding man's creation) *becoming that* "of our Lord, and of his Christ" is clearly stated *in a symbolic manner* in chapter ten (vv. 1-7); then it is clearly stated again *in so many words* in the next chapter, when the sounding of the seventh trumpet (with the corresponding pouring out of the seventh vial) is repeated (11:15-19).

In chapter ten, at the completion of *ALL* the judgments connected with the breaking of the seven seals on the scroll from chapter five, a "mighty angel" comes down from heaven (an angel clothed with "a cloud," "a rainbow" on his head, his face shining "as it were the sun," and his feet appearing as "pillars of fire").

This angel is then seen holding this scroll, *IN AN OPENED MANNER, OUTSTRETCHED TOWARD HEAVEN!*

At this point in the book, *Christ will have broken ALL of the seals; and ALL of the judgments connected with the breaking of these seals will have come to pass!*

*THE WHOLE of the matter will be OVER* when this "mighty angel," holding the opened scroll, has come down from heaven and has placed "his right foot upon the sea, and his left foot on the earth [*indicating COMPLETE DOMINANCE AND CONTROL of the redeemed inheritance, the redeemed possession*]" (cf. Dan. 7:13, 14).

(A rainbow is seen two times in the Book of Revelation [4:3; 10:1]. The rainbow, as first seen in Scripture in Gen. 9:13-16, appeared *following the storm*.

And the rainbow is used after a similar manner, in relation to judgment, in the Book of Revelation. It is seen *surrounding God's throne in chapter four in connection with a past judgment of Christians* [chs. 1-3]; and it is seen in chapter ten *on the head of the "mighty angel" who sounds the seventh trumpet, in connection with a past judgment of Israel and the nations* [chs. 6-9].

In both instances, *JUDGMENT WAS/WILL BE OVER*.

Through the first judgment, *the bride* will have been made known [chs. 1-3]; and, through the second judgment, *Israel* will have been brought to the place of repentance, *the inheritance* will have been redeemed, *the bride* will have become the Lamb's wife, and *a saved and converted Israel* will have been restored as the wife of Jehovah [chs. 6-19].)

This “mighty angel,” holding the opened scroll with all of the seals broken, standing upon the sea and the land, cried with “a loud voice, as when a lion roareth” (cf. Rev. 5:5), resulting in “seven thunders” being heard (a possible reference to the seven vial judgments [chs. 15, 16], which will have also been fulfilled at this time).

Then this angel “lifted up his hand [*lit.*, ‘his right hand’] to heaven” (evidently the hand holding the opened scroll — the title deed to the earth — with ALL of the seals broken [cf. Rev. 5:1, 7], *showing the One in heaven that the entire matter surrounding the redemption of the inheritance has been FINISHED* [cf. vv. 2, 5-7]).

*The Son is NOW in possession of the redeemed inheritance, the earth. He NOW possesses a completely clear title deed to the earth* [cf. Ps. 2:8]. And the angel holding this title deed swore by the One Who liveth throughout all of the ages, Who had created all things, that there should be “time no longer” (v. 6b).

(“Time” [Gk., *chronos*] in this verse is translated “delay” in most English versions [ref. NKJV, NASB, NIV]. However, *chronos* means “time,” not “delay” [e.g., *chronos* prefixed to “meter,” forming *chronometer* (a means to measure time, a timepiece)]. Translating *chronos* as “delay” is an interpretation, not a translation. And it is really NOT a correct interpretation.

The reality of the matter is that *there are NO delays in God’s plans and purposes*. Everything occurs at *predetermined times*, which renders any thought of “delay” in Rev. 10:6 an impossibility.

This angel’s statement has to do with *time in relation to Man’s 6,000-year Day, plus the seventy-five subsequent days seen in Dan. 12:11-13*. At the time seen in Rev. 10:6, *ALL of this previous time will be OVER*. *NOW the Messianic Era can be ushered in.*)

This statement about “time” by the angel with the seventh trumpet in Rev. 10:6 is *essentially the same* as the statement by the angel pouring out the seventh vial in Rev. 16:17 when announcing *the completion of the matter at hand*, using the perfect tense — “It is done [*lit.*, ‘It has been completed’].”

These two statements by these two angels with the seventh and final trumpet and vial are simply *two ways of saying the same thing*.

EVERYTHING, in both instances, is past — an announcement concerning A *TERMINAL POINT in time*, having to do with the completion of the judgments of the seven-sealed scroll (10:6); and an announcement concerning A *TERMINAL POINT in events*, which, as well, has to do with the completion of the judgments of the seven-sealed scroll (16:17).

#### 4) *Mighty Angels, Chapters 10, 19*

A similar scene at the time of Christ's return, as it pertains to the transfer of governmental power and control, is depicted in Rev. 19:17, 18 — "*an angel standing in the sun,*" uttering a cry concerning the overthrow of Gentile powers:

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great."

This angel, uttering this cry, stands within that used in a metaphorical sense in the Book of Revelation to symbolize *the center of governmental power* (cf. Rev. 6:12; 8:12; 12:1; 16:8). And the symbolism used in Rev. 19:17 is introduced by and reflects back on the previous six verses, depicting Christ returning through an opened heaven as "King of kings, and Lord of lords."

The right to take the sceptre and rule the earth at this time will have previously been given to the Son by the Father (Dan. 7:13, 14; Rev. 11:15; cf. Dan. 4:17, 25; 5:18-21; Matt. 20:23). And the angel standing in the sun — standing in that symbolizing *the central governing authority* — is seen *announcing this fact*.

The preceding is the manner in which the Lord, through angels, presently governs the whole of the universe. This is also the manner in which the Lord, through man, will govern this earth during the Millennium and rule beyond the new earth out in the universe during the ages following the Millennium.



The Lord, throughout this time, will continue to govern the whole of the universe, *in an UNCHANGED manner* (Gen. 1:26-28; Job 1:6, 7; 2:1, 2; Rev. 3:21).

Thus, since the actions of angels acting under established laws become the actions of the Lord as well, in one respect it is immaterial whether the angel seen in Rev. 10 is viewed as an angel or as the Lord. *The end result would be THE SAME. Either way, these actions would be no more or no less the Lord's actions; i.e., either way, these actions would be THOSE of the Lord.*

(For additional information on the preceding, refer to Appendix III in this book, "Actions Under Established Laws.")

### **The End Seen from the Beginning**

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,

Declaring the end from the beginning; and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46:9, 10).

God sees the end from the beginning, and He has structured His Word in this manner, not only at the beginning but numerous places throughout.

Both Testaments begin *EXACTLY the same way*, with John's gospel occupying its proper place beginning the New Testament — "In [the] beginning God..." (Gen. 1:1a); "In [the] beginning was the Word..." (John 1:1a).

(For information on John's gospel in the preceding respect, refer back to Chapter V in this book.

Also, see the author's book, *Moses and John*.)

As well, each book beginning each Testament relates *the complete story* — *from the beginning to the end* — in the opening two chapters of each, relating *EXACTLY the same story, though from different perspectives* (Gen. 1:1-2:3; John 1:1-2:11).

Then, the remainder of each book, providing commentary for the beginning of each book, as well, relates *the same story, told*

two different ways ("types" in Genesis, "signs" in John [cf. Heb. 1:1, 2]). And beyond this, throughout each book, there are numerous beginning points which take matters to the same end.

The preceding is simply the manner in which God has structured His Word throughout.

