

# A Subject Problem (I)

Israel, the Old Testament  
The Gospels, Acts

Background material in this article can be found in three of the author's other articles: "Time and Events," "Beginning, Genesis, John," and "A Translation Problem."

1) *The STRUCTURE of Scripture, along with TIME and EVENTS*, introduced at the beginning of the O.T. in the first thirty-four verses of Genesis and re-introduced at the beginning of the N.T. in the first sixty-two verses of John.

2) *The PLACE which Israel occupies in God's Economy*, introduced preceding Gen. 1:1, with details subsequently given (Gen. 4ff). Then, re-introduced, forming commentary in John (1:1-2:11).

3) *The CORRECT contextual understanding, translation, and use of olam (O.T.), aion, and aionios (N.T.)*.

Apart from having some understanding of the structure of Scripture and the place which Israel occupies in God's Economy, *the Scriptures CANNOT be properly understood.*

And, apart from understanding what has been done by the translators with *olam, aion, and aionios, any proper understanding of Scripture from the standpoint of its structure and the place which Israel occupies in God's Economy will be NEGATIVELY affected.*

At the outset of each Testament, at the beginning of Genesis in the O.T. and at the beginning of John in the N.T., Scripture relates what each Testament is about. *And though each Testament, at the beginning, relates the SAME septenary-structured message, material throughout each is given after a different fashion.*

Genesis begins with the creation, ruin, and restoration of the heavens and the earth over six days time (see “Restorative Work, Creative Work” in this article [pp. 5-13]), with man created on the sixth day to rule the restored domain on the seventh day (Gen. 1:1-2:3).

*And John’s gospel begins EXACTLY the SAME way, with creation, ruin, and a restorative septenary structure covering the SAME six and seven days (1:1-2:11).*

John, beginning the N.T. at the same place that Moses began the O.T. (“In the beginning”), following the same septenary structure, *deals with that foreshadowed in the Genesis account. John deals with the creation, ruin, and restoration of MAN.*

That is to say:

*Moses, introducing and setting the UNCHANGEABLE FOUNDATION for ALL subsequent Scripture, dealt with the creation, ruin, and restoration of the MATERIAL CREATION, with a view to man ruling that restored creation on the seventh day, the seventh 1,000-year period.*

*John, re-introducing and building on the previously SET, UNCHANGEABLE FOUNDATION for ALL subsequent Scripture, deals with that foreshadowed in the Genesis account.*

John, in this manner, deals with the creation, ruin, and restoration of MAN, with a view to MAN ruling a restored creation on the seventh day, the seventh 1,000-year period.

And this would be in COMPLETE keeping with the way that the author of Hebrews opened his book:

“God, who at *SUNDRY TIMES* and in *DIVERS MANNERS* [*VARIOUS TIMES* and in *VARIOUS WAYS*,’ NKJV] spake in time past unto the fathers by the prophets,

Hath in these last days spoken unto us by his Son [Gk., *en huio*, ‘in Son’], whom he hath appointed heir of all things, by whom also he made the worlds [‘through Whom also He made (designed) the ages (Gk., *tous aionas*)’]” (Heb. 1:1, 2).

In Genesis, *METAPHORS and TYPES* were a main means which God used to speak “unto the fathers by the prophets.”

In John, *METAPHORS and SIGNS* were a main means which God used as He spoke to His people “in [His] Son.”

*THEN, within EACH restorative account (the MATERIAL CREATION in Genesis, MAN in John), something invariably overlooked is seen — the absolute necessity of God’s restorative work involving the presence of BOTH ISRAEL and the NATION’S MESSIAH in EACH account.*

*NEITHER restoration could possibly have occurred apart from the presence of God’s two firstborn Sons at the TIME of the restoration (cf. Ex. 4:22, 23; Heb. 1:6).*

In Genesis, the material creation *COULD NOT* have been restored apart from the presence, death, and shed blood of the One “slain from the foundation of the world” (John 1:1-3; Rev. 5:1-7; 6:1ff; 13:8).

*And, INSEPARABLY associated with the preceding, THIS Individual COULD NOT have even been present, much less been slain, APART from ISRAEL’S presence.*

*The Paschal lamb was given to ISRAEL, and ONLY ISRAEL could slay this lamb, with efficacy from the death and shed blood of the lamb having to do with ISRAEL ALONE.*

*Jesus was the Paschal Lamb brought forth by ISRAEL, and ONLY ISRAEL could slay this Lamb, with efficacy from the death and shed blood of the Lamb having to do with ISRAEL ALONE.*

(Note that the death and shed blood of the paschal lambs in Egypt had to do with *BOTH individual Israelites and the nation at large, God’s “sons” and “daughters” forming God’s “firstborn son”* [Ex. 4:22, 23; Isa. 43:1-11], *NOT with the Egyptians, personal or national* [Ex. 11:4-7; 12:12-30; Num. 23:9; Eph. 2:12].

