

From the Beginning

John I John

**Jews and the Proffered Kingdom (John)
Christians and the Proffered Kingdom (I John)**

**A Study about “That Which Was
from the Beginning,” As Seen in
John’s Gospel and First Epistle**

Arlen L. Chitwood

The title for this book was taken from the opening verse of I John, introducing the subject matter of the book.

And according to John's first several words in this opening verse, this subject matter dates back to a time preceding the creation of the heavens and the earth.

It dates back into ages past, into eternity past, into a timeless past associated with ages in which God and His Son existed apart from any thought of a beginning or an end (*ref. comments on the Gk. word *pros*, Ch. IV, p. 55*).

BUT, bringing matters forward to the time of revealed events, the creation of the heavens and the earth was for purposes having to do with the working out of *THAT* previously seen in this timeless past. And *ONCE* this had been worked out and brought to pass, the present heavens and earth would pass out of existence, and God would *THEN* bring into existence a new heavens and new earth.

In the first three verses of I John, in the Greek text, there are five identical, neuter, singular relative pronouns referencing the subject matter being introduced. Four of these pronouns are in the first verse and the other introduces the third verse, reflecting back on that previously introduced.

And one *is NOT* left wondering *WHAT* John is referencing and introducing, for, within these opening three verses, he states *EXACTLY WHAT* he is calling attention to, which is *the SAME thing* that he, over and over, had called attention to throughout his gospel as well.

This book, dealing with parts of John and I John, is about *THAT subject matter*, which John, for particular, revealed reasons, was preeminently qualified to write about.

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CHRISTIANS AND THE PROFFERED KINGDOM (I JOHN)

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by
Arlen L. Chitwood

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Cover Picture, NASA Photograph: Looking out from our galaxy toward numerous other galaxies, comprising a small part of a vast, Divinely created and sovereignly governed universe

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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
SALVATION OF THE SOUL
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

This book is about the central subject matter in both John's gospel and his first epistle.

The former has to do with Israel during both the offer and re-offer of the kingdom to the nation; and the latter has to do with Christians during the present offer of the same kingdom to them.

One has to do with *the Jewish people, the presence of signs, and the proffered kingdom*; the other has to do with *Christians, the absence of signs, and the proffered kingdom*.

And *the kingdom*, seen throughout, has to do with "the kingdom of this world," *PRESENTLY* ruled by Satan and his angels, to one day *BECOME* "the kingdom of our Lord, and of his Christ," and *THEN* be ruled by Christ and His co-heirs (Dan. 7:13, 14; Rom. 8:16-19; Rev. 11:15).

Israel *WAS*, for 1,500 years, the repository for this kingdom (a nation, in waiting); *BUT*, Israel forfeited this standing at Christ's first coming, the Church was subsequently called into existence, and the Church *IS NOW* the repository for this kingdom (a new nation, in waiting).

HOWEVER, there is an existing problem, one previously seen in Israel 2,000 years ago.

The Church, after 2,000 years of existence, has come into a day when, as depicted in Scripture, *the WHOLE of Christendom is lukewarm, Laodicean, and completely leavened*.

Consequently, the Church presently finds itself in *the SAME barren condition in which Israel found herself 2,000 years ago*.

And the preceding *should surprise NO one*, for this is the way Scripture clearly foretold that the Church would find itself at the end of the dispensation (Matt. 13:3-8, 18-33; Rev. 3:14-21).

And to question what has happened, is to question the clear teaching and fulfillment of Scripture.

THIS is the state of Christendom in today's world, along with the fact that the vast majority of Christians caught up in the matter *have absolutely NO idea that anything of this nature has even happened.*

In fact, they have been so misled that they believe *exactly the opposite* of what Scripture clearly states, and they don't even know it.

Note how this is stated in Rev. 3:17:

"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:"

The vast majority of Christians caught up in this — liberals and so-called fundamentalists alike — *believe that matters are ONE way, when, in actuality, they are JUST the opposite. They believe that matters are in line with the FIRST part of the preceding verse, when, in actuality, they are in line with the LATTER part of the verse.*

And because of this existing state of Christendom, *the WHOLE of Biblical teaching on the coming kingdom of Christ has been turned on its head, for THESE teachings are at the CENTER of Satan's attack.*

The contents of this book deal with the preceding in relation to interpretation in John's gospel and first epistle, reflecting on the whole of Scripture.

And the matter will not be carried further in this foreword. Explanatory data, with context, can be found in the book.

(For additional information on the state of the Church in today's world, refer to the author's book, *Till the Whole Was Leavened.*)

Preface

Comments about the Book Cover

The title of the book, “From the Beginning,” taken from the opening words of I John 1:1 — “That which was from the beginning” — is set within a picture showing a part of the material universe.

Numerous galaxies can be seen (only a small part of the evidently multiplied millions which exist), separated from our own galaxy and from one another by millions of light years (light traveling at slightly over 186,000 miles per second, about six trillion miles per year).

Note Ps. 8:3-6 in the preceding respect:

“When I consider thy heavens, the work of thy fingers,
the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him? and the
son of man, that thou visitest him?

For thou hast made him a little lower than the angels,
and hast crowned him with glory and honour.

Thou madest him to have dominion [‘to rule’ (*cf.* Gen. 1:26-28)] over the works of thy hands; thou hast put all things under his feet.”

The universe had a beginning; *BUT* the opening words of I John, announcing the central subject matter of this epistle, and reflecting back on the central subject matter of John’s gospel and Scripture as a whole, *DEAL with something DATING from a timeless past, something EXISTING in the mind of God and His Son BEFORE the universe was even brought into existence.*

And that being referenced is worked out in both a dateless past and 7,000 subsequent years of time (still being worked out today), worked out *FOLLOWING* the creation of “the heavens and the earth” *BUT BEFORE* the destruction of “the heavens and the earth,” anticipating the creation of “a new heavens and a new earth.”

Thus, note two things about the subject at hand:

- 1) *The TIME-FRAME for matters being worked out.*
- 2) *The IMPORTANCE of matters being worked out.*

The working out of “That which was from the beginning” is what this book is about.

And IF a person would know and understand Scripture, he MUST know and understand WHAT Scripture is about! That is to say, he MUST know and understand “THAT which was from the beginning!”

A person can KNOW all about Scripture BUT still NOT really KNOW Scripture. He can be “EVER learning, and NEVER able to come to the knowledge [Gk. epignosis, ‘mature knowledge’] of the truth” (II Tim. 3:7).

Again, he MUST know and understand “THAT which was from the beginning!”

Further comments will be left for the contents of the book.

1

Aion, Aionios, Kosmos

John I John

Seven Thousand Years of Time The Kingdom of This World

(This first chapter draws centrally from material in three of the five books which John wrote — his gospel, first epistle, and Revelation.

Parallel sections in John's gospel and first epistle will be dealt with, and the Book of Revelation will be used in conjunction with his gospel to show how he used the Greek words *aion* and *aionios* [translated "eternal" "forever," and "everlasting" in almost any English translation].

Other books could be used on the latter, for it would go without saying that uniformity on the use of these two words exists throughout the N.T. But there are certain things about doing this by using these two books John wrote which would not be the case by going elsewhere in the N.T. And this will become evident in different parts of this book.

Also, different parts of this book will deal with John's use of the Greek word *kosmos* ["world"] in his gospel and first epistle. And, as John's writings are a good place to show how *aion* and *aionios* are used in the N.T., the same thing could only be true about John's use of the word *kosmos*. This word appears more times in John's gospel and first epistle than in all the remaining books of the N.T. combined.

Then, the spiritual status of the Jewish people at the time of Christ's first coming will be dealt with, mainly in Chapter III of this book, apart from explanation, *EXACTLY as it should be understood and dealt with when studying any of the four gospels or Acts.*

In this respect, the Jewish people of that day will be dealt with as a saved but disobedient people [saved *the ONLY* way that man can ever be saved — through *substitutionary death and shed blood* — *BUT* guilty of covenantal disobedience covering centuries of time, particularly involvement in harlotry].

As well, apart from explanation, different places in the four chapters of this book, the septenary structure and place which John's gospel should occupy in the N.T. will be treated *as something which individuals should also already know and understand — John's gospel seen as the Genesis of the N.T.*

As Genesis begins the O.T., introducing the other four books that Moses wrote [forming a Pentateuch beginning the O.T.], John should begin the N.T., introducing the other four books that the remaining three gospel writers wrote [forming a Pentateuch beginning the N.T.].

And both books begin with *the same septenary structure*, showing through this structure *NOT ONLY the same timeline BUT the same subject matter in each Testament which follows.*

For information on previously referenced material that will not be developed in parts of the four chapters of this book — material looked upon *as having to do with things that should already be known and understood* — refer to Appendixes I, II in this book; also refer to the author's articles, "Genesis and John," "Salvation Is of the Jews," and "Salvation in the O.T., N.T."

These two appendixes and three articles not only deal with the stated subject in an overall respect but reference other related articles and books written by the author over the past forty years.)

As alluded to in the previous introductory material, a correct use and understanding of the Greek words *aion*, *aionios*, and *kosmos* figure prominently in any correct understanding of the N.T. Thus, some basics about these words and their use will be necessary before properly dealing with parts of John's gospel and first epistle.

A number of other basics will enter into the matter — *e.g., types, signs, the place which Israel occupies in God's economy...* — but these will be developed in different places in the book.

Thus, before proceeding further and dealing with some of these different basics, let's deal with John's use of the Greek words *aion* and *aionios* in his gospel, first epistle, and Revelation, then with his use of the Greek word *kosmos*.

Aion, Aionios

Scripture deals with events during "time," *FROM the creation of the heavens and the earth TO the destruction of the heavens and the earth.*

And, more specifically, Scripture deals with the *LAST 7,000 years of this time.*

Then, more specifically beyond that, *EVERYTHING occurring during the FIRST 6,000 years (Man's Day), after some fashion, points to and moves toward the LAST 1,000 years (the Lord's Day).*

Scripture has *NOTHING* to say about events preceding the creation of the heavens and the earth (note Job 38:4-7, at the "time" of the creation), and Scripture has *VERY LITTLE* to say about events following the destruction of the heavens and the earth (with parts of Rev. 21, 22 the most extensive).

Again, Scripture deals with "time," and this "time" has beginning and ending points. And this "time," with beginning and ending points, *CANNOT* somehow be seen *AS* "time" continuing from ages which may have existed prior to the creation of the heavens and the earth *OR* "time" continuing into ages which will follow the destruction of the heavens and the earth.

The O.T. begins with a seven-word statement (Heb. wording) regarding the creation of the heavens and the earth

(Gen. 1:1). This is then followed by an eight-word statement (Heb. wording) regarding a ruin of the earth (Gen. 1:2a). And this is in turn followed by a rather lengthy description of how God restored the ruined creation (Gen. 1:2b-25).

And the N.T. begins and continues *EXACTLY the same way*.

The N.T. begins with a thirty-six word statement (Gk. wording) regarding the creation of the heavens and the earth, *providing commentary on Gen. 1:1* (John 1:1-3).

This is then followed by *commentary* on Gen. 1:2a ff, *NOT ONLY, again*, calling attention to a ruined creation *BUT ALSO, again*, relating *HOW* God restores a ruined creation, *remaining COMPLETELY within the framework of that previously seen in Gen. 1:2b ff* (John 1:4-2:11).

The restoration in Genesis had to do with the ruined material creation, and the restoration in John had/has to do with ruined man.

(Note that God's restoration of man in John *MUST follow the EXACT pattern previously established* and set in God's restoration of the material creation in Genesis.

Once God had established the pattern [Genesis] *NO* change could *EVER* occur [John]. *God established the pattern PERFECT at the outset, in the beginning; and, to remain in COMPLETE accord with that which God had established, the latter MUST follow the former in EXACT detail.*

Understanding the pattern in Genesis and following *this SAME pattern in John* will allow an individual to correctly align events occurring on particular days, preventing mistakes often made in interpretation.

The preceding figures prominently in things developed in Chapter III of this book.)

The restoration in Genesis was immediately followed by man's creation, for a stated purpose.

Man was created to *RULE the restored domain* in the stead of the incumbent ruler, Satan (Gen. 1:26-28).

And man in John is being restored to *RULE the SAME domain, which will AGAIN be restored* (presently under a curse because of man's fall in Genesis chapter three).

Thus, God's purpose for the restoration of the earth and man's creation will ultimately be realized (Rom. 11:29).

And as seen in both the opening thirty-four verses in Genesis and the opening sixty-two verses in John, this will be realized *on the seventh day, the seventh and last of the 1,000-year periods, followed by the destruction of the present heavens and earth.*

As previously stated, Scripture deals with events during "time," *FROM the creation of the present heavens and earth TO their destruction, with the emphasis placed on the LAST 7,000 years of this time, particularly on the LAST 1,000 years immediately preceding this destruction.*

And Scripture uses words having to do with "time," *NOT* words having to do with "eternity." Scripture uses *olam* for this purpose throughout the O.T. and *aion*, with its adjective *aionios*, throughout the N.T.