Scripture begins with the creation of "the heavens and the earth," with the earth singled out in this manner (Gen. 1:1).

Scripture then continues with a ruin of the earth (Gen. 1:2a), later revealed to have resulted from Satan (the ruler whom God had placed over this province) acting outside the established laws under which he was to govern the province (Isa. 14:12-17; Ezek. 28:12-19).

Scripture then continues with a restoration of the ruined province, over a six-day period, with man created at the end of the six days to rule the restored province (Gen. 12b-28).

But before the sceptre could change hands, Satan brought about man's fall, disqualifying him from realizing the purpose for the kingdom being restored and his subsequent creation; and this allowed the incumbent ruler to continue holding the sceptre.

(A principle of Biblical government necessitates that an incumbent ruler, though disqualified, continue holding the sceptre *UNTIL* his replacement is *NOT ONLY* on the scene *BUT* ready to take the sceptre [e.g. Saul and David, typifying Satan and Christ; *ref.* Ch. I, pp. 5, 6].)

Then God set about to restore man, allowing him to realize the purpose for his creation in the beginning.

And God is carrying this out in complete accord with the established way in which He restores a ruined creation, set forth in the opening thirty-four verses of Scripture.

The latter would be restored in complete accord with the former, for the former *was established perfect in the beginning*. Man would be restored over a six-day period, with each day in the latter restoration being a 1,000-year day (II Peter 3:8).

Man, at the end of six days, 6,000 years, of redemptive work, would be brought back into the position for which he was created in the beginning, realizing that position.

And that is what Scripture is about, realizing the end seen from the beginning.

# Appendix I

## SIGNS, WONDERS, MIRACLES

*In Evidence During Two Periods of O.T. History  
In Evidence During One Period of N.T. History*

"And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

And fear came upon every soul: and many wonders and signs were done by the apostles" (Acts 2:40-43).

The preceding verses relate the manner in which Peter closed his message to the Jews in Jerusalem on the day of Pentecost, 33 A.D., along with the attendant results.

This message had been accompanied by a supernatural sign (the disciples' ability to speak in other languages, associated with Joel's prophecy), and attention is called to a continued manifestation of signs at the end of the discourse (v. 43; cf. vv. 19, 22), along with numerous following places in Acts (3:1ff; 4:16, 22, 30; 5:12; 6:2; 7:36).

Note the interrelated distinctions between the words, "signs, wonders, and miracles":

The "sign" is *centrally* in view; and the words "wonder" and "miracle" *describe* the "sign."

That is, the "sign" (Gk., *semeion*) is both a "wonder" (Gk., *teras*), something out of the ordinary, and a "miracle" (Gk., *dunamis*), meaning "power," referring to the supernatural power necessary to bring the sign to pass.

And, as will be shown — through going back to the Old Testament and beginning at the foundational base — the manifestation of *signs, wonders, and miracles* in Scripture is *inseparably and unchangeably connected with TWO things, whether in the Old Testament or in the New Testament*:

- 1) *The Nation of Israel.*
- 2) *The Kingdom.*

Both *Israel* and *the kingdom* *MUST* be in view at the *SAME* time for signs, wonders and miracles to exist. *IF* there is an absence of either one (either *Israel*, or *the kingdom*), a manifestation of signs, wonders, and miracles — as seen throughout parts of the Old Testament, the gospel accounts, and the Book of Acts — *CANNOT* exist.

In this respect, any purported appearance of signs, wonders, and miracles *APART from Israel and the kingdom being in view can ONLY be false*, for such an appearance would be out of line with the reason for the existence of this supernatural phenomenon in Scripture.

And, of course, any such manifestation of signs today — as in certain quarters (*e.g.*, Pentecostalism, the Charismatic movement) — *could ONLY be completely out of place*, for God is *NOT* presently dealing with Israel in relation to the kingdom.

Rather, Israel has been set aside for a dispensation, and God is presently dealing with *the one new man “in Christ,”* with the Spirit searching for, in the process of procuring, a bride for God’s Son (*ref.* Chapter III in this book).

In order to properly understand any Biblical doctrine, an individual *MUST* have an understanding of the foundational base upon which that doctrine rests.

And properly understanding the manifestation of signs, wonders, and miracles during time covered by the gospel accounts and the Book of Acts is, of course, one of these Biblical doctrines where a person *MUST* begin in the *Old Testament*, *NOT* in the *New*.

A person *MUST* begin back where the foundational base is found and trace the history of this supernatural work into the New Testament. *ONLY THEN* will he be in a position to understand various, necessary things about this supernatural phenomenon.

## Signs, Wonders, and Miracles in the Old Testament

Signs, wonders, and miracles, performed *through individuals*, were manifested only on *two occasions* in all of the Old Testament.

The first manifestation was by Moses, Aaron, and Joshua. They were manifested by Moses and Aaron pertaining to Israel's deliverance from Egypt, with a view to the nation's entrance into the land of Canaan; and they were manifested by Moses' successor, Joshua, pertaining to Israel's subsequent entrance into the land of Canaan (Ex. 4:29-31; 7:10ff; Deut. 6:22, 23; Joshua 3:7ff; 10:12-14).

The second manifestation occurred some five hundred years later, when they were manifested by Elijah, then by his successor, Elisha, (I Kings 17:1ff; II Kings 2:13ff).

Outside of these two occasions there is *NOT a single reference* to an individual being empowered to perform signs, wonders, and miracles throughout *ALL* of the Old Testament Scriptures.

Numerous miracles are recorded in these Scriptures (e.g., the burning bush which was not consumed [Ex. 3:2], the sun being moved back ten degrees on the dial [Isa. 38:7, 8], the three Israelites being protected in the fiery furnace [Dan. 3:19-25], or Jonah being raised from the place of death in the sea [Jonah 1:17-2:10]).

*BUT*, these were miraculous works *performed directly by God, NOT by individuals whom God had empowered to perform them.*

Note that the manifestation of signs, wonders, and miracles during the days of Moses, Aaron, and Joshua was in relation to *Israel and the kingdom*. Supernatural manifestations of power occurred *relative to Israel being removed from Egypt and being established in the land of Canaan, within a theocracy.*

Thus, a *first-mention principle* was set forth at this point in Scripture, establishing *an unchangeable pattern* regarding the manifestation of signs, wonders, and miracles.

Any future manifestation of signs, wonders, and miracles of the nature seen at the time of the Exodus *MUST be brought to pass with Israel in view, and it MUST have to do with the kingdom.*

During the days of Elijah and Elisha the people of Israel had been established in the land, within a theocracy, for about five hundred years. But, because of continued disobedience on the

part of the people, the theocracy never came anywhere close to reaching the heights which God had intended.

The theocracy reached its greatest heights during the days of David and his son Solomon (though, again, far from the heights which God had intended).

But after that, following the division of the kingdom, things began to go in another direction entirely, moving even farther away from that which God had commanded.

And it was during these days that Elijah was called forth (with Elisha finishing his ministry) to call the nation to repentance. The manifestation of signs, wonders, and miracles accompanying their ministry pertained to *Israel and the kingdom*. They had to, for a *first-mention principle* had previously been established; and any future manifestation had to be *EXACTLY in accord with the way matters had been set forth at the beginning* (cf. I Kings 18:37; Mal. 4:5, 6).