The birth of a nation occurred that night in the land of Egypt. Moses led a redeemed people comprising a redeemed nation out of the land of Egypt, with a view to an inheritance in a land set before them.

And the antitype 1,500 years later, beginning seven years short of a full 4,000 years, is *EXACTLY the SAME*.

*THEN, when the seven years have expired, the One greater than Moses will lead a redeemed nation out of a worldwide dispersion to realize an inheritance in another land set before them.*

For background material on the last two paragraphs, refer to the author's article, "Time and Events.")

And, with all of the preceding set forth in the O.T., along with the plain declaration that "salvation is of the Jews" (John 4:22b), it should be a simple matter for anyone to see and understand *HOW and WHY John deals with ruined man's restoration after the particular manner seen as he begins his gospel.*

*It should be a simple matter for anyone to see this, BUT...*

John, in his gospel, opening the N.T., introducing the Synoptics, Acts, the Epistles, and Revelation, *deals with ISRAEL throughout the entire seven days of God's restorative work.*

And, as previously seen, *EXACTLY the SAME thing had occurred 4,000 years earlier, recorded by Moses 1,500 years earlier.*

*It HAD to!* For, again, "salvation is of the Jews!"

Moses introduced the O.T. *after a particular fashion.*

*THEN, John introduced the N.T. after EXACTLY the SAME, particular fashion.*

And God's two firstborn Sons, *ISRAEL and the nation's MESSIAH, were present BOTH times.*

*They HAD to be present, else salvation/restoration COULD NOT have been effected for either the MATERIAL CREATION (Genesis) or MAN (John).*

(For additional information on the preceding, refer to the author's article, "Salvation Is of the Jews.")

## Restorative Work, Creative Work

God's restorative work pertaining to the darkened heavens and the ruined earth in the Genesis account doesn't encompass the entire six days (Gen. 1:2b-31), preceding the seventh day of rest (Gen. 2:1-3).

Rather, God completed His restorative work at the end of the fourth day (v. 19).

God's work on days five and six had to do with creative work, populating the restored creation *with animal life* (sea, air, and land [vv. 20-25]), *THEN with MAN RULING the restored CREATION* (vv. 26-28).

And, as previously seen, the whole of the matter was with a view to *a concluding seventh day, a day of rest, in which MAN, within a theocracy, would RULE the EARTH* (2:1-3).

And John's gospel, *having to do with God's restorative work pertaining to MAN, has been structured in EXACTLY the same manner.*

God's restorative work, *as ESTABLISHED and UNCHANGEABLY SET in Genesis, is seen in the first four days* (John 1:5-51).

*THEN, NOTHING* is said about activity on days five and six. Animals and man were already present, with restoration having previously occurred through God's work during the first four days.

Thus, the text simply moves through these subsequent two days ("And the third day..."), into the third/seventh day, *WITHOUT comment* (John 2:1-11).

And this division within the septenary structure beginning both Genesis and John would account for the numerous times that this division shows up in Scripture — *after two days, on the third day; after six days, on the seventh day* (e.g., Gen. 40:12-20; 42:17-20; I Sam. 30:1, 11-13; II Chron. 10:5, 12; Esther 4:16-5:1; Hosea 5:15-6:2; Matt. 16:21, 28-17:5, 23; Mark 14:58; Luke 18:33; 24:7, 20, 21, 46).

The seventh day in Gen. 2:1-3 and the seventh day in John 2:1-11 have, of course, *to do with EXACTLY the SAME thing*. But they are dealt with after different fashions.

In Gen. 2:1-3 — though Israel's Messiah and the nation, of necessity, are present — *THEY*, as at the beginning of the restoration in Gen. 1:2b, *are UNSEEN in the text*.

But, in John 2:1-11, dealing with events during the same seventh day, things are quite different.

*ISRAEL was NOT ONLY present BUT SEEN throughout the four days of God's restorative work (1:5-51)*. In fact, in John's gospel, *ISRAEL is the ONLY ONE SEEN during this time*.

*And, in like manner, ISRAEL was NOT ONLY present BUT placed center-stage throughout God's seventh day of rest (2:1-11)*.

Thus, the whole of the septenary structure in John's gospel concludes with a restored Israel (restored during the first four days) realizing, on the seventh day, *that toward which ALL Scripture moves, that seen in the very first of the eight signs in John's gospel (cf. Matt. 16:28-17:5)*.

(This first sign in John's gospel, having to do with the end of activity regarding Israel's restoration, has to do *with the marriage festivities of God and His restored, formerly adulterous, wife, the nation of Israel*.)

For additional information on this first sign, ending the opening septenary structure, refer to Chapter VI, "The Wedding Festivities," in the author's book, *Signs in John's Gospel*.)