These words are used in connection with "time" throughout Man's 6,000-year Day and the Lord's subsequent 1,000-year Day, often referring to an "age," or to "age-lasting," *particularly used in this manner to reference the Lord's Day.*

1) From the Beginning

Now, to clearly show the preceding, let's pick up at the beginning of the N.T. (i.e., at the beginning of John's gospel) and continue from that point.

John, at the outset, *EXACTLY like Moses beginning Genesis*, deals with the restoration of a ruined creation, over a six-day period; and the purpose for this restoration is to be realized on the seventh day, on the Sabbath.

This purpose is seen realized in the first of eight signs in John's gospel (2:1-11) — Turning water to wine at a wedding in Canaan of Galilee on the seventh day, foreshadowing God's restoration of Israel as the restored wife of Jehovah on the seventh day.

And matters have to do with *the PRESENT heavens and earth and DO NOT move beyond the seventh day.*

And so it is with the other seven signs in John's gospel.

Six of these remaining signs have specific days mentioned in connection with the signs (three or seven days, the Sabbath, and the Passover [which will be fulfilled on the seventh day]), connecting the fulfillment of that foreshadowed by *ALL six signs with the seventh day, occurring on the seventh day.*

The only sign which doesn't have specific days associated with it is the fifth sign in John 6:15-21. However, events which occur throughout this sign — Christ's appearance and deliverance of the disciples from a storm out on the sea, foreshadowing Christ's appearance and deliverance of the Jewish people from the nations following the Tribulation — *can ONLY point to a seventh-day fulfillment as well.*

Now, a question:

*SINCE the eight signs in John's gospel ALL point to the SAME thing, to something which will be fulfilled on the seventh day — the seventh and final 1,000-year period having to do with the present heavens and earth, completely in line with the septenary structure beginning John (previously having begun Genesis) — WHY are the words *aion* and *aionios* NOT translated after a manner in KEEPING with the SUBJECT MATTER in the book?*

The SUBJECT MATTER has to do with "TIME," announced through a septenary structure beginning John and accordingly seen in each of the eight signs in the book.

*BUT, the translation in almost any English text of both *aion* (appearing thirteen times) and *aionios* (appearing seventeen times) is COMPLETELY out of line with the SUBJECT MATTER in John. Both words have consistently been translated in a sense*

depicting “eternity,” *changing the SUBJECT MATTER FROM that being dealt with in the book (the last 7,000 years of the present heavens and earth) TO that NOT being dealt with in the book (all the ages beyond, in the new heavens and the new earth).*

No wonder Christendom finds itself in the state in which it currently exists — *shot through and through with leaven!*

We have a gospel which, *by its own testimony (revelation),* deals with “time”; but, as well, this gospel dealing with “time,” *by its own testimony (translation),* deals with “eternity.”

And *this same thing* is seen elsewhere in Scripture, *NOT ONLY in the N.T. BUT in the O.T. as well.*

(To better understand *HOW and WHY this has happened, along with WHY the existing state of affairs continues WITHOUT change,* refer to the author’s book, *Till the Whole Was Leavened.*)

2) Aion — John, Revelation, Remainder of the N.T.

Aion appears in both singular and plural forms in the N.T., with the word used mainly in the singular (discounting Revelation, where the word is used only in the plural).

In this respect, with the use of *aion* having to do with “time,” the reference is usually to an “age,” with the singular translated “age” and the plural “ages.”

BUT, with the use of *aion* seen in a “timeless” respect, translated as and referencing “eternity,” then the singular and plural could only be rendered the same way, apart from distinction (seen in almost any English translation for at least the past four hundred years).

John uses only the singular form in his gospel (thirteen times) and only the plural form in Revelation (twenty-eight times in fourteen verses — a double use of *aion* each time, with both words articular and plural, with one exception).

The Greek structure in all but one of the verses in his gospel is *eis ton aiona*, meaning, “with respect to the age”

(e.g., *ref.* 6:51, 58; 8:35, 51, 52; 11:25). In the lone exception (9:32), only the preposition has changed (*ek* instead of *eis* — *ek tou aionos*), meaning, “out of [or, ‘from’] the age.”

In the Greek text of Revelation, John uses *eis tous aionas ton aionon* twelve times, meaning, “with respect to the ages of the ages” (e.g., *ref.* 1:6, 18; 4:9, 10; 5:13, 14). Then, one other time he omits the articles in a double use of *aion* (14:6), though still referencing the same thing — multiplied ages.

All but three of the thirteen double usages of *aion* in Revelation have to do with God or His Son, stating things like, “to him be glory and dominion for ever and ever” (1:6). The three exceptions have to do with the end of Israel’s harlotry (19:3), the final condition and abode of Satan and his angels (20:10), and the reign of the saints during future ages in the new heavens and the new earth (22:5).

Moving outside of John’s writings, in the remainder of the N.T., along with the mainly singular use of *aion*, there is a scattering of both plural usages and the same double use seen in Revelation. And, as in Revelation, almost all of these reference something about the person of God or His Son (e.g., *ref.* Matt. 6:13; Luke 1:33; Rom. 1:25; 11:26; Gal. 1:5).

Then, there is an interesting, one-of-a-kind, double and articular use of *aion* in Eph. 3:21. The first use of *aion* in this verse is singular, the second plural. And the use of these two words together in this manner has been translated in the KJV, “world without end.”

The words ending the verse in the KJV, “...throughout all ages, world without end,” should be translated, “...unto all the generations of the age of the ages.”

“The ages” (plural of *aion*) ending the verse, would be a reference back to verse eleven, which should be translated, “According to the purpose of the ages [past to present].”

And “the age” (singular of *aion*) preceding this plural usage *can ONLY* be a reference to the Messianic Era (trans-

lated “world” in the KJV, with the following plural of *aion* translated “without end”).

The entirety of Ephesians chapter three has to do with *the mystery revealed to Paul* — Jew and Gentile in one body, forming *the one new man* “in Christ,” from which the co-heirs who are to rule and reign with Christ will be taken.

And this is being made known to the present rulers (Satan and his angels) through the new man, through the Church (v. 10).

In short, God has chosen to make known, *through the Church*, that the present contingent of rulers is about to be replaced. And that is what Satan’s warfare against the new man throughout the dispensation is all about, rendering the Church powerless to make this known.

And the latter is very much where the Church finds itself today — *powerless to make this known, for few Christians know anything about the mystery* — with the mistranslation and misuse of the words under discussion in this part of the book playing no small part in the matter.

Note what the mistranslation of *olam* in the O.T. and *aion* and *aionios* in the N.T. has done.

This mistranslation has replaced Scripture’s emphasis on the Messianic Era in connection with this present heavens and earth to thoughts of events during eternity and the new heavens and the new earth.

And part and parcel with this, Scripture’s emphasis on the Messianic Era has been replaced with an emphasis on salvation by grace, often to the complete exclusion of the Messianic Era (a large segment of Christendom, placing an emphasis on salvation by grace, doesn’t even believe in a future Messianic Era).

(Statements in the preceding two paragraphs are very general, for different facets of the matter existing in today’s Christendom are too numerous to discuss.

Aside from that, it would be best to simply leave the matter alone anyway, for knowing error is of little to no value. *THAT of value is knowing the truth; and THIS is of immense value.*)

3) *Aionios* — John, Remainder of the N.T.

With the preceding information on *aion*, at times covering *aionios* as well, little really need be said about *aionios* at this point in the book.

Aionios is simply the adjective form for the noun *aion*, meaning *EXACTLY* the same as the noun and being used *EXACTLY* the same way, except as an adjective.

The word is found seventeen times in John's gospel (e.g., John 3:15, 16, 36; 6:27, 40, 47, 54, 68) and an additional fifty-three times throughout the remainder of the N.T.

And understanding how the noun, *aion*, is used in the N.T. will leave no room to misunderstand how the adjective, *aionios*, is used as well. The adjective, as the noun, is used in connection with "time" existing between the creation of the heavens and the earth and the destruction of the heavens and the earth.

With only several exceptions, *aionios* is used throughout the N.T. to reference "time" during the future Messianic Era. And with *aion* being properly translated "age" when used in this respect, *aionios* would be properly translated "age-lasting."

Now, note different ways that the word *kosmos* is used in the N.T.

Kosmos

The Greek word *kosmos*, meaning "world," is found one hundred eighty-five times in the N.T., with one hundred one of those usages appearing in two of the five books which John wrote — his gospel and first epistle (also, one other usage in II John and three more in Revelation).

Thus, John used the word more times than all the rest of the N.T. writers combined.

Since John used the word *kosmos* more than any other N.T. writer, and this usage is seen mainly in his gospel and first epistle, we'll simply stay with these two books to understand the different ways that this word is used in the N.T.

Kosmos is used referring to the physical world, people in the world, objects in the world, ways or thoughts of those in the world, and other similar ways.

Thus, the word can be understood in a quite broad respect, necessitating that the word *ALWAYS* be understood textually and contextually.

(Our English word "cosmos," an Anglicized form of *kosmos*, is usually thought of in different respects than the word "world." *Cosmos* is often used to reference outer space or to reference order as opposed to disorder, to chaos.

The word "world," as well, could be used referring to either of the preceding, for the word is that broad in usage; but "cosmos" is usually the word of choice when referencing outer space or order, with "world" used numerous other ways.)

Seeing an expression like "the world" (e.g., in John 3:16, and numerous other places), individuals are far more often than not quick to think in an all-inclusive respect (i.e., understanding the expression *to reference everyone in the world*).

And that, as will be shown, is quite often a mistake, at times a mistake of major proportions, one which will completely change the correct interpretation to one which is not correct at all.

We'll return to John 3:16 later in the book, for this verse is a part of two parallel sections which will subsequently be dealt with (ref. Ch. III). But, to lay some groundwork first, note three other references where John used *kosmos*, two from John's gospel (16:8; 18:20) and one from I John (2:2).

Note John 18:20 first:

“Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.”

This is Jesus, shortly before His crucifixion, responding to questions by Caiaphas, the high priest in Israel at that time. And Jesus used the word *kosmos*, translated “world,” to reference different groups of individuals in Israel, which He went on to identify.

There could be *NO* included reference to those outside Israel, to the Gentiles, for Jesus had been sent *ONLY* “unto the lost sheep of the house of Israel” (Matt. 15:24).

And He had specifically commanded the Twelve, later the Seventy, to *NOT* go to the Gentiles, *NOT* even to the Samaritans, *BUT ONLY* “to the lost sheep of the house of Israel” (Matt. 10:1ff; Luke 10:1ff).

(Events in John chapter four, Jesus’ ministry in Samaria, would appear to run counter to the preceding. But, *NOT so!* Refer to pp. 23b, 24 in Chapter II of this book.)

Next, note John 16:8:

“And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.”

“He” in the verse is a reference to the “Comforter” (v. 7), Who would be sent following Jesus’ departure (“Comforter” is a translation of *Parakletos* [a compound Gk. word meaning, “called alongside,” i.e., called alongside to help]).

This is a reference to the Spirit being sent on the day of Pentecost (Acts 1:5; 2:1-3), forming *the one new man* “in Christ,” along with the Spirit’s work with this new man (the Church) throughout the dispensation.

This is a particular work of the Spirit, peculiar to the present dispensation, the antitype of the work of Abraham's eldest servant in Genesis chapter twenty-four, sent into Mesopotamia on a particular, specified mission — searching for and procuring a bride for Abraham's son, *from among those comprising Abraham's family*.

In the antitype, this has to do with the central work of the Spirit throughout the present dispensation — searching for and procuring a bride for God's Son, *a work performed from among those comprising God's family, from among the saved*.

The Spirit was already in the world performing a work among the unsaved and had been for the previous 4,000 years. And the sending of and beginning work of the Spirit on the Day of Pentecost in 33 A.D. was for an entirely different, clearly revealed purpose.

The work of the Spirit referenced in John 16:8ff, dealt with in the type in Gen. 24:1ff and elsewhere, is *a work SOLELY among the saved of the present dispensation*. Thus, the word *kosmos* ("world") in John 16:8 *refers to Christians ALONE*, to whom the Spirit would be sent, as *kosmos* in John 18:20 *refers to the Jews ALONE*, to whom Christ was sent.

(For additional information on the typology of Gen. 24:1ff, refer to the author's book, *Search for the Bride*.)

Then, note I John 2:2:

"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

The word "propitiation" is a translation of the Greek word *hilasmos* (also used in I John 4:10), a cognate form of *hilasterion*, the word translated "mercy seat" in Heb. 9:5 (also used in Rom. 3:25, translated "propitiation," same as *hilasmos* in I John 2:2).

Regardless of how these two words are translated, the basic, underlying thought behind whichever word is used *can ONLY have to do with the mercy seat and blood thereon*. And the mercy seat, with blood thereon, has to do with a *forgiveness of the sins of the saved, NOT the unsaved*.

Most of I John chapter one, leading into this verse in chapter two, is to be understood *in the light of the Tabernacle*. And this would be true for other parts of I John as well, particularly the first part of the fifth chapter.

(The preceding on I John is developed in Chapter IV of this book.)