These signs, wonders, and miracles were simply *the credentials* of those manifesting them in Israel's presence, with the signs themselves, by their very nature, setting forth a message (like Christ using Jonah as a sign, which foreshadowed a miraculous deliverance of God's two firstborn Sons — Christ and Israel — from the place of death [cf. Matt. 12:38-40]).

Through a manifestation of supernatural powers accompanying the message, Israel was to recognize that the messenger had been sent from God; and, accordingly, the people were to heed the combined message set forth by the manifested signs and that proclaimed by the messenger (Ex. 4:1-9, 29-31).

The people of Israel though failed to heed this message; the nation didn't repent. And the Assyrian and Babylonian captivities followed (722 B.C. and 605 B.C. respectively).

"The times of the Gentiles" began with the Babylonian captivity, has lasted to the present day, and will last until the end of the Tribulation.

*This is simply a prolonged, uninterrupted period of time — lasting about 2,600 years — during which Israel MUST dwell APART from a theocracy and REMAIN SCATTERED among the Gentile nations. And the Gentiles, among whom Israel dwells, WILL HOLD THE SCEPTRE throughout this time.*

## Signs, Wonders, and Miracles in the New Testament

After moving through almost 1,500 years of Jewish history and seeing signs, wonders, and miracles manifested during only two different periods by only five different men within these periods (by Moses, Aaron, Joshua, Elijah, and Elisha), *things suddenly changed*.

*Israel's Messiah* (following the ministry of His forerunner, John the Baptist) appeared to Israel with a message pertaining to the kingdom of the heavens; and *this message was accompanied by numerous signs, wonders, and miracles* (Matt. 4:17-25; 8:1ff).

Then, in conjunction with and very early in His ministry, Christ called *twelve disciples* to help carry this message; and *they were empowered to perform signs, wonders, and miracles in connection with their ministry as well* (Matt. 10:5-8).

(Also, Christ later “appointed” *seventy others* to go “before his face into every city and place, whither he himself would come” — though very little is said about them in the gospel accounts — and *He empowered them to perform signs, wonders, and miracles as well* [Luke 10:1-19].

Thus, at this time, there was a manifestation of supernatural signs in the camp of Israel *UNLIKE ANYTHING* heretofore seen in the history of the nation.)

Christ had been sent *ONLY* to “the lost sheep of the house of Israel” (Matt. 15:24), and Christ sent the disciples whom He had called to *Israel ALONE* (Matt. 10:6).

Both Christ and His disciples went to Israel with *the SAME* message and *the SAME accompanying manifestation of supernatural powers*.

*This was a message pertaining to the offer of the kingdom of the heavens to the nation, attended by a manifestation of signs, wonders, and miracles of AN UNPRECEDENTED NATURE.*

Whether it was Jesus or His disciples proclaiming the proffered kingdom, *signs, wonders, and miracles accompanied their ministry and formed the credentials of those carrying the message.*

These manifestations of power were *supernatural events which, by their very nature, set forth a message themselves; and these signs, as well, authenticated the message being proclaimed by the Messenger*

*as being true and from God* (John 3:1, 2; Acts 2:22; cf. Ex. 4:1-9).

The religious leaders in Israel were to see these signs, wonders, and miracles and understand not only the message set forth by the signs but that the Messengers were God-sent, carrying God's message for His people.

Then, believing and understanding the message which they had both seen (through the signs) and heard (from the Messengers), they were responsible for carrying this message to the people of Israel (cf. Ex. 4:29-31; Num. 13:1-26).

However, exactly the opposite occurred. The religious leaders *refused to believe* the message, *rejecting both the signs and the Messengers*; and they, in their unbelief, then sought to *subvert the message and discredit the signs and the Messengers* in the presence of the Jewish people (Matt. 12:14-32).

(This is why Christ, near the end of His earthly ministry, in no uncertain terms, condemned the actions of the Scribes and Pharisees — the fundamental religious leaders of that day [Matt. 23:1ff]. They had seen the signs and heard the Messengers; but they *had rejected* the message and had sought to do away with the accompanying supernatural powers, mainly through attacking the central Messenger, through attacking Christ.

The Scribes and Pharisees *had rejected the signs and had sought to discredit Christ in the eyes of the people, bringing about reproach on the Messenger and casting doubt on His message* [e.g., Matt. 9:27-34; 12:22-24; cf. John 12:10, 11]. And, whether by word or deed, this resulted in their bearing *a false witness* to the people of Israel.)

The Scribes and Pharisees, the main body of religious leaders in Israel (one Pharisaical sect), controlled, more than any other group (by their very numbers), the religious life of the nation. And these religious leaders had “shut up the kingdom of the heavens against men [*lit.*, ‘...in front of men’ — i.e., in the presence of those in Israel]” (Matt. 23:13).

These religious leaders had no interest in entering the kingdom, and they were doing all within their power to prevent others from entering as well.

And all of this had its end result in Israel's *rejection* of both



the message and the Messenger, *the removal* of the kingdom of the heavens from Israel, *the crucifixion* of Israel's Messiah, and *God bringing into existence* a separate and distinct entity to be the recipient of that which had been offered to and rejected by Israel.

Israel had failed to bring forth fruit in relation to the kingdom of the heavens, and *the one new man* "in Christ" was called into existence to be accorded the opportunity to bring forth fruit in this realm (Matt. 21:18, 19, 33-43; cf. I Peter 2:9-11).

But, though the kingdom was taken from Israel and the Church was called into existence to be the recipient of this offer, there was *a re-offer* of the kingdom to Israel, beginning at the time of the inception of the Church (Acts 2:1ff). And, *IF for NO OTHER reason*, this is evident because of *the continuance of signs, wonders, and miracles*.

That would be to say, *IF* God had terminated His dealings with Israel relative to the kingdom of the heavens at or before the time that the Church was called into existence, *signs, wonders, and miracles would have ceased to exist at that point in time* (33 A.D.).

These supernatural manifestations of power had *NOTHING* to do with *the one new man* "in Christ" (who is "neither Jew nor Greek" [Gal. 3:28]). They had to do with *Israel ALONE* (I Cor. 1:22), and they had to do with *Israel in relation to the kingdom*.

These were *supernatural works, manifested through empowered individuals as they carried the message to Israel* (Acts 2:4; 3:1ff; 4:29-33; 5:12ff; 6:8ff).

Then, when Gentiles began to be added to the body of Christ, they were manifested among saved Gentiles (Acts 10:45, 46; Rom. 15:18, 19) and within Churches comprised of saved Gentiles, such as the Church in Corinth (I Cor. 12-14). And a manifestation of supernatural works after this fashion could only have been *centered* around the thought of *provoking Israel* "to jealousy" (Rom. 10:19; 11:11, 14).

That is, God was using those whom Israel considered *Gentile dogs* to manifest supernatural powers which naturally belonged to Israel *in order to provoke the nation to jealousy*.

And, between a segment of *the one new man* "in Christ" carrying the message to Israel and another segment seeking to provoke the

nation to jealousy — all being done through a manifestation of signs, wonders, and miracles — the Jewish people were dealt with in what might be considered *A MAXIMUM MANNER*.

In one respect, God pulled out all stops (*cf.* Luke 10:13-24; 11:29-32); but the religious leaders in Israel *would still have NOTHING to do with the message. Thus, the nation continued in unbelief.*

### **Purpose for Signs, Wonders, and Miracles**

Most of the manifestations of supernatural power during the ministry of Christ and the Apostles (during the periods covered by both the gospel accounts and by the Book of Acts) centered around *bodily healings*. This was the manner in which they were introduced during Christ's ministry (Matt. 4:23-25), and this was the manner in which they were brought to a close about three decades later during Paul's ministry (Acts 28:7-9).