In the continuing part of Genesis chapter two, following God's statement concerning *REST* on the seventh day (vv. 1-3), Scripture provides commentary on both Adam's and Eve's creation (or, Adam and Eve's creation) from chapter one.

In Gen. 1:27, the simple statement is made:

"So God created man in his own image, in the image of God created he him; male and female created he them."

Then, in chapter two — following the three verses referencing the seventh day, ending the septenary structured opening of the O.T. — commentary is provided on the statement concerning the creation of the man and the woman in the previous chapter.

Note Gen. 2:7 with respect to the creation of the man himself:

“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

Then, note Gen. 2:21-24 with respect to God’s work pertaining to Eve:

“And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.”

The woman was created in the man, later removed from the man after the manner seen in the preceding verses, then presented back to the man as an “helpmate” for the man (vv. 18-20).

And, as evident from the place which God’s five-part command in Gen. 1:28 occupies in relation to the man’s and woman’s creation in the previous verse (v. 27), the thought of the woman being an “helpmate” for the man would be seen, first and foremost, in relation to this command (*ref.* the author’s article, “The Adamic Mandate”).

This section in Genesis concerning Eve's creation, removal from Adam's body, and formation is the original type of the origin and bringing into existence of Christ's bride, to which any subsequent type (e.g., Gen. 24) or statement (e.g., Eph. 5:30-32) *MUST* adhere.

### 1) Genesis 24:1-67

The subsequent type in Gen. 24, providing commentary for Gen. 2:21-24, has to do with Abraham sending his eldest servant into the far country to search for and procure a bride for his son, Isaac. And, prior to the servant leaving on his journey, Abraham made the servant swear that the search would be conducted *among his OWN people, with the bride taken from among THESE people.*

The setting for the type occurs *AFTER* Sarah had died (*AFTER Abraham's wife, typifying Israel, the wife of Jehovah, had died* [ch. 23; ref. the seventh sign in John's gospel in ch. 11]) *BUT BEFORE Abraham remarried* (married Keturah, typifying Israel raised to life, restored as the wife of Jehovah [ch. 25; ref. again, the seventh sign in John's gospel in ch. 11]).

Thus, that foreshadowed by events in Gen. 24 covers the entire present dispensation, time between the past setting aside of Israel and the future restoration of Israel.

*During THIS time* the Spirit is in the world searching for a bride for God's son *from AMONG the people of God, from AMONG Christians.*

*ALL Christians form the body of Christ, BUT NOT all Christians will form the bride of Christ (Eph. 5:30-32).*

*ALL Christians constitute the "called," but NOT ALL Christians will constitute the "called out" (i.e., "called out" of the "called" [Matt. 22:14]).*

(In Matt. 22:14, textually, in connection with "called" [Gk. *kletoi*], the Greek word translated "chosen" [*eklektoi*], should be translated "called out.")

*The bride will be taken FROM the body, as seen in the FOUNDATIONAL type in Gen. 2, with additional commentary seen in the typology of Gen. 24ff. The bride, formed from a PART of the body, will be taken from the COMPLETE body, from ALL Christians forming the COMPLETE body of Christ.*

*THIS is what is seen in the FOUNDATIONAL type, along with, of necessity, ALL subsequent types on the subject.*

## 2) Ephesians 5:30-32

Note comments on the Genesis passages from Ephesians:

“For we are members of his body, of his flesh, and of his bones.

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

This is a great mystery: but I speak concerning Christ and the church.”

God set the matter forth *in a PERFECT manner at the beginning*, and, as previously stated, *ANY* subsequent reference to the bride of Christ *MUST be in COMPLETE conformity with this initial, GOD-ESTABLISHED PERFECTION.*

*Again, ALL MUST be in EXACT accord with the types.*

That seen in Gen. 1:27; 2:21-24 relative to *the first man, the first Adam, and his bride* will be worked out in minute detail concerning *the second Man, the last Adam, and His bride.*

And any subsequent type, such as Gen. 24 — Abraham sending his eldest servant into the far country to search for and procure a bride for his son, Isaac — will be set forth *in COMPLETE ACCORDANCE with ALL things seen in the ORIGINAL, FOUNDATIONAL type, providing commentary.*

And the antitype *MUST one day occur in COMPLETE ACCORDANCE with ALL things seen in ALL of the previous types dealing with the subject.*

*Thus, any proper study of Christ and His bride MUST begin in the opening two chapters of Genesis, at the ESTABLISHED, UNCHANGEABLE FOUNDATION, NOT in subsequent Scriptures such as Eph. 5.*

*ALL subsequent Scripture on the subject draws from and rests on the PREVIOUSLY LAID FOUNDATION.*

(For additional information on the preceding, refer to the author's book, *The Bride in Genesis*.)