Thus, with the word *hilasmos* in John 2:2 connected with the mercy seat and the forgiveness of the sins of the saved, continuing from the previous chapter, the unsaved and salvation by grace *CANNOT* be in view through the words ending this verse. *ONLY* the forgiveness of the sins of the saved, out in “the whole world,” can be in view.

And the use of *kosmos* after this same fashion could be shown other places in Scripture. But these three usages from John’s gospel and his first epistle should suffice to show that *this word MUST be understood textually and contextually*.

(Information on the proper use of three words in the Greek N.T. — *aion*, *aionios*, and *kosmos* — has been dealt with in the preceding chapter of this book for a purpose which will become more evident in the next three chapters.

An understanding of HOW these three words are used in the N.T., among OTHER things [e.g., ref. the first five pages of Chapter II], is VITALLY necessary for a proper understanding of the numerous passages where they appear.)

2

God's Economy, Israel

John I John

Through Shem, Abraham, Isaac, Jacob
"Salvation Is of the Jews"

(Chapter I of this four-chapter book dealt mainly with the proper use of three words — *aion*, *aionios*, and *kosmos* — in John's gospel, his first epistle, and Revelation. And it should go without saying that the usage of these three words would be *EXACTLY the SAME* any other place in the N.T. where they are found.

This second chapter is comprised of foundational material, necessary to properly understand [along with understanding how *aion*, *aionios*, and *kosmos* are used in the N.T.] what is then developed from parts of John's gospel [dealt with in Chapter III] and his first epistle [dealt with in Chapter IV].

As well, this second chapter contains introductory material for Chapters III, IV.)

The foundations have *ALL* previously been laid in Moses, particularly in Genesis; and *EVERYTHING* beyond the foundations rests on previously laid foundational material.

An individual *MUST* understand the previously laid foundational material in order to properly understand subsequent superstructure material. Proper building will result in correct interpretation. *BUT*, improper building—ignoring the foundation and beginning with the superstructure — *can ONLY result in...*

In the Tents of Shem, Abraham

“And he said, Blessed be the LORD God of Shem...

God shall enlarge Japheth, and he shall dwell in the tents of Shem...” (Gen. 9:26a, 27a).

“Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed” (Gen. 12:1-3).

“Ye worship ye know not what: we know what we worship: for salvation is of the Jews” (John 4:22).

God has always carried out His plans and purposes *ONE unchanging way* — through *individuals* in the lineage from Adam through Seth, Shem, and Abraham to Moses (twenty-six generations), then through *a nation* brought into existence during Moses' day (thirty-six more generations to Christ).

Then, even during the ensuing time, during the present dispensation — with Israel set aside and God dealing with *the one new man* “in Christ” — *matters have NOT changed in the preceding respect.*

The one new man *uses a Jewish book, has a Jewish Saviour, has a positional standing “in Christ” (resulting in the individual being seen as “Abraham’s seed”), and has been grafted into a Jewish trunk* (Rom. 11:1-29; II Cor. 5:17; Gal. 3:26-29).

And God HAS carried and WILL ALWAYS carry matters out in this respect (through individuals in ONE lineage, resulting in a nation and Saviour/Messiah from this lineage) for ONE unchanging, central purpose — the government of the earth, ultimately effecting a cosmos out of what had become a chaos.

A far-reaching purpose had to do with *the new heavens, the new earth, and evidently God's government of the universe. BUT*, this is only briefly dealt with in Scripture, mainly in Rev. 21, 22.

Insofar as Christians occupying positions with Christ in a future kingdom, Scripture confines itself *to the present proffered kingdom, to be realized during the existence of the present heavens and earth.*

With God working out matters toward the preceding end — *having to do with regality in connection with the present heavens and earth* — Shem is seen in Genesis chapter nine (sixteen and one-half centuries beyond the creation of Adam) *as the ONLY one of Noah's three sons having a God.* And, in this respect, *IF the other two sons (Ham and Japheth) were to receive spiritual blessings, they could receive these blessings ONLY one way.*

In the words of Scripture, *they could receive spiritual blessings ONLY through dwelling "in the tents of Shem."* That is, *they could receive these blessings ONLY through an affiliation with the ONE son possessing a God, wherein these blessings lay (Gen. 9:25-27).*

AS WELL, this SAME thing would have been true in the loins of Shem going back eleven generations to Adam, or forward nine generations in Shem's lineage to Abraham (2,000 years from Adam to Abraham).

THEN, the SAME promises are made to Abraham, with the offspring from his lineage — four hundred thirty years, six generations later, during Moses' day — *forming a nation through which THESE promises would be fulfilled, with the Saviour appearing following another thirty-six generations (Matt. 1:17; Gal. 3:16-18).*

Throughout the first 4,000 years of human history, from Adam to Christ, *God worked out His plans and purposes THROUGH particular individuals in ONE continuous lineage, later forming a nation, from which the Messiah ultimately came.*

And things have NOT changed during the 2,000 years since Messiah's appearance.

Spiritual blessings can be derived today *ONLY* through the SAME MEANS originally seen in Genesis chapter nine — dwelling “in the tents of Shem” — taking you back to Seth, then Adam (the first man, the first Adam), and forward to the nation of Israel and Christ (the second Man, the last Adam).

NOR will things relative to Israel and the nations EVER change in this respect.

Note in Zech. 8:23 the position which Israel will occupy during the future Millennium, following their conversion and restoration:

“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 [‘ten,’ a number showing *completion*, referring to individuals from *ALL* the nations (‘*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.”

And ALL of this MUST be kept in mind when interpreting Scripture. The WAY which God works out His plans and purposes, in the preceding respect, permeates ALL Scripture.

And *IF* God's ways and purposes are *NOT* followed, which they all too often are *NOT*, this can *ONLY* result in havoc in Biblical interpretation.

Foundational, Then Building on the Foundation

But the preceding is only foundational; it is where one begins. There are numerous things built on the foundation *which MUST be understood as well.*

To illustrate and deal with things in this respect, note two parallel passages in the opening three chapters of John's

Gospel — being brought forth from above, followed by references to Christ as the Lamb of God in chapter one; and being brought forth from above, followed by a reference to Christ's crucifixion (which would be as both the Son of Man and the Lamb of God) in chapter three.

There are several things invariably done with both of these passages which, from a Scriptural standpoint, *CANNOT be done with either passage.*

Both passages are invariably dealt with *in relation to the unsaved, worldwide.*

BUT, Scripture would clearly reveal that the unsaved and salvation by grace is NOT the subject matter in EITHER passage.

NOR can EITHER passage have ANYTHING to do with individuals worldwide.

As well, in the second part of the passage in chapter three, "everlasting" appearing in the English text, *CANNOT be the correct translation either.*

And *ALL* of the preceding can easily be shown (dealt with in Chapter III of this book).

Note Isa. 8:20 in the preceding respect:

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them [*lit.*, '...there is no dawn to them']."

IF the passages in John 1, 3, or elsewhere in Scripture, are dealt with in a manner, "not according to this word," *WHERE, according to THIS verse, does THAT leave the interpreter?*

Passages do have primary and secondary interpretations. *BUT*, when an interpreter takes a secondary interpretation and makes it to be the primary, which *can ONLY* do away with the primary, *WHERE, in the light of THIS verse from Isaiah, would THAT leave the interpreter?*

Any answer to the latter question will be left to the reader.

Parallel Sections

In John's gospel, as in the three synoptic gospels, the Jews during the offer of the kingdom were being dealt with in the historical data.

But John, unlike the writers of the synoptics, stated that he had recorded the data — with a specific reference to the “signs” — *as a continuing effort to effect belief among the Jewish people, which would have been during the re-offer of the kingdom* (during about twenty-nine continuing years, covered by the Book of Acts, from 33 A.D. to about 62 A.D.).

And the referenced signs had to do with eight specific signs which the Spirit had led John to record in his gospel, with three of these signs found in the synoptics as well.

Note *HOW* John clearly stated the preceding in a purpose statement toward the end of his gospel:

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

But *THESE* [the eight preceding signs] are written, that *YE* [the Jewish people] might believe that Jesus is the Christ, the Son of God; and that believing *YE* might have life [life in the proffered kingdom] through his name” (20:30, 31).

(Note that these two verses would show an early date for the writing of John's gospel [before about 62 A.D. (evidently well before this date)] rather than the oft accepted late date [90-95 A.D.].

And late scholarship by men who study these things would favor an earlier date, possibly as early as 40 A.D.

As well, a purpose statement seen near the end of John's first epistle is *NOT ONLY* very similar to the one seen near the end of his gospel *BUT* given for *EXACTLY* the *SAME* purpose, though relative to Christians instead of Jews and apart from “signs” [ref. Chapter IV in this book].)

A manifestation of supernatural signs, by an individual, is first seen in Scripture during Moses' day in Ex. 4:1-31. And these signs had to do with *effecting belief among the Jewish people relative to God delivering them from Egypt and ultimately establishing them in the land previously covenanted to Abraham, Isaac, and Jacob, in a theocracy* (Ex. 3:1-10; 12:1ff).

Thus, "signs," as originally and unchangeably established, had to do with *a deliverance of the Jewish people relative to the kingdom*.

And any manifestation of "signs" beyond Moses' day (only two times — during Elijah and Elisha's day, and over eight centuries later during the time of the gospels and Acts) *could ONLY have had to do with EXACTLY the SAME thing seen at the time they were previously introduced in Ex. 4*.

THIS is *WHY* "signs" are seen throughout the gospels during the offer of the kingdom to Israel and throughout Acts during the re-offer of the kingdom to Israel.

And God *NOT ONLY* used John's gospel to introduce the three synoptics and Acts *BUT* it appears evident that He also used John's gospel — with its purpose statement regarding "signs" — to set the stage for the appearance of the vast number of signs seen and referenced throughout the synoptics and Acts.

With the initial information regarding these signs given during Moses' day, the continued information provided during Elijah's day, and John's statement relative to the reason for the signs recorded in his gospel (completely in line with that seen in the O.T.), *the stage would be SET for a proper understanding of signs throughout the synoptics and Acts*.

(For additional information concerning "signs" in Scripture, beginning with Moses, refer to Appendix III in this book, "Signs, Wonders, Miracles.")

As stated in John 20:31, supernatural signs were being

manifested to effect belief among the Jewish people that Jesus was EXACTLY Who He claimed to be — God's Christ, God's Son, the One Who would take the proffered kingdom and rule and reign in the stead of the present "Christ," the present "son," Satan.

That's what "Christ" ("Messiah") and "Son" in the verse, textually and contextually, have to do with. *And regality in connection with the proffered kingdom is the ONLY thing which could possibly be in view, for THAT, as well, is correspondingly WHAT the "signs" have to do with.*

"Sonship" implies rulership, and ONLY Sons can rule in God's kingdom — past, present, or future.

In a corresponding respect, the "signs" portended that Satan, the present "Messiah" and "son" (Ezek. 28:14; Job 1:6-2:2), *was about to be replaced by Jesus, God's "Messiah" and "Son"* (Matt. 16:16, 17; John 11:25-27). And those ruling with Satan (other "sons") *were about to be replaced by Christ's co-heirs* (a new order of "sons" [Rom. 8:14-19; Heb. 2:5]).

Then, "LIFE" in this verse had to do with deliverance/salvation to be realized in the kingdom through BELIEF "that Jesus is the Christ, the Son of God."

And the supernatural signs were being manifested in connection with the message concerning the kingdom to effect BELIEF among the Jewish people concerning Christ's true identity, along with showing them what they could have through belief.

(On the latter, each sign was designed to set forth a message for the Jewish people regarding the Messenger and His message.

For example, the supernatural healing of an individual on the Sabbath pointed to the supernatural healing of the nation *ON the seventh day, the seventh 1,000-year period.*

A supernatural provision for individuals pointed to a supernatural provision for the nation, which would be *ON the SAME seventh day, for EVERYTHING, after some fashion, moved toward and had to do with THIS day.*

And so it was with ANY of the signs. ALL had to do with specific, designed events; and ALL pointed to different facets of the SAME thing — that which the Jewish people could realize in the proffered kingdom on the seventh day, the seventh and last 1,000-year period having to do with the present heavens and earth.

BUT, for that which the signs dealt with to occur, national belief, which would be accompanied by national repentance, had to occur first.)

Now, with the foundational material from this and the preceding part to this chapter in mind, along with the introductory material to John's gospel on the latter pages of this chapter, we're ready to look at some things in John's gospel (Chapter III), then John's first epistle (Chapter IV).

(In relation to that previously dealt with in this second chapter, along with that stated in Matt. 10:5, 6; 15:22-24, note Jesus' dealings with the Samaritans in John 4:3-43 — "...he must needs go through Samaria" [v. 4], rather than travel on the east side of the Jordan — as He and His disciples journeyed from Judaea to Galilee.

In the light of the way God deals with Israel and the nations, Jesus, in John chapter four, *could NOT* have carried the same message to the Samaritans that was being carried to Israel [which He made quite clear to the Samaritan woman at Jacob's well (vv. 21, 22)].