(And along with bodily healings, *death* was no longer irreversible [Mark 5:35-43; John 11:1-47; Acts 9:36-42; 20:7-12], *material needs* were miraculously supplied [food, drink, etc. (John 2:1-11; 6:1-14; Acts 5:19-23; 16:26)], there was *deliverance from demonic spirits* [Matt. 12:22; Acts 5:16], and *angelic ministry* was abundantly available [Matt. 4:11; Acts 12:7, 8, 23].)

The signs, centering around bodily healings (though including other related things), reflected on and had to do with a dual aspect of one thing: *the spiritual condition of the nation of Israel, with the kingdom in view.*

1) The signs showed *an existing condition (sickness, seen prior to the healings).*

2) The signs also showed *another condition which could exist (restoration of the nation, in a restored kingdom, seen following the healings).*

And *deliverance for the nation* after the fashion set forth by the signs was contingent on *national repentance, followed by baptism* (*cf.* Matt. 3:1-11; 4:17, 23-25; 10:5-8; Acts 2:37, 38; 3:19-21).

These *signs, wonders, and miracles*, along with being the credentials of the Messengers of the gospel of the kingdom, were

manifestations of supernatural powers (powers necessary to bring the signs to pass) depicting *Israel's present spiritual condition and showing how this condition could change, IF...*

These same manifestations of supernatural powers could and would — contingent on Israel's repentance — bring to pass that of which the signs spoke, *i.e., Israel's supernatural healing, accompanied by God's supernatural provision for the nation in ALL areas of life, dealt with in ALL the other various signs. And this deliverance, as previously seen, would occur in a restored kingdom.*

### 1) *Israel's Present Spiritual Condition*

Israel's spiritual condition prior to God's miraculous healing is revealed numerous places in Scripture. But note Isaiah's description of the nation in this respect:

“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 anymore? Ye will revolt more and more: the whole head is sick, and the whole heart faint.

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

This was the way Isaiah introduced Israel at the very beginning of his prophecy.

But he didn't remain at this point, *depicting Israel's spiritual condition during his day (a condition which has continued to the present day)*. Isaiah went on, at the beginning, to relate the main subject matter of his prophecy.

*Israel was sick, but Israel could and one day would be cured of this sickness.*

And the latter is what Isaiah went on to also relate. Israel's condition was *NOT permanent*. The nation *WOULD one day be healed*.

But this would occur *ONLY AFTER God's conditions had been met*: “If ye be willing and obedient...” (1:19a; cf. v. 18). *ONLY THEN* would the Lord turn His hand, purge the nation, and restore her rulers (1:25, 26). *ONLY THEN* would redemption occur, and only

then would the kingdom with all its glory be restored to Israel (1:27-2:5).

## 2) *Israel's Future Supernatural Restoration*

But when will Israel repent, allowing *healing* to occur? The answer is provided numerous places in Scripture, but note Hosea's prophecy where the matter is dealt with in so many words.

In Hosea 5:13-6:2, Israel is pictured as *sick*, having a *wound* (near the end of Israel's time of sickness, during the coming Tribulation), with the Assyrian (Antichrist) being unable to provide a cure (5:13).

Help though is available, but it *MUST come from the same source which Isaiah or any of the other prophets foretold. It MUST come from the Lord* (5:14-6:1).

Israel's sickness was brought about by the Lord because of the nation's refusal to obey that which the Lord had commanded.

And the same One Who brought about Israel's condition is also *the ONLY One* Who can effect a change in Israel's condition. And *a reversal of the nation's condition* after this fashion is *DEPENDANT ON a reversal of the nation's attitude and action* regarding the Lord's commandments (*cf.* Ex. 2:23-25; 3:7-12; 4:19, 20).

Israel being positioned in the land covenanted to Abraham, Isaac, and Jacob at the head of the nations, within a theocracy, is *conditional*. It was *conditional* in history and *remains so* today.

*It was/is conditioned on Israel obeying the Lord's commandments.*

Once the Israelites had been delivered from Egypt and were at Sinai, about to receive the Law (the Magna Charta for the kingdom, the rules and regulations governing the people within the theocracy), the Lord made one thing very clear — *the necessity and importance of the people obeying His commandments*.

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

And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel" (Ex. 19:5, 6; *cf.* Lev. 26:1-13; Deut. 28:1-14).

(Note that *obedience to the Lord's commandments follows repentance [a change of mind]* in both the type and the antitype.

In the type, the Israelites changed their minds and received the one whom they had previously rejected [Moses]. In the antitype, the Israelites will change their minds and receive the One Whom they previously rejected [the One greater than Moses, the nation's Messiah, the Lord Jesus Christ (Zech. 12:10-14; 13:6)].

It is only after this, in the type or the antitype, that subsequent events leading up to the reception of the Lord's commandments governing the Jewish people in the kingdom occur [in the type, following the Passover, the Exodus from Egypt...; in the antitype, following that foreshadowed by these events].

In the type, the Lord's commandments had to do with the Old Covenant, the Law received at Sinai; in the antitype these commandments will have to do with the New Covenant, the Law placed "in their inward parts," written "in their hearts" [Jer. 31:31-33].

And the New Covenant may very well be made with Israel at the same place that the Old Covenant was made with the nation — at Sinai.)

And it was later clearly revealed *EXACTLY* what would occur if Israel refused to obey the Lord's commandments (Lev. 26:14ff; Deut. 28:15ff). The nation would be punished "seven times [a number signifying *the completeness* of that which was in view, *i.e., a complete punishment at the Lord's hands*]," all types of curses would befall the people, they would be removed from their land and scattered among the nations, and they would find themselves in subjection to the Gentile nations where they had been scattered.

They would find themselves *at the tail* of the nations rather than *at the head*, and their lot in this position would be that of *curse* rather than *blessings*.

And, though remnants of those scattered would, at times, leave the Gentile nations and return to their own land (a remnant was present 2,000 years ago, and another is present today), the nation — *THE WHOLE NATION, including any remnant in the land* (Isa. 1:5-7) — *would REMAIN in the same spiritually sick condition, with its land desolate.*

*ONLY the Lord could bring about healing, but in His time.*

And that's what Hosea 5:13-6:2 is about — Israel's present condition and that future time when the nation will repent, resulting in the nation being healed.

Note again Hosea 6:1, 2 relative to Israel's repentance and healing:

"Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

After two days [after 2,000 years] will he revive us: in the third day [the third 1,000-year period] he will raise us up, and we shall live in his sight."

Then, note the two things revealed immediately before this, in Hosea 5:15, which introduce Israel's future repentance:

1) The two days (the 2,000 years, covering the Jewish dispensation) begin with Israel's "offense" (disobedience over centuries of time, resulting in harlotry and ultimately the crucifixion of the nation's Messiah).

2) The two days (the 2,000 years) come to a close with the Jewish people seeking the Lord's face during a time of "affliction" (during the coming Tribulation), receiving the Lord when He returns.

"The Tribulation" will be *the last seven years of the Jewish dispensation*, a fulfillment of Daniel's Seventy-Week prophecy. And when time resumes in Daniel's prophecy, the Jewish people, time-wise, will be placed in *the position of having just crucified their Messiah*.