### 3) *Continuing with Genesis, John, Types, Signs*

*John's gospel, following the first sign, following the complete opening septenary structure, could ONLY be expected to continue with commentary after EXACTLY the SAME fashion as seen following the complete opening septenary structure in Genesis.*

*And THAT is EXACTLY what is seen in continuing parts of the second chapter and remaining parts of John's gospel, leading into chapter twenty, with verses thirty and thirty-one forming a climactic statement for that which has occurred throughout the preceding parts of the book, particularly the first eleven chapters. And THIS could ONLY have been EVIDENT before ever reaching this closing part of the book.*

*Genesis, following the seventh day in the complete septenary structure, dealt with Christ and the bringing into existence of His bride.*

*And this was done through a TYPE (2:7, 21-24).*

*John, following the seventh day in the complete septenary structure, dealt with God and Israel, with God restoring His adulterous wife, Israel.*

*And this was done through a SIGN (2:18-22).*

*In Genesis, this was the beginning of numerous other TYPES forming commentary on that previously seen.*

*In John, this was the beginning of numerous other SIGNS forming commentary on that previously seen.*

There are eight signs in John's gospel, but numerous references to signs other than these eight (*ref.* 3:2; 4:48; 6:2, 26, 30; 10:41; 11:47; 12:37).

Then note John's summation of the complete matter in his last use of the word "*sign*," in chapter twenty (vv. 30, 31):

"And many *OTHER* signs [*ref.* preceding references to the "many *OTHER* signs"] truly did Jesus in the presence of his disciples, which are not written in this book:

But *THESE* [the eight recorded signs in John's gospel] are written, that ye [the Jewish people] might believe that Jesus is the Christ ['the Anointed One'] the Son of God; and that believing ye might have life [life in the seventh day, in the seventh 1,000 years, in the proffered kingdom] through his name."

*(Israel's KING and the proffered KINGDOM are in view through the manifested signs, NOT eternal salvation as often taught.*

Satan is the presently ruling anointed one, a son of God [Ezek. 28:12-15; Job 1:6-2:7; 38:4-7]. He is to be replaced by Jesus the Anointed One [the Christ], the Son of God [Ps. 2:1-7; Heb. 1:4-6; *ONLY* Sons rule in God's kingdom, whether present (angels) or future (Man)].

Note that John 20:30, 31 references *BOTH the eight signs seen in the book, along with numerous other signs.*

And to associate these referenced signs with salvation by grace, as so many do — *i.e.*, seeing John's gospel as the one book in Scripture written to the unsaved, telling them *HOW* to be saved, seeing the signs in this gospel as illustrations of *HOW* to be saved [*e.g.*, John 3:1ff] — *is clearly BOTH textually and contextually WRONG!*

*Such a teaching could ONLY be Laodicean in nature, a part of the leavening process seen in Matt. 13:33, for, at the outset, it destroys the foundational nature of John's gospel in relation to the N.T. as a whole. And, doing this, it completely does away with any proper understanding of the Synoptics, Acts, and Epistles.)*

And there, of course, is a *REASON* for the introduction of and emphasis on *SIGNS* in John's gospel.

John, introducing the Synoptics and Acts (books in which *SIGNS* are seen manifested throughout) sets forth the significance of and correct use of *SIGNS* at the beginning of the N.T., preceding the Synoptics and Acts. *And John's use of SIGNS is based in the UNCHANGEABLE FOUNDATION in Ex. 4.*

The manifested *SIGNS* had to do with the message being proclaimed to the Jewish people, *which had to do with the offer of "the kingdom of the heavens" to those whom God had previously made the repository for BOTH facets of the kingdom, BOTH HEAVENLY and EARTHLY (cf. Gen. 14:18, 19; 22:17, 18).*

And this is in complete keeping with the way *SIGNS of THIS nature* are *FIRST* seen in the O.T., establishing a *FOUNDATIONAL BASE* upon which later revelation — climactically seen in John's gospel, the Synoptics, and Acts — can rest.

*(SIGNS of THIS nature, as previously stated, are FIRST seen in the FOUNDATIONAL BASE in Ex. 4:1-31 and had to do with Israel being removed from Egypt and established in the land covenanted to Abraham, Isaac, and Jacob, within a theocracy.*

*And the REASON for and PREVALENCE of signs during the gospels and Acts MUST be the SAME, though relative to the KINGDOM of the HEAVENS, NOT the EARTHLY kingdom covenanted to David.*

*They MUST be in accord with and rest upon the BASE. They MUST have to do with the Jewish people being removed from that typified by "Egypt" [the "world"] and being established in the land [the HEAVENLY aspect of the kingdom] promised to Abraham and his seed, "the KINGDOM of the HEAVENS" [cf. Gen. 22:17-18].*

And, properly understanding the epistles (Pauline, Hebrews, and General) is dependent on properly understanding that to which the *SIGNS* point in the four gospels and Acts.