The Samaritans were *NOT* to be brought into a place where the message regarding the kingdom could be proclaimed to and received by them *UNTIL following Jesus' death, burial, resurrection, and ascension*. They were to be brought into this place in conjunction with the Gentile nations, the bringing into existence of the Church, the re-offer of the kingdom to Israel, and all that is involved therein [Acts 1:8; 2:1ff].

NOR does John chapter four, from that seen in the overall text, involve a message pertaining to salvation by grace.

Jesus' message to the Jewish people at this time had to do with the kingdom, attended by signs. And His message to the Samaritans had to do with the same kingdom as well, though *NOT* in the same respect that it was being proclaimed to Israel [offered to Israel].

As well, the message in Samaria [at this time] *could NOT* be attended by signs.

The preceding is evident from similarities seen in the two messages.

Jesus is seen by the Samaritans as the "Christ," *the Messiah* [vv. 25, 26, 29, 42; cf. John 20:30, 31], and reference is made to the coming age, the Messianic Era.

On the latter, note v. 14, with *aion* and *aionios* both used in the verse [*ref.* Chapter I in this book]:

"But whosoever drinketh of the water that I shall give him shall never thirst ['shall by no means thirst with respect to the age (...*eis ton aiona*')]; but the water that I shall give him shall be in him a well of water springing up into everlasting life ['age-lasting (*aionion*) life']."

Any message delivered to the Samaritans at this time could do *NO* more than anticipate that which would occur ten days following Christ's ascension, beginning in Acts chapter two. The message at and following events in this chapter, unlike before this time, could *NOW* be taken to the Samaritans and the Gentile nations, in that order [Acts 1:8].

The preceding appears to have been the reason for Jesus going through Samaria and spending two days with the Samaritans before it was time to take the message to them, *i.e.*, to prepare the Samaritans for that which was about to occur, having a waiting people in Samaria ready to accept the proclaimed message [Acts 8:5-8; cf. Luke 1:16, 17].)

3

Subject of John's Gospel

John I John

Jews and the Proffered Kingdom
His Own Things, His Own People

(Chapter I in this book dealt mainly with the proper use of three words — *aion*, *aionios*, and *kosmos* — in John's gospel, his first epistle, and Revelation.

Then Chapter II dealt with foundational material, along with introducing the material developed in this chapter [John 1, 3] and in Chapter IV [I John 1, 2a, 5].)

Comparing Genesis and John

EXACTLY the SAME sequence of events beginning Genesis is seen beginning John.

There is *a creation, a ruin of the creation, a restoration of the ruined creation over six days, and a culminating seventh day* in which the reason for the whole of the matter is to be realized.

Genesis has to do with the creation, ruin, and restoration *of the material creation, culminating in a seventh day*; John has to do with the creation, ruin, and restoration *of man, culminating in the SAME seventh day.*

And the latter *MUST* follow the former *in EXACT detail*, for the pattern concerning how God restores a ruined creation *was SET in a perfect, unchangeable fashion in the beginning, in Genesis.*

1) *Death, Shed Blood, the Spirit Moved, God Spoke*

Whether dealing with the restoration of the material creation in Genesis or the restoration of ruined man in John, *death, shed blood, the movement of the Spirit, and God speaking MUST be seen.*

Then, beyond that, *God was/is very particular and specific about the identity of the One dying and shedding His blood.*

That can be seen in Rev. 5:1-10, where the future redemption of the present ruined earth is in view.

And, from this scene in Rev. 5:1-10, *an individual can KNOW that the SAME scene could ONLY have previously occurred 6,000 years earlier in Gen. 1:2b, 3 when the Spirit moved and God spoke ("commanded the light to shine out of darkness" [II Cor. 4:6]), for, again, the latter MUST follow the former in EXACT detail.*

Or, in the words of John 1:5, with the movement of the Spirit and God's command, *"the light shineth in darkness" and was seen as something completely alien to the darkness.*

Note John 1:4, 5 together in the preceding respect:

"In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not."

The "light" which God had commanded to shine forth out of the darkness (v. 5) was *NOT* just any "light." Rather, it was a *PARTICULAR* "light" (v. 4). This was the "light" through Whom *ALL things had been brought into existence* (vv. 1-3), the same "light" that John the Baptist had been called to proclaim (vv. 6-9).

God though didn't do away with the darkness; *rather, viewing both Genesis and John together, God established a division between the newly existing light and the remaining darkness.*

And, as previously stated and shown, a *PARTICULAR* individual, Who had died and shed His blood, *HAD to be present*

in the restoration account beginning Genesis and *HAS* to be present in the future restoration account in Revelation chapter five as well.

And, since man is being foreshadowed in the Genesis account and being dealt with in John's account, *again the death and shed blood of a PARTICULAR individual, Who WAS/IS the "light" shining out of the darkness, HAD/HAS to be seen.*

God will recognize NONE OTHER — past, present, or future!

And that, of course, is *the WHY* of the event referenced in the latter part of Rev. 13:8:

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

"From the foundation of the world" takes matters back to pre-Adamic days, to a time when the earth lay in a ruined state.

And, as previously stated, apart from the death and shed blood of a PARTICULAR individual at this point in Genesis, relative to the ruined earth, there could have been NO movement of the Spirit and NO command from God for light to exist.

THEN, EXACTLY the SAME thing is seen in John.

Apart from the death and shed blood of a PARTICULAR individual, relative to ruined man, there could have been NO movement of the Spirit and NO command from God for light to exist.

2) Light, Darkness, Life, Death

Now, note something about the movement of the Spirit and God commanding light to exist in the Genesis account, *which can ONLY be EQUALLY true in John's account.*

THIS sets forth NOT ONLY God's BEGINNING work BUT ALSO His ENDING work. This sets forth the COMPLETE Divine work relative to man passing from death unto life.

The continued statements concerning God dividing between the newly-existing light and the remaining darkness *can ONLY* refer to subsequent works relative to that which had just occurred in a *COMPLETE* respect (a division quite similar to and in complete keeping with that subsequently occurring on day two — a division of the waters, part placed above and part left below the atmosphere).

And as John's gospel provides commentary for Gen. 1:1 in the first three verses, John's gospel, following the light shining out of darkness, as well, provides commentary for God's division of the light from the darkness (vv. 6ff).

Man passing "from death unto life," salvation by grace through faith, *can be seen in its clearest, pristine form two corresponding places in Scripture — Gen. 1:2b-3 and John 1:4, 5 — the Spirit of God moving and God commanding the "light," "the Lamb slain from the foundation of the world," to shine out of darkness.*

THIS (two verses in Genesis, two corresponding verses in John) is the BASE, beginning both Testaments.

And, to avoid ALL error in Biblical interpretation regarding salvation by grace, simply make SURE that ALL teaching is in COMPLETE accord with and rests on the BASE.

And among the gospels in the N.T., John's gospel is the *ONLY one of the four* that begins with material relative to the *BASE, relative to salvation by grace.*

ALL three synoptics begin beyond this point.

Thus, *APART from John's gospel introducing the three synoptics and the N.T. as a whole, the N.T. could ONLY be seen beginning in a manner out of line with Genesis beginning the O.T.* The N.T., beginning with one of the synoptics, *could ONLY be seen beginning at a point OTHER than the beginning.*

And things BEYOND the beginning, BEYOND the Spirit moving and light shining out of darkness — both Testaments — have to do with just THAT. They have to do with things BEYOND passing from death unto life, things BEYOND salvation by grace.

This is *FIRST* seen in the septenary structure beginning each Testament. There is *ONE* brief statement relative to *this beginning Divine work*, with the remainder of continuing Scripture in the structure dealing with things beyond.

THEN, this *SAME thing* is seen in all subsequent Scripture, which is in complete accord with and rests on the septenary foundation beginning each Testament. There are, at times, brief statements concerning *this beginning Divine work* (e.g., Ex. 12; Eph. 2:8, 9), with the remainder of continuing Scripture dealing with things beyond.

Scripture has VERY LITTLE to say about salvation by grace. The WHOLE of Scripture is about things beyond this point, things having to do with present aspects of salvation, with a view to the future, to the seventh day.

It is man who has turned this around. It is man who has placed the emphasis where Scripture *DOESN'T* place the emphasis and has placed little to no emphasis where Scripture *DOES* place the emphasis.

Then, emanating out of the preceding, it is man who has taken entire passages, sometimes entire books (invariably, John's gospel), and *interpreted (misinterpreted) Scripture in accordance with the way things have been turned around.*

And, with that in mind, we're ready to begin dealing with parts of John chapters one and three.

These two chapters form two corresponding parts of Scripture which man, for the most part has misinterpreted and, correspondingly, turned completely around.

John Chapter One

With parts of the opening few verses in John's gospel having already been dealt with, we'll begin with verse ten:

"He was in the world, and the world was made by him, and the world knew him not.

He came unto his own, and his own received him not.

But as many as received him, to them gave he power to become the sons of God ['children of God'], even to them that believe on his name:

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (vv. 10-13).

The FIRST thing to note and understand has to do with the spiritual state of the Jewish people at the time Christ came to the nation 2,000 years ago.

Christ *DIDN'T* come to an unsaved generation of Jews, waiting for the movement of the Spirit and God calling light into existence.

NO, Christ came to a saved generation of Jews, dealing with things beyond the movement of the Spirit and God calling light into existence.

He dealt with the nation relative to repentance and a proffered kingdom, *something which He COULDN'T have possibly done apart from the nation existing in a state beyond Gen. 1:2b, 3 and John 1:4, 5.*

(For information on the spiritual state of the Jewish people at the time of Christ's first coming, refer to Appendix II in this book, "The Mandate Given to Adam.")

In John 1:10, the word *kosmos*, translated "world," appears three times (*ref.* Chapter I in this book).

The reference is to the material world in the first two appearances, with the third appearance referring to individuals in the world.

The third appearance though, textually, *does NOT* refer to individuals worldwide. Rather it refers to those to whom Christ came, *those in a position to know and receive Him or NOT know and receive Him, those whom the continuing text goes on to identify and deal with — the Jewish people* (vv. 11ff).

Then, beginning with verse twelve, *those who DID know and receive Him* were given authority, power [Gk., *exousia*, 'power to act'] to become "the children of God."

This may sound strange, taking an individual who was already a "son" and making him a "child." *But, NOT so!*

Relative to the message pertaining to the proffered kingdom — whether to the Jews 2,000 years ago, or to Christians today — God takes an individual who is already a "son" (cf. Ex. 4:22, 23; Isa. 43:1-6; II Cor. 5:17) and "child-trains" that individual, with a view to *SONSHIP in relation to REGALITY* (cf. Matt. 18:1-6; Rom. 8:13-23; Heb. 12:5-8).

(The different forms of the word "chasten" in Heb. 12:5-8 should be translated "child-training.")

For material on these verses in Heb. 12, refer to Ch. III, pp. 38, 39, in the author's book, *God's Firstborn Sons.*)

And those receiving Him are said to have been "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (v. 13).

1) *His Own Things, People*

Now, go back to verse eleven and let's look at this:

"He came unto his own, and his own received him not."

Note the two appearances of "own" in the verse. In the Greek text, the first is a neuter plural word, and the second a masculine plural word.

The thought, not shown in the English text, would be:

"He came unto 'His Own things,' and 'His Own people' received him not."

"His Own things" had to do with the totality of that seen at His coming — the reason *WHY* He came to the Jewish

people, the *WAY* that He came to them, *WHAT* He did before beginning His ministry to them, *HOW* He dealt with them throughout His ministry, and the *WAY* that He left them at the end of this time.

And, His being received or rejected by the Jewish people had to do with the whole of the preceding, having to do with the whole of "His Own things," to which He came.

Christ was born "King of the Jews"; He spent forty days and nights being tempted of Satan relative to the matter, as the second Man, the last Adam; and He, in this capacity, offered to Israel "*the kingdom of the heavens,*" *the kingdom of this world, ruled and controlled by the incumbent Messiah, Satan.*

He, in this capacity, was rejected by Israel (John 18:37-40; 19:14-16); and He was crucified as "the Son of man" (a Messianic title, clearly identifying Him as the Messiah to replace the incumbent Messiah, along with the caption placed above His head, "This is Jesus [of Nazareth], the King of the Jews" [Matt. 2:1, 2; 4:17ff; 27:37 John 3:13, 14; 8:28]).

And, following His resurrection, preceding His ascension, He spent forty days instructing His disciples in things pertaining to "the kingdom of God" (Acts 1:1-11).

The Jewish people to whom He came and offered the kingdom either received or rejected Him *relative to His regal position and regal message*, which had to do with "his own things," the things to which He had come (Matt. 21:33-43; John 18:33-19:22).

Thus, note two things about those receiving Him, those who became *children of God*, those who were *born of God*.

Those receiving Him, as previously stated, were NOT unsaved individuals. In this respect, *their receiving Him had NOTHING* to do with the movement of the Spirit and God calling light into existence.

The Jewish people receiving Him did so relative to the subject at hand, which had to do with the proffered kingdom

and the signs being manifested in connection with the message. And this had to do with regality during the seventh day, the seventh and last 1,000-year period associated with the present heavens and earth.