Then, *EXACTLY* as stated in Hosea's prophecy, healing for the nation will occur *immediately following the Tribulation* — after two days (after 2,000 years), in the third day (in the third 1,000-year period).

As God worked six days to restore a ruined creation in the beginning and then rested the seventh day (Gen. 1:1-2:3), He is presently working six more days (6,000 years) to restore a subsequent ruined creation, with a view to resting the seventh day (the seventh 1,000-year period).

And all subsequent sections of Scripture, such as Hosea 6:1, 2, merely rest upon and provide additional light for the foundational framework — showing the septenary structure of Scripture — set forth at the very beginning.

Then, with all of the preceding in mind, note Isaiah chapter fifty-three. This chapter outlines Israel's confession in that coming seventh day, *following the healing of the nation*:

"Who hath believed our report? And to whom is the arm of the Lord revealed?

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes *we are healed...*" (vv. 1, 4, 5).

It was this future condition of Israel which Isaiah (along with the other prophets) dealt with so extensively. And it was this future condition of Israel to which the miraculous signs throughout Scripture pointed, whether during Moses and Joshua's day, during Elijah and Elisha's day, or during the days of Christ and the Apostles (both preceding and following the events of Calvary).

*The central thought* when the Spirit of God closed the Old Testament Canon pertained to *Israel being healed* [Mal. 4:2, 3], and this was likewise *the central thought* when the heavens were once again opened over four centuries later in the New Testament [Matt. 3:1, 2; 4:17, 23-25]. The New is simply a continuation and unveiling of that which has lain in the Old *from the beginning*.

Do you want to understand the New? *Then study the Old.*

Do you want to see Israel and the Christ of the New? *Then view Israel and the nation's Messiah in the eyes of the Old.*

### **Cessation of Signs, Wonders, and Miracles**

As previously seen, *signs, wonders, and miracles*, manifested during time covered by the gospel accounts and the Book of Acts, were inseparably connected with the offer of the kingdom of the heavens to Israel (both in the original offer and in the re-offer).

In the gospel accounts (in the original offer), these manifestations of supernatural power *were more evident* prior to Israel's climactic rejection of the message and Christ's departure from the house (Matt. 12:22-32; 13:1), *though seen throughout this period*.

And in Acts (in the subsequent re-offer), these manifestations of supernatural power *were more evident* prior to Israel's climactic rejection once again and the introduction of Paul to carry this message to the Gentiles (Acts 7:51-58; 9:1-15), though, as in the original offer, *they were seen throughout this period*.

There was a definite, revealed reason for the particular type manifestations of supernatural power — something which would not be true at all beyond that time when the offer was removed from Israel and the nation set aside, awaiting “the fulness of the Gentiles” (Rom. 11:25).

These signs, wonders, and miracles were not only inseparably connected with the offer of the kingdom to Israel (a connection established in the Old Testament Scriptures) but they spoke volumes in and of themselves.

These manifestations of supernatural power reflected directly *on Israel's spiritual condition, past, present, and future* — something dealt with throughout the Old Testament.

In this respect, before Israel's climactic rejection in both the original offer and the re-offer, it was only natural for these signs, wonders, and miracles *to be very prevalent*.

However, in each instance, once these climactic points had been reached it was also only natural for the signs, wonders, and miracles *to become less prevalent*, though still in evidence because the offer of the kingdom remained open to Israel.

Then, once the offer had been withdrawn (about 62 A.D.), it was not only natural but absolutely necessary that the signs, wonders, and miracles *cease altogether*.

*THEY HAD TO CEASE at this time.* They would have been *COMPLETELY OUT OF PLACE* beyond this point.

And this, as previously shown, can be seen from a Scriptural standpoint entirely apart from referencing I Corinthians chapter thirteen — a section of Scripture in which Paul stated that they would cease, giving both *the TIME* and *the REASON*.



## 1) I Corinthians 13:8-10

Paul's reference to this matter in his first letter to those in Corinth was made necessary because the Church in Corinth was a Gentile Church in which signs, wonders, and miracles were being manifested, which, as previously seen, could only have had to do centrally with provoking Israel to jealousy (Rom. 10:19; 11:11-14; cf. Acts 13:44, 45).

And Paul, *viewing that which was occurring in the light of the Old Testament Scriptures, called their attention to the TIME when and the REASON why these manifestations of supernatural power would cease.*

In I Cor. 13:8-10, Paul called attention to the fact that the spiritual sign-gifts being manifested in the Church in Corinth were only temporary, *for a revealed reason.* And it is evident that the whole panorama of spiritual sign-gifts (ch. 12) would be alluded to by the three which Paul singled out — *prophecies, tongues, and knowledge.*

All of the spiritual sign-gifts would have to be looked upon together — as a unit, comprised of different parts — simply because of *their interrelated purpose.* They all existed for *EXACTLY the same purpose.* And when the Lord saw fit to bring His purpose surrounding these gifts to a close, they (all of them together, delineated by the three in I Cor. 13:8) *would NO LONGER EXIST.*

Actually, from a Scriptural standpoint, *THEY COULDN'T EXIST beyond this time.* Any existence of these gifts beyond this time *would be contrary to the revealed Word of God and, thus, be impossible.*

Prior to this time, Paul had the power to effect bodily healings (portending Israel's healing), for the offer of the kingdom was still open to Israel (Acts 19:6, 11, 12; 28:8, 9). But after this time, when the offer of the kingdom was no longer open to the nation — when healing for Israel was set aside with the nation, with the corresponding cessation of signs, wonders, and miracles — Paul no longer possessed this power.

After this time, Paul instructed Timothy, "...use a little wine for thy stomach's sake and thine often infirmities" (I Tim. 5:23); and he later left Trophimus "at Miletum sick" (II Tim. 4:20).

In I Cor. 13:8-10, two expressions relative to these sign-gifts are used in opposite senses — "in part," and "perfect":

"Charity ['Love'] never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away."

In these verses, "in part" has to do with *incompleteness* (from *ek meros*), meaning "out of a part [plural in the Greek text of vv. 9, 10, 'out of parts']," and "perfect" has to do with *completeness* (from *teleios*, meaning "complete," "bringing to an end"). Thus, *ek meros* and *teleios* are, contextually, used in antithetical senses.

And both expressions, since they have to do with either *the continuance* or *the end* of the manifestation of supernatural signs, are inseparably connected with either *the continuance* or *the end of the offer of the kingdom to Israel*. This is a connection which, from a Scriptural standpoint, *MUST BE RECOGNIZED*, for "signs," apart from both Israel and the kingdom being in view, *CANNOT EXIST*. And *THIS MUST BE RECOGNIZED* in order to properly understand that which is being stated in I Cor. 13:8-10.

In this respect, *INCOMPLETENESS* (shown by *ek meros*) *CAN ONLY have to do with that time prior to God finishing His work pertaining to the re-offer of the kingdom to Israel (with signs, wonders, and miracles still in evidence);* and *COMPLETENESS* (shown by *teleios*) *CAN ONLY have to do with that time following God finishing His work pertaining to the re-offer of the kingdom to Israel (with signs, wonders, and miracles no longer in evidence).*

Thus, the thought set forth by Paul in I Cor. 13:9, 10, contextually, is *something quite easy to see and understand* as long as the proper connection with the manifestation of signs, wonders, and miracles is made. But *remove this key, and the whole matter becomes impossible to properly see and understand.*

Verse nine teaches that Paul and others were exercising *supernatural spiritual gifts*. And they were exercising these gifts during a time of "incompleteness," i.e., they were exercising these gifts during the period *prior to the time* God would "complete" His work with Israel relative to the proffered kingdom.