Thus, the importance of John's gospel introducing the *SIGNS* in this respect *CAN ONLY be CLEARLY evident.*

(The proffered kingdom, to which the *SIGNS* pointed, was taken from Israel [in the past dispensation (Matt. 21:43)] and is today being offered to those comprising *the one new man "in Christ"* [during the present dispensation (I Peter 2:9-11)].

*And, misunderstanding the structure of and central teaching of John, CAN ONLY result in misunderstanding the central teaching in the Synoptics and Acts, which lead into the Epistles. And THIS CAN ONLY result in misunderstanding the central teaching of the Epistles as well.)*

Thus, as *GENESIS*, following the septenary opening section, dealt with commentary on things in this section, *JOHN*, following the septenary opening section, *does EXACTLY the SAME thing.*

*With one opening the O.T. and the other opening the N.T., BOTH deal with EXACTLY the SAME thing, though after different fashions.*

*It can be NO OTHER WAY!*

Moses deals with the matter from the standpoint of *TYPES*. And *BOTH* Israel and Israel's Messiah *are PRESENT, though they are UNSEEN* (Col. 1:16, 17; cf. Heb. 11:1-3).

John deals with the matter from the standpoint of *SIGNS*. And *BOTH* Israel and Israel's Messiah *are PRESENT and SEEN.*

(Revelation throughout the preceding, within the septenary structure of Scripture, whether in Genesis or John, *CONCLUDES with activity on the SEVENTH DAY.*

That's *WHY* Scripture uses words dealing with cycles of time within its septenary structure — *olam* [O.T.], *aion*, and *aionios* [N.T.].

Accordingly, it would be completely out of line with the text, context, or general understanding of the whole of Scripture to translate any one of these three words in the sense of "eternal."

And that's not to mention how the words themselves were understood at the time that the Old and New Testaments were written.)

## Moving from the Old into the New, through John

The complete story of the present heavens and earth, from the time of their creation to the time of their destruction, is told in succinct form in the opening thirty-four verses of Genesis and the opening sixty-two verses of John.

*There is ONE central subject throughout Scripture, introduced at the beginning of Genesis in the O.T. and re-introduced, forming commentary, at the beginning of John in the N.T.*

*Man was created to have DOMINION over the EARTH, to take the sceptre and RULE the EARTH which God had restored in Gen. 1:2b-19 (Gen. 1:26-28).*

And Satan, the incumbent ruler, brought about man's fall to prevent him from occupying this position (Gen. 3:1-19).

And God subsequently began a redemptive work in order to place man back in the position for which he had been created, to be realized by man on the seventh day, the seventh 1,000-year period, foreshadowed in Gen. 2:1-3 and John 2:1-11. (Gen. 3:15, 20-24).

And, during the six days, the 6,000 years of God's redemptive work, Satan continues doing ALL within his power to prevent man from ever realizing the PURPOSE for his creation.

Satan's work, effecting the destruction of any teaching pertaining to the Word of the Kingdom — the coming kingdom of Christ, BOTH HEAVENLY and EARTHLY spheres, in which man will rule — began in Eden; and this work by Satan continues without change today, 6,000 years later.

*THIS is what lay behind the fruitless, leavened condition of ISRAEL at Christ's first coming (Matt. 21:19ff; 23:1ff).*

And *THIS is what lies behind the current fruitless, leavened condition of the CHURCH immediately preceding Christ's second coming (Matt. 13:1-33).*

In both opening books in each Testament, REGALITY is seen throughout.

1) *From the Beginning*

Following God's creation of the heavens and the earth (Gen. 1:1; Job 38:4-7), Satan and his angels were placed in *REGAL* positions, *RULING over the earth, from a heavenly sphere* (Job 1:6-2:7; Ezek. 28:12-19; Eph. 6:10-17) .

*BUT*, the day came when Satan sought power above his God-appointed position.

He sought to be "like the Most High," ruling over *NOT ONLY* his own province (the earth) *BUT* other provinces in God's universal kingdom as well. And one-third of the angels under his command followed him (Isa. 14:12-17; Rev. 12:1-4).

As a result, God destroyed Satan's kingdom.

The earth was reduced to a ruin ("without form and void" [formless and empty], with "darkness covering the face of the deep" [a darkened heavens above the unsettled waters covering the earth]):

"And the earth was without form, and void; and darkness was upon the face of the deep" (Gen. 1:2a).

And, because of a principle of Biblical government, Satan continued to reign, though over a ruined kingdom shrouded in darkness.

(God rules *over ALL*. He raises up, appoints, and removes rulers. And there is *NO* power but that which emanates from God [Dan. 2:27; 4:17, 25; Rom. 13:1].

Should an appointed ruler in God's kingdom disqualify himself, God will raise up another to replace him. *BUT*, the disqualified ruler continues on the throne, holding the sceptre, *UNTIL his replacement is NOT ONLY on the scene BUT READY to ascend the throne and hold the sceptre*.