Thus, the Jewish people either receiving or rejecting Him *acted in relation to the message being proclaimed*, accompanied by signs, which had to do with "His Own things," the "things" of the One born "King of the Jews."

2) Born of God

In that respect, "born of God," as seen in this initial usage in the N.T., *can ONLY have to do with something quite different than HOW it is invariably thought of and used in Christian circles today.*

And, that would *NOT ONLY* be the case in this initial usage *BUT ALL* subsequent usages in the N.T. as well (five times in John 3, once in James, twice in I Peter, and ten times in I John).

The expression is *NEVER* used in the N.T. after the manner in which it is invariably used in Christian circles today.

"Born again," drawn from John 1:12, 13, but mainly John 3:3, 7, is usually the wording of choice. And this expression is quite often used as a synonym relative to someone either being saved or unsaved, *i.e.*, a person is either born again or not born again, either saved or not saved.

And this is *NOT* a matter of little import, for *NOT ONLY* is a usage of this nature incorrect *BUT, through this incorrect usage*, the correct usage is done away with. And any incorrect usage of this nature by Bible students *ONLY* serves to compound the problem by continuing to keep an incorrect usage instilled within the minds of Christians.

THEN, part and parcel with the preceding is the fact that the vast majority of Christians are completely oblivious to the fact that a problem of the nature described even exists.

In fact, they would deny that it exists, continuing with the misinterpretation and misuse.

(INCONCEIVABLE in today's supposedly enlightened Christianity! One might think so. BUT, such is NOT the case at all!

There is a clearly-revealed, Biblical reason concerning WHY conditions in Christendom are as they currently exist, conditions of such a nature that, as previously stated, the vast majority of Christians are completely oblivious to the fact that such conditions even exist.

And the whole of the matter is perfectly in line with the way Christ stated that it would exist at the end of the dispensation, *which can ONLY be EXACTLY where the Church finds itself today.*

In short, *WHY be surprised about the existence of conditions that have turned out EXACTLY like Scripture stated that they would?*

For information on this matter, refer to the author's book, *Till the Whole Was Leavened.*)

Now, *HOW* can a saved person be "born of God," i.e., "born from above" (the preferred translation in John 3:3, 7)?

Understand "born" as *brought forth* — another way of saying the same thing — and look at a couple of examples of individuals being *brought forth*, BOTH "from above" and "from below."

And, being "brought forth from above" or being "brought forth from below" *are the ONLY two things which can occur in a saved person's life. There is NO middle ground* (Matt. 12:30; Mark 9:40; Luke 11:23)! *It is EITHER one OR the other!*

In Matt. 16:13-17, there is a classic example of an individual being "brought forth from above."

Then, a few verses later (vv. 21-23), there is a classic example of the same individual being "brought forth from

below," the *ONLY* thing which can occur *IF* he is *NOT* being "brought forth from above."

First, note this individual, Peter, being "brought forth from above" in verses thirteen through seventeen:

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

And they said, Some say that thou art John the Baptist: some, Elijah; and others, Jeremiah, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Then, note Peter being "brought forth from below" in verses twenty-one through twenty-three:

"From that time forth began Jesus to shew 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.

Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."

Then, note John 8:30-44, where individuals believing on Christ are seen performing *works which were NOT in keeping with their belief*.

These individuals are seen *being associated with Satan from below rather than God from above, i.e., they were being brought forth from below rather than from above*.

This entire matter will become more evident in John 3 and in I John.

(Also, for more information on this subject, refer to the author's book, *Brought Forth from Above*.)

2) *The Lamb of God, Sin, the World*

Before moving on to John chapter three, another part of John chapter one needs to be dealt with. Both the part just dealt with in verses ten through thirteen and the part about to be dealt with are also found together in the parallel section in chapter three.

Note this second part in chapter one, in John 1:29, 35, 36:

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world...

Again the next day after John stood, and two of his disciples;

And looking upon Jesus as he walked, he saith, Behold the Lamb of God!"

There are two references by John to Jesus as "the Lamb of God" in these verses. The first occurs on the second day and the second occurs on the third day in the septenary arrangement of events opening John's gospel (1:4-2:11).

The first reference to "the Lamb of God" (v. 29) includes the words, "which taketh away the sin of the world"; but, not so on the second reference (v. 36).

However, the second reference has something not seen in the first.

Note the word "looking" in this verse. The word in the Greek text is *emblepo*, an intensified form of *blepo*, the regular word for "look" in the Greek text.

John, in this second reference, didn't just "look" (*blepo*) at Christ before stating, "Behold the Lamb of God." Rather, as we might say today, "John really looked Him over" (*emblepo*) prior to making this statement.

Relative to these statements pertaining to Jesus as "the Lamb of God," a saved people (the Jewish people) were being dealt with at that time; and, though John's statements would have to include Jesus as the Paschal Lamb in Exodus chapter twelve (where death and shed blood *MUST initially occur*), the statements, as previously seen, were made on the second and third days in the septenary structure beginning John's gospel, *NOT back on the first day in association with events seen in Exodus chapter twelve, which had to do with the movement of the Spirit and God calling light into existence.*

Then, beyond that, as previously seen, John referred to *THIS Lamb* as One "which taketh away the sin of the world."

To correctly understand these verses, *FIRST and FOREMOST Israel's place in God's economy needs to be understood* (ref. Chapter II in this book).

Then, in connection with the preceding, *different things about the Paschal Lamb need to be understood as well* (Ex. 12:1ff).

Viewing John 1:29 (and v. 36) in the light of Israel's place in God's economy, the paschal lamb was given *TO* Israel, *ONLY* Israel could slay this lamb, and *EFFICACY* through the slain lamb and proper application of the blood had to do with Israel *ALONE*.

ALL of this is seen in Exodus chapter twelve (note distinctions between Israel and the Egyptians [actually, the conquering Assyrians controlling the Egyptian government] in this respect).

As well, *ALL* of this is seen in the complete 1,500-year history of Israel from Moses to Christ. The slaying of the paschal lamb year after year by Israel, *EXACTLY* as seen in Egypt during Moses' day, had *NOTHING* to do with the nations.

Now, go to the antitype, *which MUST follow the type in EXACT detail.*

Christ, the Paschal Lamb, came to Israel *ALONE* (Matt. 15:24); Israel *ALONE* slew this Lamb, for the Jewish people were the *ONLY* ones who could slay this Lamb (Acts 2:23, 36; 3:13-15); and *EFFICACY* through Christ's death and shed blood, *EXACTLY* as in the introductory, foundational type in Exodus chapter twelve, and the history of the nation since that time, would have had to do with Israel *ALONE*.

ALL of the preceding has to do with the PLACE which Israel occupies in God's economy and the MANNER in which God works THROUGH Israel within His economy.

Now, note four verses from Isaiah chapter forty-three, showing *HOW the nations, within God's economy, are THEN brought into the matter:*

"Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? Let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth.

Ye [the Jewish people] are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

I, even I, am the LORD; and beside me there is no Saviour.

I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God" (vv. 9-12).

The simple truth of the matter is that *Israel, the ONLY nation with a God*, is to occupy a redeemed position, possess a message, and obey their calling as God's witness to the nations, who are "without God in the world" (Eph. 2:11, 12).

Or, turning this around, note the whole of the matter in a negative respect.

Do away with Israel and you would do away with the Church, which can exist *ONLY* because of a Jewish Saviour, Jewish because He came through Israel.

Then, carrying this a step behind the preceding, doing away with Israel would have prevented the Church's Jewish Saviour from even appearing.

And, within the unchangeable way that God does things, this would have prevented salvation/restoration from ever being effected, beginning with the restoration of the ruined earth in Gen. 1:2b ff.

ALL facets of the preceding *can ONLY* be true because of *HOW* God works *WITH* and *THROUGH* Israel *within His economy*. *ALL MUST* possess a *CONNECTION* with Israel.

The whole of the matter is what Christ referenced when He said to the Samaritan woman in John 4:22, "Salvation is of the Jews."

Then there is the matter of the Church being grafted into a Jewish trunk in Romans chapter eleven, which has to do with the reason for the Church's existence — to be the recipient of that which Israel rejected, which was taken from Israel (Matt. 21:33-43; I Peter 2:9-11).

Note how this reads in Rom. 11:17-21:

"And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

Thou wilt say then, The branches were broken off, that I might be grafted in.

Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

For if God spared not the natural branches [Jews, relative to the proffered kingdom], take heed lest he also spare not thee [Christians, relative to the proffered kingdom]."

EVERYTHING relative to salvation/restoration is *INSEPARABLY* connected to Israel. This is simply the *WAY* God works out His plans and purposes regarding man and the earth (cf. Gen. 10:1-11:9; Deut. 32:7, 8; Isa. 43:9-12; Acts 17:26, 27).

Now, with that in mind, go back to John's statement in verse twenty-nine:

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

Israel had slain paschal lambs year after year, for some 1,500 years. *NOW*, with the slaying of *THE PASCHAL LAMB*, all of that would change, for Christ's death and shed blood at Calvary fulfilled the type in Exodus chapter twelve.

The death and shed blood of *THIS* Paschal Lamb though, along with a continued work following His resurrection (placing His blood on the mercy seat in the heavenly Tabernacle, then occupying the office of High Priest), fulfilled *ALL* of the O.T. types regarding sacrifices.

And, John the Baptist's statements regarding Christ as "the Lamb of God, which taketh away the sin of the world," occurring on the second day, with an added reference to this Lamb on the third day, *could ONLY* have had to do with Christ's work beyond both Calvary and His resurrection.

They *could ONLY* have had to do with that seen occurring on the Day of Atonement in Leviticus chapter sixteen, where, among other things, *blood from a slain goat was sprinkled on and before the mercy seat*.

The high priest then took a second goat, a live goat, and placed his hands on the head of the goat, confessing the sins of the people. This goat was then taken into and left in the wilderness, *symbolically seen taking away these sins*.

Christ, fulfilling this in the antitype, would be seen *taking away the sins of the Jewish people on the basis of His Own blood on the mercy seat in the heavenly Tabernacle*.

The words "taketh away" in John 1:29 are a translation of the Greek word *airo*, which means "to take up," "to take away," or "to bear." And the thought of Christ doing this as "the Lamb of God" could refer *NOT ONLY* to His work at Calvary *BUT* to His work as High Priest following His resurrection as well.

That is, –the Lamb of God" would "take up" and "bear" sin in His Own body on the Cross (I Peter 2:24), and, in this respect, through His death and shed blood, He would "take away" sin.

Then, "the Lamb of God," following His resurrection, through His work as High Priest, on the basis of His blood on the mercy seat, would "take away" sin as well.

The first "taking away" of sin would be the antitype of His work as the Paschal Lamb from Exodus chapter twelve.

The second "taking away" of sin would be the antitype of His work seen in the actions of the high priest relative to the two goats on the Day of Atonement in Leviticus chapter sixteen.

The latter, NOT the former, could ONLY be at the forefront of John the Baptist's statements in John 1:29, 36.

Note how this is seen in Isa. 53:5, 6, 8, at a time when the Jewish people were being dealt with as a saved people, with the Jewish people understanding Isaiah chapter fifty-three *within this type frame of reference*:

"But he was wounded for our [the Jewish people's] transgressions, he was bruised for our [the Jewish people's] iniquities: the chastisement of our [the Jewish people's] peace was upon him; and with his stripes we [the Jewish people] are healed.

All we [the Jewish people] like sheep have gone astray; we [the Jewish people] have turned every one to his own way; and the LORD hath laid on him the iniquity of us all [the Jewish people]...

He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living: for the transgression of my people [the Jewish people] was he stricken."

Then, the matter of *bearing, taking away* "sin" in relation to the "world" in John 1:29, should be self-explanatory.

The word "world" (Gk., *kosmos*; ref. Chapter I in this book), in the light of the place which Israel occupies in God's economy and how God deals with the nations within this economy, *CANNOT* possibly be thought of as including more than Israel *ALONE*.

SOLELY from a Biblical standpoint, such would be *IMPOSSIBLE*. God simply *does NOT* deal with the nations after a manner which this would imply, after a manner apart from dealing with them through Israel.

The nations, "without God in the world," are to be reached by *the ONE nation with a God, by the nation in possession of the Word, a message, and a calling*.

However, we are living during a day when Israel has been set aside because of covenantal disobedience, including harlotry; and, during this time, a new nation has been called into existence for particular purposes, one neither Jewish nor Gentile, *one with a Jewish Saviour*.

And this new nation, in possession of the Word, has a *God, a calling, and a message ONLY because of their connection with Israel through this Jewish Saviour*.

BUT, this new nation, over time, has gone *the SAME unbelieving and disobedient way that Israel went in history*. And God is going to shortly remove and judge this new nation, then turn back to Israel, and deal with Israel after a fashion which will result in repentance, conversion, and restoration.

And, THEN, in THAT day, God's COMPLETE purpose for calling Israel into existence during Moses' day will be realized.