Verse ten then goes on to state that the time was coming when God would “complete” His work surrounding the re-offer of the kingdom to Israel. Then, the things being done during the time of “incompleteness” (during the time when the offer/re-offer of the kingdom had previously remained open to Israel, *prior to God completing His work in this respect*) — things pertaining to *Israel and the kingdom* — would “be done away” with.

(Note that to associate *teleios* in I Cor. 13:8-10 with the completion of the canon of Scripture and a corresponding cessation of sign-gifts, as many do, *has NOTHING to do with Israel and the kingdom*. Accordingly, the completion of the Canon of Scripture, *can have NOTHING to do with the matter*.

*All of this MUST be kept within context.*

“Incompleteness” *MUST be understood in connection with the subject matter at hand — the offer of the kingdom still open to Israel, with signs still in evidence.*

And “completeness” *MUST, correspondingly, be understood in connection with the subject matter at hand as well — the offer of the kingdom no longer open to Israel, with signs no longer in evidence.)*

## 2) Acts 28:28

Thus, *the manifestation of signs, wonders, and miracles CEASED when the offer of the kingdom was withdrawn from Israel, with a view to God completing His work of removing from the Gentiles “a people for his name.”*

And *ALL* of this was *IN COMPLETE KEEPING* with the usage of signs, wonders, and miracles in the Old Testament (pertaining to *Israel and the kingdom*), *IN COMPLETE KEEPING* with their usage during the time covered by both the gospel accounts and the Book of Acts (again, pertaining to *Israel and the kingdom*), and *IN COMPLETE KEEPING* with that which they portended (*Israel’s spiritual condition and ALL things that appertained thereunto, both past/present [sick] and future [healed]*).

In Acts 28:28, *Paul told the Jews for the third and last time that he was going to the Gentiles with the message which they had rejected:*

“Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it” (*cf. Acts 13:46; 18:6*).

At this time, God set Israel aside for the remainder of the dispensation, and, correspondingly, *signs, wonders, and miracles CEASED*. With God's termination of His dealings with Israel in relation to the kingdom, *signs, wonders, and miracles HAD TO CEASE*.

For sign-gifts to continue beyond this point *would have been COMPLETELY out of line with Scripture*. And, *remaining in line with Scripture*, these sign-gifts *CANNOT again be in evidence UNTIL that future time when God resumes His national dealings with Israel in relation to the kingdom*.

This is a truth drawn from the Old Testament, the gospel accounts, the Book of Acts, and I Corinthians *which, from a Biblical standpoint, CANNOT be denied*.

And that's where we are today — living during a time in which Israel has been set aside awaiting “the fulness of the Gentiles” being brought to pass (Rom. 11:25). We're living during a time when signs, wonders, and miracles *can have NO PART within the framework of God's plans and purposes*.

And this can be easily understood, for any present manifestation of supernatural powers of this nature would portend God dealing with *Israel* in relation to the nation's spiritual condition and *the theocracy* during the present time; and this is *something which God is NOT doing*.

Thus, such a manifestation of supernatural powers during the present time, from a Scriptural standpoint, can only be *COMPLETELY out of place*.

But a time is coming when signs, wonders, and miracles *will once again be in evidence*.

The next and final manifestation of signs, wonders, and miracles will occur through Jewish prophets during the coming Tribulation, extending into the Messianic Era (both true and false prophets during the Tribulation [Rev. 11:3-6; 13:11-15]).

At this time God will have resumed and completed His dealings with Israel during Man's Day, completing Daniel's full Seventy-Week prophecy. And two things will once again be in view: *Israel*, and *the kingdom*, *allowing the completion of Joel's prophecy to be realized*.

*Thus, in THAT day, signs, wonders, and miracles CAN and WILL once again exist in the camp of Israel*.

# Appendix II

## PRESENT KINGDOM OF THIS WORLD

### *Heavenly Powers Ruling through Earthly Powers*

In relation to the message seen throughout the gospels, the New Testament begins with an offer of “the kingdom of the heavens” to Israel (Matt. 3:1ff; 4:17ff; 10:1ff; Luke 10:1ff); and the New Testament ends with “the kingdom of this world [a kingdom, as will be shown, with heavenly individuals (angels) ruling through earthly individuals (man)]” becoming “that of our Lord and of his Christ” (Rev. 11:15).

And all that lies between the gospels and the Book of Revelation — Acts and the Epistles — has to do centrally with this kingdom (the earth and its government), bringing matters, in the end, to the state seen in Rev. 11:15, anticipated 6,000 years earlier in Gen. 1:26-28.

The Old Testament, providing the background for that seen in the New Testament, opens through referencing *this same kingdom* (Gen. 1:1ff), providing a history of and numerous things about this kingdom different places in the Old Testament.

This is the kingdom over which Satan, with his angels, has ruled from the beginning (*cf.* Ezek. 28:14ff; Dan. 4:17, 25; Luke 4:5, 6), and continues to rule today; this is the kingdom which the first man, the first Adam, was created to rule, replacing the incumbent ruler (Gen. 1:26-28); and this is the kingdom which the second Man, the last Adam (born “King” [Matt. 2:1, 2]), will one day rule, replacing the incumbent ruler, which the first man, the first Adam, through the fall, failed to do.

Then there is the matter of a kingdom within a kingdom — *the Old Testament Theocracy*, existing within but separate from *the kingdom of this world* under Satan (existing from about 1443 B.C. to about 586 B.C.).

## Rulership in Both Kingdoms

Daniel chapter ten presents certain insights into how the present kingdom of Satan is structured, along with the location of those administering power and authority in this kingdom.

In this chapter (vv. 4-20), a heavenly messenger who had been dispatched to Daniel on the earth from that part of the heavens where God resides and rules ("the uttermost parts of the north [a superlative in the Hebrew text]" — the northernmost point in the universe in relation to the earth [Isa. 14:13, ASV]) was detained at a point en route to the earth.

This messenger was detained in the heavens above the earth by "the prince of the kingdom of Persia."

Then Michael was dispatched from heaven, and the messenger remained there with "the kings of Persia" while Michael fought with the prince of Persia for his release (vv. 12, 13).

The picture presented is that of *powerful angels in the kingdom of Satan ruling the earth from a heavenly realm (a heavenly realm in relation to the earth) through counterparts in the human race on earth.*

There was a prince (a ruler) of Persia in the heavens, and there was a prince (a ruler) of Persia on the earth.

Then, in the heavens, there were lesser rulers associated with Persia (the kings of Persia); and the same would have been true in the earthly kingdom (cf. Dan. 2:39; 5:28-31; 7:5; 8:3-6, 20).

Beyond that, "the prince of Greece" is mentioned — another heavenly ruler, the angelic heavenly ruler over the Grecian kingdom on earth (v. 20). And the reason why attention is called to this heavenly ruler is easy to see and understand.

Daniel, throughout his book, deals with the kingdom of Babylon, from the days of Nebuchadnezzar to the days of Antichrist; and Dan. 10:20, "...the prince of Greece shall come," anticipated that day when Alexander the Great, in the Grecian kingdom on earth, would conquer the kingdom of Babylon under the Medes and the Persians (cf. Dan. 2:39; 7:6; 8:7, 8, 21, 22).