Thus, Satan and his angels were allowed to continue on the throne, holding the sceptre, *UNTIL NOT ONLY* Satan's replacement was on the scene and *READY* to ascend the throne

and hold the sceptre *BUT* those replacing the angels ruling under Satan [the one-third following him (*cf.* Rev. 4:4-11; 12:3, 4)] were *ALSO* on the scene and *READY* to ascend the throne.

[Note the typology of Saul and David, Satan and Christ in the preceding respect (I, II Samuel).

Saul, Israel's first king had disqualified himself through his failure to follow the Lord's command to slay Amalek and all that he had.

Following his disqualification, Saul continued on the throne, along with those ruling with him in his kingdom. His replacement was *NOT PRESENT and READY to ascend the throne, MUCH LESS those who would rule with him, replacing those ruling with Saul.*

God subsequently raised up David to replace Saul. Then He raised up those who would rule with David [men faithful to David], replacing those ruling with Saul.

And once God had *this COMPLETE contingent of rulers PRESENT and READY to ascend the throne*, He removed Saul and those ruling with him and positioned David and those who would rule with him in positions of power over Israel].)

The preceding typology from the Books of I, II Samuel forms commentary on the opening thirty-four verses of Genesis, opening the O.T., and the first sixty-two verses of John, opening the N.T.

*THIS* is the subject of O.T. Scripture, which *MUST* be the subject of N.T. Scripture as well (Isa. 46:9, 10).

And this is shown at the beginning in:

a) God's restoration of the darkened heavens and ruined earth (Gen. 1:2b ff).

b) And that stated in the Adamic Mandate at the time of Man's creation on the sixth day, following the complete restoration of the ruined creation (Gen. 1:26-28.

## 2) Six Thousand Years Ago

The earth lay in its ruined, darkened state, for an unrevealed period of time — possibly centuries, millenniums, we're not told — with Satan and his angels continuing to reign.

*THEN*, at the end of this period of time, completely within God's timing, God set about to effect a change in the government of the earth.

God, *FIRST* of all, brought about the restoration of the ruined material creation.

*THEN*, He brought into existence the individual (man) who would replace the incumbent ruler.

This occurred 6,000 years ago. And because of Satan's actions regarding the matter — bringing about man's fall, resulting in man being disqualified to realize the reason for his creation, to take the sceptre — Satan and his angels continue reigning today, and God continues working the whole of the matter out, 6,000 years later.

Note the beginning of the restoration of the ruined material creation in Gen. 1:2b, 3:

“And the Spirit of God moved upon the face of the waters.  
And God said, Let there be light: and there was light.”

Or, note the same scene in John 1:4, 5, supplying commentary for Gen. 1:2b, 3:

“In him was life; and the life was the light of men.  
And the light shineth in darkness; and the darkness comprehended it not.”

God restored the heavens and the earth over four days time. Then on the fifth and sixth days, he created animal life (marine life, birds of the air [fifth day], and land animals [sixth day]). God then created man (male and female, the woman created in the man, then removed).

And the entirety of the restorative and creative work throughout the six days was with a view to a seventh day of rest, during which man would hold the sceptre.

The darkened heavens and ruined earth had been restored, *NOT* for Satan and his angels (for they had disqualified themselves) *BUT* for Adam and his offspring.

That is to say, using *BOTH* introductory statements and later commentary on the subject, the darkened heavens and ruined earth had been restored, *NOT* for Saul/Satan and those reigning with him (for they had disqualified themselves) *BUT* for Christ and His co-heirs.

*Once the former were PRESENT and READY to ascend the throne, God acted; and once the latter are PRESENT and READY to ascend the throne, God will act.*

*The transfer of power took place in THAT MANNER in the type, and it will take place in THAT SAME MANNER in the antitype.*

*THIS is the reason that Adam COULD NOT have held the sceptre immediately or shortly after his creation, as widely believed. Adam, at this time DIDN'T have a contingent of like-minded individuals to ascend the throne with him.*

And that's what the Adamic Mandate is about.

Note the five parts of the mandate in this respect:

*"So God created man in his own image, in the image of God created he him; male and female created he them.*

*And God blessed them, and God said unto them, Be FRUITFUL, and MULTIPLY, and REPLENISH [FILL] the earth, and SUBDUE it: and have DOMINION over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:27, 28).*

The man and the woman were to bring forth children, with subsequent generations doing the same, eventually filling the earth with like-minded individuals.

*And they were THEN to SUBDUE and RULE the earth.*

(*Had the fall NOT occurred*, Adam [“the first man,” “the first Adam” (I Cor. 15:45-47)] would have continued to live throughout, and beyond, the generations necessary for he and his offspring to “be fruitful, and multiply, and fill the earth” with like-minded individuals.