The Jewish people, in *THAT* day, will take the message of a Jewish Saviour and a doing away with sin to the nations — *FIRST*, a doing away with sin as seen in Exodus chapter twelve; *THEN*, a doing away with sin as seen in Leviticus chapter sixteen.

John Chapter Three

As previously seen, the *ONLY* place in chapter one which really deals with salvation by grace is seen in verses four and five, having to do with light shining in the darkness. And, as previously shown, when connected with other corresponding verses, particularly from Genesis, the complete word picture in these two verses has to do with the Spirit moving and God commanding the light to shine out of the darkness.

BUT, that's IT! There is *NOTHING ELSE* about salvation by grace in the remainder of the chapter, *UNLESS* derived from secondary interpretation.

THEN, the parallel section in chapter three, unlike chapter one with its septenary structure, *DOESN'T* even have anything about salvation by grace in the primary interpretation. As the material following verse five in chapter one, *THIS* will have to be derived from secondary interpretation.

Note how chapter three begins:

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles [Gk. *semeia*, 'signs'] that thou doest, except God be with him.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (vv. 1-3).

In the normal way that these opening verses are looked upon and interpreted — invariably pertaining to salvation by grace — Nicodemus is seen dealing with a subject completely alien to the one that he does deal with; and Christ's response, kept within this type introductory line of thinking, is seen the same erroneous way.

And this type erroneous interpretation, as in chapter one, does away with the true subject at hand.

But, rather than deal with the error (for it takes a number of different forms here, as it invariably always does), we'll simply deal with what the verses have to say and let Scripture itself expose the error (again, *ref. Isa. 8:20*).

As previously stated, the accounts in chapters one and three parallel one another. Each begins with statements having to do with a bringing forth from above (the only two places where this expression appears in John's gospel [nor does the expression appear in the other three gospels, Acts, the Pauline epistles, or Hebrews]); and, beyond that, further down in both accounts, "the Lamb of God" is dealt with, in relation to events surrounding both Calvary and Christ's blood subsequently being placed on the mercy seat.

But, let's stay with verses one through three for the present. Then we'll look at "the Lamb of God," seen more in the sense of the Paschal Lamb, in the latter verses. And, since much of what could be said here has already been dealt with in the data covering chapter one, this part of the book need only deal with what might be peculiar to chapter three.

Note Nicodemus' statement beginning the chapter (v. 2). Nicodemus simply began by stating that those in his party, the Pharisees, knew that Christ was "a teacher come from God," evidenced by the supernatural "signs" which accompanied His ministry.

And Christ's response was in complete keeping with Nicodemus' statement.

The signs were being manifested in connection with the message concerning the kingdom, showing the Jewish people what they could have in the proffered kingdom. They were being manifested to effect belief that Jesus was *EXACTLY* Who He claimed to be — “the Christ, the Son of God” — *with the whole of the matter having to do with REGALITY.*

Jesus' response to Nicodemus regarding these “signs” was something all-inclusive. Jesus' response had to do with the absolute necessity of being “brought forth from above” in order to “see the kingdom of God” (v. 3), or “enter the kingdom of God” (v. 5).

And, from what is stated in the last verse of the chapter (v. 36), *entering the kingdom* in verse five would be synonymous with *seeing the kingdom* in verse three.

(Verse five presents additional, explanatory data relative to *seeing/entering the kingdom*. And this section on *being brought forth from above* in chapter three [vv. 1-8] would, as well, provide additional, explanatory data for the same subject previously introduced in chapter one [vv. 10-13].

For more information in this realm — particularly on the words, “born out of water and Spirit” [literal rendering] in v. 5 — refer to the author's book, *Brought Forth from Above.*)

The subject in the text has to do with “*signs*” and the proffered “*kingdom*,” NOT with salvation by grace; and a saved individual capable of responding to the message pertaining to the kingdom, is being dealt with, NOT an unsaved individual.

Then the subject of being “born again,” or “born from above,” has already been dealt with in material covering John chapter one, earlier in this chapter of the book.

Thus, let's move on to the latter part of the account in chapter three and deal with the parallel pertaining to Christ as the Paschal Lamb, seen in the latter part of chapter one.

Note verses fourteen through eighteen in this third chapter:

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

That whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.”

Christ, beginning the parallel from chapter one, draws from an O.T. type. And, interestingly enough, the O.T. type, *EXACTLY* as the N.T. antitype, has to do with *a saved Jewish nation and a kingdom*.

In both instances *there is sin in the camp*, in both instances *something is raised up* (a brazen serpent in the type, a Man in the antitype), and in both instances *it is look to that/the One raised up and live*.

With these things in mind, note in the antitype that it is “the Son of man” (vv. 13, 14) Who is to be raised up, lifted up, crucified, *NOT the paschal Lamb*.

“Son of man” is a Messianic title, taken from Ps. 8:4-6 and Dan. 7:13, 14. Christ used this title referring to Himself numerous times throughout the gospel accounts. And, beyond the gospels, it is found only four places in the N.T. (Acts 7:58; Heb. 2:6 [a quotation from Ps. 8:4], and Rev. 1:13; 14:14).

The paschal lamb was given to Israel, and it was given to Israel *to be slain* (Ex. 12:1ff). Had the Jewish people slain

Jesus as the paschal Lamb rather than as “the Son of man,” *NO words of condemnation could possibly have been leveled against them* (Acts 2:22, 23, 35, 36; 7:51, 52), *for they would have done that which they were supposed to do.*

And the Old Testament had made it quite clear that *the nation's paschal Lamb was to be a Man* (Gen. 4, 22; Isa. 53).

BUT, they crucified their “King,” “the Son of man,” though, in the process, they ALSO slew “the Lamb” (cf. John 11:47-52).

Stephen's use of the expression “the Son of man” in Acts chapter seven, referencing Christ — which *could ONLY* have been understood by the Jews as *Messianic* — appeared to infuriate the Jews to no end, which evidently was their central reason for killing him (vv. 54-60).

In John 3:14, 15, “the Son of man” was to be lifted up:

“That whosoever believeth in him should not perish, but have eternal life.”

The better Greek manuscripts do not include the words “should not perish,” making the verse to read:

“That whosoever believeth in him might have eternal life.”

But, that is immaterial, for “perish” (Gk. *apollumi*) is in verse sixteen. And since verse sixteen repeats the statement from verse fifteen, using the words in question, we'll simply deal with this verse, which will cover both verses:

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

Now, to place John 3:16 within context, note several things:

- 1) This verse is the counterpart to verses twenty-nine and thirty-six in chapter one.

2) This verse is part of Jesus' complete discourse to Nicodemus and *MUST* be so understood. John 3:16 *MUST* be understood as a *CONTINUATION* of the same subject previously introduced in verses two through eight.

3) And, as well, John 3:16 *MUST* be understood in line with the *SAME* thing previously seen in the parallel counterpart in chapter one (i.e., material in vv. 29, 36 having to do with the *SAME* subject previously seen in vv. 10-13).

Then, keeping in mind that *SAVED* individuals and the kingdom are being dealt with, *NOT UNSAVED* individuals and salvation by grace, note the word "world" ("For God so loved the world...").

This *CAN'T* possibly be an all-inclusive statement, referring to both Israel and the nations. That would *NOT ONLY* be out of line with the way God deals with Israel and the nations *BUT* out of line with the saved or unsaved status of Israel and the nations — Israel, saved; the nations, unsaved.

In this respect, the word "world" in this verse can refer *ONLY* to Israel, *NOT* also to the Gentile nations. The nations were to be reached by Israel, as the Jewish people realized their calling to be God's witnesses to the nations.

Then note the words:

"...that He gave His only begotten Son."

This portends three things:

1) God gave His Son to be lifted up, providing redemption.

2) This Son was His "only begotten."

That is to say, relative to the provided redemption, this Son came through Israel, providing His qualification/ability to redeem.

3) Then, there is the reference to "Son" itself. It was "the Son of man" (a Messianic title) Who was to be lifted up.

And it is "Sons" *ALONE* Who rule in God's kingdom. The entire verse, in line with Jesus' message to Nicodemus, beginning with Nicodemus' question concerning "signs," is *REGAL*.

Then note how the verse ends:

"...that whosoever believeth in him should not perish, but have everlasting life."

Simple "belief," as seen in the type from Num. 20:6-9, to which Christ had called attention (v. 14), was *ALL* that had been asked of the Jewish people. Where a Divine work is involved, as seen here — whether Christ's finished work at Calvary, or that which His death and shed blood at Calvary makes possible, His continuing work as High Priest — man can do *NO more* than simply believe.

And the continuing words, "should not perish but have everlasting life," present two conditions, with "perish" (Gk. *apollumi*) pointing to an opposite condition. "Perish," in this respect, would be realizing the opposite of "everlasting life," *NOT having "everlasting life."*

But, that's in the English text. Let's correct the text first and then deal with the matter.

The word "perish" is fine for translating *apollumi*, but not so with *aionios*, translated "everlasting."

Aionios, as seen in Chapter I of this book, has to do with "time," *NOT* with "eternity." Further it is consistently used relative to "time" *during the last 7,000 years of the present heavens and earth*; and, with only several exceptions, *that "time" has to do with the last 1,000 years of the 7,000 years, with an AGE. It has to do with the LAST AGE of ages associated with*

the present heavens and earth before God destroys this present heavens and earth and brings into existence a new heavens and a new earth.

And to translate this part of John 3:16 correctly, *aionios*, presently translated “everlasting,” should be translated “age-lasting.”

And *apollumi*, translated “perish,” would be understood in an opposite respect, *i.e.*, *NOT having age-lasting life*.

Note two examples of how *apollumi* is used in this opposite, negative respect in the N.T.

“For whosoever will save his life shall lose [*apollumi*] it: and whosoever will lose [*apollumi*] his life for my sake shall find it” (Matt. 16:25).

“For the preaching of the cross is to them that perish [‘are perishing’ (*apollumi*)] foolishness; but unto us which are saved [‘are being saved’] it is the power of God” (I Cor. 1:18).

(Also note “Additional Thoughts on John 3:16” concluding this chapter, on p. 52.)

Then, going on to verse seventeen, the second and third usages of the word “world” in verse seventeen, as in verse sixteen, *could ONLY* have reference to the Jewish people.

And the word “condemn” in verses seventeen and eighteen is a translation the Greek word *krino*, which means “to judge.” That would be to say that the one believing will *NOT* come under judgment; but *NOT SO* with the unbeliever.

Then, Jesus’ conversation with Nicodemus concludes with references to Jesus as “the light” (vv. 19-21), the same way that the first chapter had opened (vv. 4-9).

(The preceding comments on parallel parts of John chapters one and three are out of line with what is invariably taught on this material, *BUT*, they are in line with the text, context, and what should be taught on *NOT ONLY* parts of

these two chapters *BUT* the remainder of John's gospel as well.

John's gospel is the Genesis of the N.T., *NOT ONLY* providing a proper transition from "Moses, the Psalms, and the Prophets" to the N.T. *BUT* properly introducing the three synoptic gospels, Acts, and the N.T. as a whole.

And John's gospel continues and deals with *EXACTLY* the same subject seen beginning and being dealt with in Genesis — the restoration of a ruined earth, and man [created in Genesis, redeemed in John] ruling that restored earth.

And this rule occurs within the confines of "time" and has to do with the present heavens and earth preceding their destruction.

Genesis deals with this through the use of numerous types, John through the use of eight signs. And both books *MUST* be understood accordingly, one book beginning and introducing the O.T., the other beginning and introducing the N.T.

Thus, an individual *SHOULD* want to think long and hard before following interpretation, particularly on John's gospel, which is more in line with *eisegesis* [reading into a text that which is not there] rather than *exegesis* [reading out of a text that which is there].

The former is rampant in the leavened, lukewarm Laodicean Church of today, with the latter usually fought against far more than accepted.

Other clarifying information regarding interpretation in John chapters one and three, particularly pertaining to the latter part of both [1:29, 35, 36; 3:14-17], can be found in the next chapter of this book [Ch. IV].

This information can be seen different places throughout a large part of this chapter [pp. 68-84], dealing with the overall typology of the Tabernacle.

The Tabernacle is another foundational *BASE* which Scripture provides [for Israel, past; Christians, present], governing interpretation, allowing correct understanding regarding salvation, forgiveness of sins, fellowship...)

Additional Thoughts on John 3:16

John 3:16 is a mainstay for individuals dealing with the unsaved. And, viewing the subject and resulting resonance of the verse, that is all good and well.

The salvation message, whether dealing with the saved or the unsaved, is *actually the SAME*.

It is *look and live*. It is *looking to the ONLY ONE Who can save*, exercising faith in *THIS individual* relative to the subject matter at hand. It is as stated in Rom. 1:17, "For therein is the righteousness of God revealed from faith to faith..."

There though is *a problem, a MAJOR problem*, in the way that John 3:16 is invariably used when dealing with the unsaved (seeing the principle or main interpretation of the verse having to do with the unsaved worldwide, referencing Heaven, Hell, and eternal verities).