Thus, there is not only a breakdown of powers in the heavenly kingdom under Satan corresponding to a breakdown of powers in the different earthly kingdoms under fallen man but there is

also a shifting of powers in the heavenly kingdom corresponding to a shifting of powers in the earthly kingdoms.

In this respect, any person occupying a position of power in any Gentile earthly kingdom during the present age is merely occupying a position of power under Satan and his angels, as they rule from the heavens through counterparts on the earth.

(In this respect, solely from a Biblical standpoint, note how out-of-place Christians are who involve themselves in the political structure of this present world kingdom under Satan rather than *keeping their eyes fixed out ahead, biding their time, waiting for and anticipating that future day when Christ and His co-heirs take the kingdom.*

*This is simply NOT THE DAY that Christians are to rule and reign in this kingdom. THAT DAY lies in the future, AFTER the kingdom changes hands.)*

There though, as previously stated, is *ONE* exception to this present type governmental rule by angels in Satan's kingdom through men upon the earth.

*The nation of Israel is the exception.* This nation, *a special creation in Jacob* (Isa. 43:1), is *NOT* to be "reckoned among the [Gentile] nations" (Num. 23:9; cf. Deut. 7:6).

Scripture reveals that *Michael* is the "prince" among heavenly angelic beings over Israel (Dan. 10:21); and Michael, along with his angels (cf. Rev. 12:7-9), is not part of Satan's present kingdom.

In this respect, earthly rulers in the nation of Israel, with heavenly counterparts, *rule completely separate* from earthly rulers among the nations, with heavenly counterparts. *NOT ONLY* are two separate creations involved on earth, Gentile and Jew, *BUT* two entirely different contingents of angels are involved in the heavens, one fallen, the other unfallen.

(The preceding is the major governmental distinction between *Israel* and the *Gentile nations* which would have allowed God to place Israel at the head of the nations within a theocracy during Old Testament days, out from under Satan's governmental control.

Israel could have ruled the nations, within a theocracy, apart from exercising power emanating from Satan's kingdom [Ex. 19:5,6]. But *NO* Gentile nation has ever occupied or can ever occupy a governmental position of the nature occupied and held by Israel.)

Thus, there is a present existing kingdom associated with the earth upon which man lives; and this kingdom has two spheres — *an earthly, and a heavenly.*

(This is *THE ONLY KINGDOM* in relation to the earth which has ever existed, continuing *unchanged* in its rulership [except for man's appearance 6,000 years ago (presently ruling under Satan)] to the present time.

And there is *NO present mystery form of this kingdom* [an expression which some Bible students use, attempting to explain certain passages, though the expression explains *NOTHING*, adding *ONLY* to an already existing confusion on the subject].)

### A Change in the Offing

Scripture plainly states that “the heavens do rule,” a rule which begins with God and is enacted through angelic rulers under God, located in heavenly places (even, in this case, through Satan, though a rebel ruler).

It is after this manner that “the most High” rules “in the kingdom of men,” positioning and removing rulers among the nations (Dan. 4:17, 25, 26).

And it is in this manner that God rules anywhere in the universe — through angels — with man presently having a part in God's universal rule, under angels, on one province in God's kingdom, on the earth.

*BUT*, the preceding is true *ONLY during the present age, during Man's Day*. The government of the earth is *ABOUT to change hands*. The purpose for man's creation in the beginning is *ABOUT to be realized*.

The purpose for man's fall 6,000 years ago is the *SAME* as the purpose for his redemption today, and yet future. That which was lost in the first man, the first Adam, will be regained in the second Man, the last Adam.

And, with Man's Day almost at an end, that future day, the Lord's Day, “the world to come,” is almost upon us.

“For unto the angels hath He *NOT* put in subjection the world to come...” (Heb. 2:5).



# Appendix III

## ACTIONS UNDER ESTABLISHED LAWS

*Angels, Man*

Throughout Scripture angels are seen as far more active in the Lord's affairs, as they pertain to man, than many realize. Scripture often refers to the Lord acting in a particular realm, while also referring to angels acting in this same realm.

In this respect, though angels are the executors, it is the Lord Who is looked upon in a foremost sense as bringing the matter to pass.

That is, the Lord assigns and empowers certain angels for particular tasks; and once these tasks are carried out, the matter is looked upon as being done by the Lord Himself.

### **Angelic Activity, the Lord's Activity**

Two interrelated instances of the preceding can be seen in the destruction of the cities of the plain during the days of Abraham in Gen. 18, 19 and the removal of Nebuchadnezzar from his throne for seven years during the days of Daniel in Dan. 4:1ff.

Also, comparing these two instances provides an insight into heavenly angelic courts which God has established (apparently alluded to in Matt. 5:22 through a reference to corresponding earthly courts) and the power with which angels acting in these courts on His behalf have been vested.

In the Book of Daniel, Nebuchadnezzar, because of his ascribing to himself that which belonged to God alone (*cf.* 4:17, 30), was removed from the throne and driven into the field to eat grass as the oxen, remaining there for seven years.

The entire matter — judicial issues and determinations, the passing of the sentence, and the execution of the sentence — was carried out by angels, though “the most High” (God Himself) was specifically said to be the One Who brought the matter to pass.

Nebuchadnezzar had been delivered into the charge of angels called “watchers,” who had made certain decisions which resulted in a decree concerning him; and these decisions, resulting in the decree, were also ascribed to the “most High” (4:17, 24).

The “decree of the watchers, and the demand by the word of the holy ones” (v. 17) *can ONLY* point to angelic activity in heavenly courts concerning matters relating to individuals on earth.

It seems apparent that the angels in this passage possessed a specially imparted wisdom and knowledge, allowing them to *act within the scope of established laws to fulfill the perfect will of God concerning particular matters, apart from any immediate command from God. In so doing, the actions of these angels were looked upon as actions of the Lord Himself.*

(Undoubtedly the same thing is in view in Daniel chapter five where decisions were made and a decree was issued concerning Belshazzar. Note that Belshazzar was reminded of a time in Nebuchadnezzar’s life when similar action had to be taken for similar reasons [vv. 18-23].

The days of Belshazzar’s kingdom were at an end; he had been weighed in the balances and found wanting, and his kingdom, apparently within the scope of decisions and determinations made by angels in the heavenly courts, had been divided and given to the Medes and the Persians [vv. 24-31].)

Understanding the working of these heavenly courts, the same thing can evidently be seen in Genesis chapters eighteen and nineteen.

The Lord, accompanied by two angels, appeared to Abraham in the plains of Mamre. The purpose of this visit concerned the impending destruction of the cities in the Jordan plain.

Comparing this section in Genesis with Daniel chapter four, it would appear clear that judicial decisions concerning these cities had already been made in the heavenly courts; and the “decree of the watchers” had already been rendered (*cf.* Gen. 18:17-22).