*AFTER* Adam, as David in the type, had acquired a contingent of like-minded individuals to rule with him, *he would have SUBDUED* [taken the sceptre from Satan’s hand] *and RULED the earth* [Adam and his contingent of men would have ruled the earth in the stead of Satan and his contingent of angels].

*BUT, since the fall DID occur*, The Adamic Mandate will be fulfilled by “the second man,” “the last Adam,” and His like-minded co-heirs [those whom He will have brought forth and called out during the present dispensation].)

With “the first man,” “the first Adam,” the human race went awry in both the first and second generations, with man’s fall in the first generation and Cain slaying Abel in the second generation.

And ten generations from Adam (covering over 1,600 years), Satan, mainly through the co-habitation of the sons of God (angels in Satan’s kingdom) with female offspring from the lineage of Adam (Gen. 6:1-7), had so corrupted the human race and wrought such disarray relative to the Adamic Mandate that God, through a worldwide flood, wiped out the entire human race, save eight individuals (Noah, his wife, their three sons, and their wives [Gen. 6-8]).

*THEN*, through Noah’s youngest son, through Shem’s lineage to Abraham, after nine more generations, God began anew to effect that stated in the Adamic Mandate.

Through Abraham, seven generations and five hundred years later, *God had an entire race/nation of like-minded individuals PRESENT and READY to act, fulfilling the EARTHLY part of the mandate.*

And God called Moses to lead the descendants of Abraham, Isaac, Jacob, and his twelve sons out of Egypt to a land having previously been covenanted to Abraham, Isaac, and Jacob. And they were to occupy this land in a theocracy, with God Himself dwelling in their midst.

Then, fifteen hundred years later, the same nation was offered “the kingdom of the heavens,” *which would have placed the COMPLETE kingdom in Israel’s possession — BOTH HEAVENLY and EARTHLY spheres — resulting in the removal of the sceptre from Satan and his angels hands and placing it in the hands of Christ and Israel.*

(The preceding terminology [“Christ and Israel” replacing “Satan and his angels”] has to do with the past dispensation when the kingdom of the heavens was offered to Israel in the gospels and re-offered to Israel in Acts.

For terminology following Israel’s rejection of the King and His proffered kingdom, with the kingdom being taken from Israel and offered to those comprising the Church during the succeeding dispensation, during the present dispensation.)

And *THAT’S* what the O.T., leading into the gospels and Acts, then into the Epistles, is about.

*Thus, DON’T try to read into the N.T., or the O.T. for that matter, a message which is not there!*

*Begin in Genesis, FIND OUT the UNCHANGING subject matter of Scripture, and STAY with it!*

*THIS subject DOESN’T change with a change in dispensations!*

*NOR does it change when moving from the O.T. into the N.T.!*

*NOR does it change in God’s dealings with the Church today!*

*The central subject of Scripture NEVER changes, from Genesis to Revelation!*

*ALL is REGAL!*

### 3) Continued Subject of the New Testament

John's gospel, opening the N.T., properly carries the central message *from the Old over into the New as it introduces the Synoptics, Acts, and the Epistles.*

*BUT, there are two main problems (the place which John's gospel occupies in the N.T. and the mistranslation of *aion* and *aionios*), which have multiplied into other problems (e.g., seeing John's gospel written to the unsaved, relating the salvation message).*

Man, in his arrangement of the gospels, has placed John in a position following the three Synoptics rather than preceding them. And this, of course, leaves the N.T. without the proper link to the O.T. and a proper introduction to the N.T.

As a result, John's gospel, following the Synoptics, *can NEVER be seen in its proper, God-Designed place.*

*THEN, in English translations, there is the problem of *aion* and *aionios* in the N.T. being mistranslated — "forever," "eternal," or "everlasting" rather than "age" and "age-lasting" — which lends credence to the false teaching concerning the PURPOSE for John's gospel and SIGNS.*

A mistranslation of *aion* and *aionios* of this nature leads individuals to believe that John's gospel was written to the unsaved, *providing the message of "salvation by grace" and "eternal" verities, with the "signs" having to do with this message.*

*(BUT, any thought along the lines of John's gospel having been written to the unsaved is self-defeating at its base:*

*"He sheweth his word unto Jacob, his statutes and his judgments unto Israel.*

*He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD" (Ps. 147:19, 20).*

God began His revelation to Israel through Moses and continued His revelation to the Church [Abraham's seed (Gal. 3:29)] through Paul.

*There is simply NO such thing as ANY book in Scripture being written BY OTHER than a JEW and TO OTHER than SAVED INDIVIDUALS.)*

Consequently, *the LENGTH of the TIME* being referenced by *aion* and *aionios* in the N.T. has to do with the saved, *NOT* with the unsaved.

And *LIFE* in John's gospel, has to do with *LIFE* during the seventh day, the seventh millennium, in the septenary structure of the book (age-lasting life, *NOT* eternal life).