BUT, the verse (or the whole of Jesus' conversation with Nicodemus [vv. 1-21]), as previously seen in this chapter, has *NOTHING* to do with the unsaved. And removing this verse (or any part of this discourse) from its context and misusing it in this manner does away with the correct interpretation, resulting in what often happens — the whole of John's gospel removed from its contextual setting (in relation to both the O.T. and N.T.) and made to be something that it isn't, resulting in mayhem in a major facet of Biblical interpretation.

Note again the type in Num. 21:5-9, given to help explain and shed light upon the antitype in John 3:16.

The type has to do with *the Jewish people (saved, NOT unsaved), covenantal disobedience (being brought forth from below rather than from above), and a kingdom set before them*.

And the antitype has to do with *EXACTLY the SAME thing* 1,500 years later (vv. 3-8, 14-16).

Then, the type in Num. 21:5-9 and the antitype in John 3:16, in turn, help explain Jesus' statement to Nicodemus in John 3:3, 5-8, something which he should have known (vv. 9, 10).

4

Subject of I John

John I John

Christians and the Proffered Kingdom
Fellowship, Forgiveness, Abiding, Overcoming

(Chapters I, II in this book presented mainly foundational material necessary for a proper understanding of that seen in Chapters III, IV.

Chapter III dealt with parallel sections of John chapters one and three, having to do with the Jewish people during the time of the offer of the kingdom [the time when the recorded events occurred] and the subsequent re-offer of the kingdom [the time when these events were recorded by John].

This fourth chapter will deal with two sections of I John in chapters one, two, and five, having to do with Christians and the same kingdom previously offered to Israel — a kingdom rejected by and taken from Israel, a kingdom presently being offered to Christians.)

John began both his gospel and first epistle after a similar fashion.

He began his gospel by referencing “the beginning” in connection with both a timeless past and subsequent creative and restorative activity within “time.” *And the WHOLE of the matter had to do with REGALITY.*

He *ALSO* began his first epistle by referencing “the beginning” in connection with something which dated back to a timeless past, with God’s plans and purposes relative to the matter being worked out in “time” (cf. Matt. 25:34; Heb. 4:3). *And the WHOLE of the matter, EXACTLY as seen in his gospel, had to do with REGALITY.*

Note the opening four verses in John's first epistle:

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

And these things write we unto you, that your joy may be full."

In the Greek text of the opening three verses there are five identical, singular, neuter relative pronouns.

The first four are in the opening verse (translated, "That which," beginning the verse, and simply "which" three times in the remainder of the verse). And the remaining relative pronoun begins verse three (translated, as beginning v. 1, "That which") and reflects back on that referenced by the four relative pronouns in verse one.

Now, DON'T attempt to do what so many Bible students try to do with these opening verses in I John — ignore the neuter aspect of the pronouns and read references to Christ into the verses (e.g., attempting to begin the epistle with the words, "He who was from the beginning..." [ref. NLT, CJB]). Even some of the translators made this mistake by the way that they handled the words, "word of life," ending verse one (capitalizing "Word," thinking that it referred to Christ [ref. KJV, NKJV]).

The relative pronouns *DO NOT* refer to Christ Himself, *BUT* they *DO* refer to something which belongs to Christ.

The text *MUST* be allowed to speak for itself, using the *EXACT* wording which John, as led by the Spirit, used 2,000 years ago.

“That Which Was from the Beginning”

As previously stated, the first verse of the epistle contains four identical neuter relative pronouns. The first pronoun begins the verse, translated “That which” (in the heading above) and the other three are simply translated “which.” And if it will help to understand the verse, place the Word “that” before the remaining three pronouns in the translation (a few translations read this way [ref. ASV, YLT]).

This opening verse calls attention to the things John and others (“we,” “our”) had previously heard, seen with their own eyes, looked upon, and handled with their own hands. And, at the end of the verse, that being referenced is stated to be “the word of life [‘the life’].”

“Life” is articular in the Greek text, pointing to a particular life. And the words calling attention to this life, referenced by the four previous relative pronouns, should read, “concerning the word [the message] of the life.”

That particular life is *THEN* further clarified and defined in John’s continuing statement, in the next verse (v. 2).

Note verse two again, with comments:

“For the life [again, articular, *a particular life*] was manifested [‘made known’], and we have seen it, and bear witness, and shew unto you that eternal life [‘*aionios* life,’ *i.e.*, ‘age-lasting life’ or ‘life for the age’], which was with the Father [‘with’; Gk., *pros*, meaning ‘facing,’ or ‘face to face,’ implying an inseparable relationship; ‘the life’ was *pros* ‘the Father’], and was manifested [‘made known’] unto us.”

“Age-lasting life,” “life for the age,” was at that time and continues today to be the message of the hour, though seldom taught today because of that seen in the first four parables of Matthew chapter thirteen or the letters to the seven Churches in Revelation chapters two and three.

But this epistle, as John's gospel, was written at another time, a time when "age-lasting life" was universally proclaimed and understood. And John's writings, in the light of what is clearly stated in them, should be dealt with accordingly, *NOT* dealt with in the eisegetical manner so prevalent today, which attempts to read eternal salvation into almost everything in his writings, particularly seen when dealing with verses in his gospel.

1) *That Which Is Really Life*

To illustrate different aspects of the preceding, along with showing that both John and Paul wrote about the same thing and proclaimed the same message (also Peter; cf. II Peter 3:15-18), note two verses in I Timothy chapter six:

"Fight the good fight of faith, lay hold on eternal life [*lit.*, 'take hold of age-lasting life,' or 'take hold of life for the age'] whereunto thou art also called, and hast professed a good profession before many witnesses...

Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life [*lit.*, '...take hold of that which is really life']" (vv. 12, 19).

Note the words "lay hold on eternal life" in both verses, with corrected translations following.

In the Greek text, in both verses, "life," as seen in the opening verse of I John, is preceded by the definite article, *calling attention to a particular life which is explained and dealt with in the text and context* (again, same as in I John).

Aionios is the word translated "eternal" in verse twelve, but not so in verse nineteen. In this latter verse, the word translated "eternal" is *ontos*, which means "real," "genuine."

Neither *aionios* (v. 12) nor *ontos* (v. 19) means "eternal," with the translation going even further awry on the latter word, for *ontos* (an adverb), unlike *aionios* (an adjective),

has no relationship to "time."

Note what has been done by the translators, followed by Bible students, in the preceding.

And the matter could easily be enlarged upon by referencing other passages in Paul's epistles. But these should suffice to illustrate that the problem in I John is far from peculiar to John's writings.

2) *WHEN and WHERE*

Now, in these opening verses of John's first epistle, *WHEN* and *WHERE* was "the life," having to do with the coming age, shown and made known to John and others ("we," "us") after the manner described?

John and others had "heard," "seen," "looked upon," and "handled" that identified at the end of the verse as "the life" (v. 1), further clarified in the next verse as "*age-lasting life*," "*life in the coming age*."

The referenced, unnamed others would have to be understood as limited, in fact, quite limited. This would have to be understood as something beyond what John and the other eleven disciples (later, the Seventy also) had experienced through the proclamation of the message pertaining to this "life" to Israel.

John and those he referenced had actually "seen and heard," they had PERSONALLY experienced, what they had been proclaiming.

All twelve disciples, or even the Seventy in later time, *could ONLY have been quite familiar with this message.*

BUT, a familiarity and proclamation of this message, as seen in the gospels, does NOT, at all, capture the full scope of the multifaceted, personal way John referenced this subject as he opened his first epistle. That experienced by John and the unnamed others could ONLY be something relative to "the life" BEYOND what could be seen in their previous proclamation of the message to Israel.

And, understanding the evident reference of the text along these lines — something beyond their previous proclamation of the message to Israel — *CAN* we know, from other Scripture, *WHAT* John was referencing as he began his first epistle? And, *CAN* we know, from these same Scriptures, *WHO* John was referencing as also having *this multifaceted, personal experience* with him?

The answer to both questions *can ONLY be*, “YES!” *BUT*, let’s begin at a base point and work into that being referenced in I John 1:1-3.

Note that there was a smaller group within the Twelve, which included John, which, as will be shown, *could ONLY have been those whom he was referencing* — Peter, James, and John. These three men are singled out several different ways, at different times, as comprising somewhat of an inner circle among the Twelve.

There are four lists of the disciples in the N.T. (Matt. 10:1-4; Mark 3:14-19; Luke 6:13-16; Acts 1:13). And in all four of these lists, Peter, Andrew (Peter and Andrew are brothers), James, and John (James and John are brothers) are always listed first. Peter is always listed first, with Andrew listed after Peter in Matthew and Luke and after James and John in Mark and Acts.

And Judas is always listed last in the gospels.

Then note Peter, James, and John singled out in Mark 5:37; 13:3, or in Mark 14:33 and Luke 8:51 where Christ took these three men apart for particular purposes.

Then in Acts, Peter and John are seen ministering together for a time (3:1, 3, 11; 4:13, 19; 8:14).

And, as will be shown, it is evident that John — opening his first epistle by referencing something through different means (“That which...”) and using the pronouns “we” and “us” (vv. 1-3) — was referring to *THAT* seen in Matt. 17:1-5, with the pronouns referring to himself, Peter, and James.

When Christ went up into the Mount in this passage, He *ONLY* took three disciples with Him — Peter, James, and John — leaving the other nine at the foot of the Mount.

Aside from the fact that these three are singled out on other occasions, WHY ONLY these three at this particular time?

The evident reason is twofold:

- 1) The lasting impact of *THAT* which *these three ALONE* were allowed to see and experience.
- 2) In connection with the preceding, *THAT* which *EACH* would later be called upon to accomplish.

While on the Mount, Peter, James, and John, on the seventh day, the seventh 1,000-year period, saw “the Son of man coming in his kingdom” (Matt. 16:28-17:5).

They *DIDN'T* see a foreview or see something like “the Son of man coming in his kingdom.” Rather, *the whole of the matter was moved ahead 2,000 years, and they saw it actually happen, at a time before it would happen* (Eccl. 3:14, 15).

Now, having seen the proffered kingdom actually unfold in this manner, each was later called upon to write one or more books in the Canon of Scripture.

John was called upon to write five books, James one book, and Peter two books.

Matthew is the only other one of the Twelve later called upon to write a canonical book. And, in this respect, it seems that he should have been included with the other three on the Mount, but the Lord chose to do it another way.

But, in connection with *THEIR* present ministry and *THAT* which lay ahead, the Lord, by taking Peter, James, and John up into the Mount with Him, *wanted JUST THESE three men to see, with their OWN eyes, WHAT they had been proclaiming.*

Then, note Peter's comments on the matter years later, *comments which he was able to make ONLY because of that which had previously occurred, recorded in Matt. 17:1-5:*

“For so an entrance shall be ministered unto you abundantly into the everlasting [Gk. *aionios*, ‘age-lasting’] kingdom of our Lord and Saviour Jesus Christ.

Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;

Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

And this voice which came from heaven we heard, when we were with him in the holy mount” (II Peter 1:11-18).

Peter, James, and John, on the Mount with Christ in Matt. 17:1ff, had seen “the power and coming of our Lord Jesus Christ” (16:28), they had been “eyewitnesses of his majesty,” *i.e., the greatness of His regal magnificence.*

And years later, Peter COULDN'T get away from what they had seen.

Peter was well aware that those to whom he was writing *already knew* the things that he was writing about and *were well established* in them (v. 12). *BUT*, he considered *these things* to be of such import that he was going to keep on repeatedly proclaiming them *UNTIL these truths were so ingrained within their minds that they could NEVER get away from them, EVEN after he was dead and gone* (vv. 13-15).

This is the type impact that the scene on the Mount had on Peter, and, from that seen in the writings of James and John, *it could ONLY* have evidently had a similar impact on them as well.

(Note something about the Gk. word *aionios* in II Peter 1:11, which should be translated “age-lasting,” not “everlasting.”

And then note something about James, the brother of John, as the writer of James, something often questioned.

First, the word *aionios* in II Peter 1:11...

Aionios in this verse, textually, CAN'T possibly be translated other than “age-lasting,” for the contextual setting has to do with the seventh day — “After six days Jesus taketh Peter, James, and John...” [Matt. 17:1a].

The word has to do with ONE age associated with the present heavens and earth, NOT with endless ages [“everlasting”], which would have to be associated with the new heavens and the new earth as well.

As previously shown, the *SAME* thing can also be seen in the eight signs in John's gospel. *ALL* have to do with events which move toward and end on the seventh day, yet *aion* and *aionios*, used in connection with these signs, have been translated in the sense of “eternal” throughout the gospel.

Now to James and the Epistle of James...

There are four individuals named “James” in the N.T., but, because of various things, only two could be considered for the authorship of the epistle — James, the brother of John, and James, the half-brother of Christ.

James the half-brother of Christ is usually regarded as the probable author of James, for James, the brother of John, was martyred early in the Acts period [Acts 12:1, 2], a martyrdom which occurred under Herod Agrippa I, who ruled from 37 to 44 A.D. And The Epistle of James is usually dated later than 44 A.D.

BUT, this epistle could easily have been written shortly after the martyrdom of Stephen at the end of Acts chapter

seven [about 34, 35 A.D.], before Herod Agrippa I had even come to power. There is *nothing* in the epistle, or elsewhere, which would militate against thoughts of James having been written this early.