The Lord remained with Abraham, and the two angels accompanying the Lord went on down into the Jordan plain to carry out the previously rendered decree. *Everything relating to the destruction of these cities was apparently done by angels.*

In the light of Daniel chapter four, *it would appear clear that angels were the ones who had made the decisions and rendered the decree; and the Genesis account clearly shows that angels were the executors of the decree.*

However, *the same thing can be said of the Lord (cf. 18:20-33; 19:11-13, 16, 24, 29).*

It is the same as in Daniel chapter four. *Angelic activity in this realm — because of their ability to act within the scope of established laws, God's perfect will — is looked upon as being done by the Lord Himself.*

Angelic activity in the heavenly courts, as it pertains to those upon the earth, will evidently be carried out in a climactic respect and on an intensified basis during the Tribulation. Immediately preceding Christ's return, during the Tribulation, *angels will be very instrumental in carrying out decrees through executing judgment upon the earth-dwellers; and their actions will be looked upon as those of the Lord Himself (Rev. 6:12-17; 8:1ff; 9:1ff; 11:18; 15:1; 16:1ff).*

Not only will this be the case, but angelic activity of the same nature will carry over into events surrounding Christ's presence upon earth following the Tribulation.

When Christ returns to the earth at the end of the Tribulation, He will be accompanied by *an innumerable host of angels who will be instrumental in executing His will and purpose in matters which MUST be brought to pass preceding His reign.*

In Matt. 13:49, 50, angels are said to perform some of the same activity at the end of the age which Christ is said to perform in Matt. 25:32ff. Immediately preceding this, angels will have regathered Israel (Matt. 24:31), but elsewhere in Scripture it is the Lord Who regathers His people (Deut. 30:1-4; Isa. 11:10, 11; Jer. 23:7, 8).

Angels will apparently be *very active in ALL matters when Christ returns.* The Lord being accompanied by angels at the time of His return points simply to *continued angelic activity of a like nature to that which has occurred throughout the whole of Man's Day.*

### Man's Activity, the Lord's Activity

*The same principle* seen in angelic activity, associating their actions with the Lord's actions, exists in connection with *the proclaimed Word among God's people* (Israel past and future, the Church present).

This could perhaps best be seen in Christ's words to Peter in Matt. 16:19, repeated in another setting to all of the disciples later in Matt. 18:18:

"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

This statement to Peter in Matt. 16:19 (which grew out of his confession concerning Christ's true identity [v. 16]), along with the same statement to all the disciples at a later time, has not been understood at all by numerous Christians down through the years.

But there is really nothing difficult about that being taught, though a translation problem exists, and a corrected translation helps to understand Christ's statement in the light of angelic activity in heavenly courts, as previously discussed.

The translation problem involves the way in which the Greek verbs and participles in the verse ("bind" and "loose") are handled in the English text.

The binding and loosing here on earth are present aorist subjunctives, and the binding and loosing in the heavens are perfect passive participles (same in both Matt. 16:19 and 18:18; cf. John 20:23 [the present aorist and perfect passive are used here as well]).

To show this — the aorist subjunctive verbs and the perfect passive participles — the translation should read somewhat along these lines:

"...whatsoever you might bind on earth shall have already been bound in the heavens: and whatsoever you might loose on earth shall have already been loosed in the heavens."

The subjunctive mood shows that which is probable, that expected, though it may not occur.

And the perfect tense shows that completed in past time, existing in a finished state during present time.

Those forming the Church (future at that time) are in view in Matt. 16:18; and either the Church (as in 16:18) or a Jewish assembly would be in view in Matt. 18:17. To properly understand the matter at hand, it would be immaterial which was in view.

(Refer to pp. 120, 121 in Ch. IX of this book for the translation and proper understanding of the Greek word *ekklesia*, translated "Church.")

When those in the Church today (or a past Jewish assembly) act in *COMPLETE* accord with that being dealt with in these verses, their actions — *EXACTLY* as the actions of angels acting under established laws in the heavenly courts — will be seen as having already been acted upon in the heavens.

In short, with the perfect tense being used in the manner in which it is used (a perfect passive), the actions of those in the Church (or a past Jewish assembly) on earth are seen as *having already been acted upon in the heavens before those on earth even act* ("bind" and "loose" are simply two words used to express these actions, both on earth and in the heavens).

Now, what is this all about?

Can Christians in the Church (or a past Jewish assembly) just come to a conclusion on which they all agree and have that conclusion already be decided in the heavens?

That's not exactly the way matters exist, no more so than angels in the heavenly courts can do the same and have their actions seen as the Lord's actions.

Angels in the heavenly courts, in order to have their actions seen as those of the Lord, *MUST act under established laws*; and Christians in the Church (or a past Jewish assembly), in order to have their actions seen as having already been performed in the heavens, *MUST do the same*.

*Christians MUST act in complete accord with the revealed Word (exactly as Peter acted in Matt. 16:16).*

*Remaining completely within the scope of the proclaimed Word, that*

*bound or loosed on earth will be seen as having already been bound or loosed in the heavens.*

*This CANNOT help but be the case, for God MUST remain completely true to His Word.*

*"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times" (Ps. 12:6).*

*"Forever, O Lord, thy word is settled in heaven" (Ps. 119:89).*

*"...thou hast magnified thy word above thy name [lit., '...You have exalted Your Word and Your Name above all things']" (Ps. 138:2b).*

*"To the law, and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).*

*"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 flesh, and dwelt among us..." (John 1:1, 2, 14a).*

*It is this unchangeable Word ALONE (inseparably associated with the entire Godhead) which is to be proclaimed (II Tim. 4:2); and it is this unchangeable Word ALONE which Christians are to adhere to and follow in ALL matters.*

*And when this is done, that stated in Matt. 16:19; 18:18; John 20:23 can't help but be the case in the actions of Christians here on earth (during present time) and in corresponding actions in the heavens (during all past, present, and future time).*

*Thus, in the preceding respect, note the importance of two things:*

*1) Knowing the Word (apart from which it CAN'T be proclaimed).*

*2) THEN, proclaiming the Word (NOT what you think, BUT what the Word states).*

*Angels act under established laws; man acts under a set/established Word. And ALL actions, whether of angels or of man, become THAT of the Lord ONLY when these actions remain completely within that which has been Divinely and unalterably set/established.*

# Appendix IV

## ABRAHAM'S SALVATION AND CALL

*As Seen in Two Subsequent Old Testament Types*  
*As Seen in Christendom Today*

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, which *could ONLY* have occurred *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's introduction in Scripture.

It is dealt with in parts of the first four chapters of Genesis, preceding and during Adam's day, two millennia preceding Abraham's day.

And this preceding revelation provides 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, *could NOT have had anything 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, 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; in fact, it would *necessitate* the preceding.

But first, note two later types [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; and Ruth and Orpah in the Book of Ruth, leaving Moab for the same land.

*On the former, the Israelites COULD NOT have left Egypt* [a type of the world] and begun the journey toward the land in the Abrahamic Covenant *UNTIL* blood sacrifices had occurred and the matter of their eternal salvation had been settled — the death of the firstborn [Ex. 12:1ff].

*On the latter, in like manner, Ruth and Orpah COULD NOT have left Moab* [a type of the world] and begun the journey toward Bethlehem *UNTIL EXACTLY the SAME thing had occurred, as clearly seen in the overall type* [Ruth 1-4] *or in the previous type of the Israelites under Moses* [Ex. 12ff].

*NOR could Abraham have previously left Ur* [a type of the world] and begun the journey toward the land to which he had been called *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 *CANNOT 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.*

*THEN and ONLY THEN can he move toward the goal of his calling.*

It has *ALL* been set forth in the Old Testament types, and the anti-type *MUST follow these types in EXACT detail.*)



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