Thus, a mistranslation of *aion* and *aionios* *NOT ONLY* changes the meaning and textual use of the words *BUT* the 7,000 years of *TIME* in the septenary-structured book itself.

And, note what this does to the central message of the N.T., seen on almost every hand, with the end result seen in the first four parables in Matt. 13, or the seven Churches in Rev. 2, 3.

By mistranslating these two words, the message concerning the coming kingdom of Christ *CANNOT* possibly be dealt with in its proper Scriptural, septenary setting, as front and center in all Biblical teaching. Instead, invariably, *the PLACE which the coming kingdom of Christ occupies in Scripture has been REPLACED by the message of salvation by grace.*

And understanding the message in John's gospel after this fashion, as so many do, *all but destroys the Divinely designed PURPOSE for John's gospel. The correct message is unseen, and the leavened, Laodicean Church is brought that much closer to its final, completely-leavened state.*

*And the vast majority of Christians DON'T EVEN KNOW that this has happened!*

Note Rev. 3:17 in this respect:

*"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."*

#### 4) *Man's Restoration and the Seventh Day*

John's gospel, introducing and opening the N.T., deals in its septenary structured beginning with the restoration of man, with a view to the seventh day.

And, beginning in this manner, in keeping with John 4:22, "Salvation" is revealed to be "of the Jews" (the Jewish nation being the Divinely designed and appointed conduit through which God would reach and bless the nations).

Then, "signs," "the kingdom," and "the Jewish people" are dealt with throughout the first three chapters.

And *THIS* is the way that the Synoptics and Acts are introduced in the N.T.

*ALL* four gospels are about *EXACTLY the SAME thing*, with John introducing the Synoptics.

*THEN*, Acts, in reality a fifth gospel, is about *the SAME thing as well*, with John also introducing Acts.

*ALL* four gospels are about the offer of "the kingdom of the heavens" to the nation of Israel, with rejection by Israel following (Matt. 3:1ff; 4:17ff; 10:1ff; 21:18-43; Luke 10:1ff).

*THEN*, Acts is about a re-offer of "the kingdom of the heavens" to Israel, with rejection by Israel again following (Acts 7:1-60; 28:17-28).

(For information on the Book of Acts and beyond relative to Israel, the Church, and the offer of the kingdom of the heavens, refer to the author's book, *The Acts Period*.)

The four gospels and Acts are about a subject continued from the O.T. These five books are about *the FULFILLMENT of the Adamic Mandate in Gen. 1:26-28 and about the COMPLETION and the BRINGING IN of the kingdom to be possessed by Israel, a kingdom having both HEAVENLY and EARTHLY spheres* (Gen. 22:17, 18).

Israel, in the O.T., was made the repository for both spheres of the kingdom.

The nation under Moses, later Joshua, realized the beginning of the *EARTHLY sphere of the kingdom*. *BUT*, because of continued disobedience, including harlotry, *after about eight centuries, God allowed Gentile nations to come into the land and uproot His people, carrying them away captive into Gentile lands.*

*And with the departure of the Glory, the O.T. theocracy came to an end* (II Kings 17:1-14; Ezek. 8:1-11:25; Dan. 1:1ff).

*NOW*, at the beginning of the N.T., *the nation was being offered the HEAVENLY sphere of the kingdom, to COMPLETE the kingdom*. And, the call was for *national repentance in both the offer in the gospels* (Matt. 3:1ff; 4:17ff; 10;1ff) *and the re-offer in Acts* (beginning in Acts 2:1-40 and ending in Acts 28:23-28).

“Repentance” had to do with *past sins in relation to the MOSAIC covenant and the EARTHLY sphere of the kingdom, a kingdom which, with Israel’s acceptance of the HEAVENLY sphere, would be RESTORED with a new and better covenant.*

*Following national repentance, a RESTORED NATION would be in possession of the COMPLETE kingdom, BOTH HEAVENLY and EARTHLY spheres, and in a position to take the sceptre — take the sceptre from Satan’s hand — COMPLETELY fulfilling the Adamic Mandate given at the beginning, in Gen. 1:26-28.*

*BUT, this DIDN’T happen!*

*REJECTION* followed the offer of the kingdom in the gospels, with the Jewish people ultimately crucifying their King.

And *REJECTION*, as well, followed the re-offer of the kingdom during the Acts period.

And the kingdom (the proffered and rejected “kingdom of the heavens,” [*again, the HEAVENLY sphere of the kingdom, NOT the kingdom covenanted to David, the EARTHLY sphere*]) was taken from Israel (Matt. 21:43) and is today being offered to *the one new man “in Christ,” to those comprising the Church* (Rom. 8:13-19; Heb. 1:13, 14; 12:22-29; I Peter 2:9-11).

(For continued subject matter, refer to the author’s article, “A Subject Problem [II].”)