The epistle was written to believing Jews *in the diaspora* [1:1], a scattering which had begun shortly after Stephen's martyrdom [Acts 8:1ff].

And James, the brother of John, who had been with Christ on the Mount — in view of what Peter and John, also there with him, were later called to do — would undoubtedly be the writer of the epistle which bears his name rather than James, the half-brother of Christ.

As well, the Epistle of James — as John's gospel and epistles, and Peter's two epistles — deals heavily with material drawn from what all three men had seen while on the Mount with Christ [note indented data on pp. 80, 81 of this chapter].

And, in complete correspondence with the preceding, an interesting feature of the writings of these three men has to do with the use of the expression, "born from above," or "brought forth from above." All three use the expression, and they are the *ONLY* N.T. writers who do use this expression.

The latter will be developed more fully when dealing with I John chapter five later in this fourth chapter of the book.)

3) *Reason for Relating That Seen and heard*

Note the reason which John gave for relating that which he and others (two others in this case) had seen and heard:

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

And these things write we unto you, that your joy may be full" (vv. 3, 4).

The first two verses in John's first epistle form the basis for a purpose statement as he opens his epistle.

Then, in verses three and four, John states that he was relating this information to other Christians so that they could have “fellowship” and “joy” with him, Peter, and James.

And, near the end of his epistle, in the fifth chapter (vv. 10-13), a purpose statement for making things known in preceding material is seen once again. And, in a respect, the opening purpose statement in chapter one introduces and deals with the *SAME* material set forth in a different manner in the closing purpose statement in chapter five.

Thus, the opening purpose statement will be dealt with in this and the next section covering the first twelve verses in the epistle. And the closing purpose statement will be dealt with in the subsequent sections covering parts of the fifth chapter.

Both have to do with *EXACTLY* the *SAME* thing introduced at the beginning, with that which Peter, James, and John saw and experienced while on the Mount with Christ in Matt. 17:1-5.

John’s opening statement regarding the subject matter to which he had called attention (the coming kingdom of Christ) had to do with “fellowship,” and this thought is continued throughout the epistle, though not necessarily in so many words as seen at the beginning.

The word “fellowship” is a translation of the Greek word *koinonia*, which literally means “commonly held,” “to be of the same mind.”

And John used the word in a manner quite different than how it is often used today. John drew from that which he had made known, and he used the word in connection with the Christians’ relationship to God and His Son relative to that which he had made known, *NOT* the Christians’ relationship to other Christians relative to the matter.

Fellowship is IN the Word, and true Biblical Fellowship CAN-NOT exist APART from the Word.

Note again *HOW* John worded this in verses three and four. He related things pertaining to his, and others, experience, seen in Matt. 17:1-5, *for ONE two-fold purpose*:

1) *Fellowship: John wanted other Christians to be able to do EXACTLY what he, Peter, and James were doing relative to the subject at hand, the coming kingdom of Christ. They, having seen with his own eyes "the Son of man coming in his kingdom," could hold the entire matter in common, be of the same mind about it, as God and His Son.*

And in this respect, they could have "fellowship... with the Father, and with his Son Jesus Christ," *about something which would NOT ONLY have been uppermost in their minds BUT also uppermost in the minds of the Father and His Son.*

These verses in I John are Scripture's Own teaching about and definition of "fellowship." "Fellowship" is *NOT* about one Christian being of the same mind as another Christian. Rather, it is about Christians being of the same mind as God and His Son on matters.

The complete thrust of the way John opened his first epistle had to do with his wanting other Christians to have what he, Peter, and James had. He wanted other Christians to be of the same mind about the subject at hand as they were, which would allow other Christians to also have true "fellowship" *WITH the Father and His Son.*

Two Christians can be of the same mind relative to something in the Word and have a common bond in that respect, *BUT, STILL, fellowship is IN the Word, WITH the Father and His Son.*

THEN, there is a purpose involved in the preceding, which is seen in the word "joy" in verse four.

2) *Joy*: In the first three verses, John dealt with the importance of the coming kingdom in the eyes of God and His Son and with Christians being like-minded about the matter, allowing true “fellowship.”

Then John provided the reason *WHY* he had made all of this known — “...that your joy may be full.”

The word translated “joy” (Gk. *chara*, “joy,” “gladness,” “delight”) is the same word translated “joy” in Matt. 25:21, 23 in the parable of the talents, which has to do with the future judgment of Christians, with the kingdom of Christ in view.

As well, note “joy” in Heb. 12:2 (same word, referencing the same thing): “...who for the ‘joy’ that was set before him endured the cross, despising the shame...”

As seen in the parable of the talents, some Christians *will be allowed* to enter into “the joy” of their Lord, *which has to do with occupying a REGAL position in His kingdom* (vv. 14-23). And other Christians *will NOT be allowed* to enter into this “joy,” which, contextually, *can ONLY have to do with the opposite, with being denied a REGAL position in His kingdom* (vv. 14, 15, 24-30).

Something relative to entering or not entering this “joy” at a future time is seen in I John 1:4 *to have a present, preliminary aspect in the lives of Christians as well*.

The word “full” ending the verse (Gk. *pleroo* [same word used in Acts 2:2; Eph. 5:18]) is in the perfect tense in the Greek text, pointing to action completed in past time and existing during present time in a finished state.

Their “joy,” having been made “full” in past time through believing that revealed by John about the coming kingdom — allowing fellowship with the Father and His Son — should and could continue throughout present time into future time, being realized in its fullness at the judgment seat and beyond.

BUT, what about Christians separated from all of this, *NOT* having understood what John was talking about, *NOT* having “fellowship” with the Father and His Son, *NOT* having present “joy”?

What about their lot during present time? And what about their lot during future time?

Note two self-answering questions about the matter:

a) What should Christians who have believed and understood that which John called attention to (which had to do with fellowship and joy pertaining to the coming kingdom) — allowing fellowship and joy, and continuing in this fellowship and joy during present time — expect to hear at the judgment seat (which will have to do with the kingdom realized, that which is really “life,” really “joy,” realized)?

b) On the other hand, what should Christians who have disregarded what John called attention to (which, again, had to do with fellowship and joy pertaining to the coming kingdom) — voiding fellowship and joy during present time — expect to hear at the judgment seat (which, again, will have to do with the kingdom realized, that which is really “life,” really “joy,” realized)?

And this part of I John chapter one (vv. 1-4) will be concluded with a few thoughts on “fellowship” and “Joy” (vv. 3, 4) from verses referenced in the preceding two main sections:

Note the inseparable place which that being referenced by “joy” occupies in relation to “fellowship” within God’s economy.

Or, that could be stated another way...

Note the place which "the coming kingdom of Christ" occupies in relation to being "like-minded with the Father, and with His Son" within God's economy.

Christ, at Calvary, being crucified as "the Son of man" (a Messianic title [cf. Ps. 8:4-6; Dan. 7:13, 14; John 3:13-16]), looked toward "the joy that was set before him" (*the day when He, with His co-heirs, would take the kingdom and rule and reign*); and He, in *THIS* manner, "endured the cross [the sufferings involved], despising the shame" (Heb. 12:2a).

The word "despising" is a translation of the compound Greek word, *kataphroneo*, meaning "to think little of," "to look down upon." The word, contextually, has to do with viewing "the joy that was set before him" in relation to the "shame" that He was enduring.

The "shame" was NOT something small! The Son of the God of the universe, and, in this respect, God Himself, was being "shamed"; BUT, in relation to the "joy" set before Him, God's Son could ONLY have refused to consider the "shame."

The "joy" was so far removed from the "shame" that any comparison between the two, which would normally have been referenced through the use of *kataphroneo*, *COULDN'T, in actuality, in THIS case, even exist.*

Then, note continuing, in Heb. 12:2b: "...and is set down at the right hand of the throne of God."

Following the sufferings and shame of Calvary, the Father told His Son, "Sit on my right hand, *UNTIL...*" (Ps. 110:1a).

And *THAT "UNTIL"* awaits a future day, *WHEN* the Son's enemies have been made His "footstool," *which will be the day when the Son realizes the "joy" set before Him at Calvary and rules this earth, with His co-heirs, for 1,000 years "after the order of Melchizedek"* (Ps. 110:1b-4).

Since *ALL Scripture* (Both Testaments) moves toward a seventh day, a seventh 1,000-year period (*ref.* Appendix I in this book), *HOW* important is a proper understanding of the coming kingdom of Christ to a proper understanding of God's work throughout "time" within His economy?

Answering the preceding question will be left to the reader.

4) *Forgiveness of Sins*

I John 1:5-2:2 forms the continuing next complete section in the epistle. And it is evident that this section, and actually the epistle as a whole, is to be understood in the light of the layout of the Divinely structured Tabernacle.

Note these eight continuing verses in I John:

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make him a liar, and his word is not in us.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

It is a simple matter to see the structured layout of the Tabernacle in what is stated in these verses. And understanding them in this respect *is the ONLY way* that they can be properly understood in a completely Scriptural framework, through going back to the foundation and comparing Scripture with Scripture.

In short, when studying the Scriptures, *ALWAYS simply allow Scripture to interpret Scripture. Otherwise...*

The word picture seen in these verses has to do with Christians, with their sin nature (vv. 7-10), in relation to the typology of the brazen laver in the courtyard of the Tabernacle (vv. 5, 6). Christians can be on either side of the laver, depending on whether they *HAVE* availed themselves of cleansing or *HAVE NOT* availed themselves of cleansing.

“Light” is associated with the area on one side of the laver (the side toward the Holy Place with its seven-leafed golden candlestick), and “darkness” is associated with the area on the other side (the side away from the Holy Place with its seven-leafed golden stick).

The laver had upper and lower basins filled with water, which was for the cleansing of the hands and feet of the priests as they ministered between the brazen altar and the Holy Place.

A once-for-all washing of the complete body had occurred upon their entrance into the priesthood (Ex. 29:4; 40:12). This washing of the complete body had its association with a blood sacrifice at the brazen altar in the courtyard (foundationally, the year-by-year offering of the paschal lamb). And, in this respect, in the word picture presented, this washing placed them beyond the brazen altar, ministering between the brazen altar and the Holy Place.

BUT, the brazen laver lay in this area between the brazen altar and the Holy Place. And the priests, ministering between these two places, *could NOT* bypass the laver.

Over and over the priests had to stop at the laver to wash their hands and feet, which had become soiled during the course of their ministry (Ex. 30:17-21; 40:30-32).

They had to keep themselves clean to minister in the Holy Place, where there was *light* (the seven-leaved golden candlestick), *bread* (the table of shewbread), and the altar of incense back against the veil (speaks of *prayer* [Luke 1:5-10]).

And, as there was *NO* power in the water upon their entrance into the priesthood (but in the blood shed at the brazen altar, pointing to Christ “slain from the foundation of the world”) there was *NO* power in the water at the brazen laver either (but in the shed blood on the mercy seat in the Holy of Holies [placed there on the Day of Atonement], pointing to Christ’s shed blood on the mercy seat).

Through Christ, having been “slain from the foundation of the world,” there could *ONLY* have been a counterpart in the heavenly Tabernacle to that seen in the earthly Tabernacle. That is to say, since animal sacrifices *CANNOT* take away sin (Heb. 10:4), Christ’s death and shed blood, as seen in Rev. 13:8, would have had to be associated with both blood shed at the brazen altar in the courtyard and blood on the mercy seat in the Holy of Holies.

Apart from the preceding, washings by water and the complete sacrificial system, both preceding and during the Mosaic Economy *could ONLY have been meaningless*. In short, apart from that seen in Rev. 13:8, with that blood placed on the mercy seat in the heavenly Tabernacle, *there could have been NO salvation or forgiveness of sin throughout the 4,000 years from Adam to Christ*.

It was this complete sacrificial system, seen in the priest’s ministry at the Tabernacle, that Christ drew from as He took a basin of water and washed the disciples’ feet in John chapter thirteen.

And one thing above all else about that seen in John chapter thirteen, in connection with I John 1:5-2:2, should capture the Christians' attention.

Note the latter part of verse eight:

“...If I wash [Gk., *nipto*] thee *NOT* [referring to washing parts of the body at the laver], thou hast *NO part with me.*”

The message being proclaimed by Christ and His disciples had to do with the kingdom, *and the PART with him could ONLY have had to do with this kingdom. It could ONLY have had to do with having a PART with Him IN His kingdom.*

ONLY Christians who allow cleansing at the laver in the courtyard, on the basis of His blood on the mercy seat of the heavenly Tabernacle, *will occupy positions as co-heirs with Christ in His kingdom.*

Thus, if I John 1:5-2:2 (or John 13:8b) is understood in the light of the Tabernacle and the ministry of the O.T. priests, these verses explain themselves. This is simply Scripture interpreting Scripture, allowing Scripture to interpret itself.

A Christian, as the O.T. priests upon their entrance into the priesthood, has had a complete washing, based on *the SAME thing* that the O.T. priests' washing was based on — Christ's death and shed blood.

However, today it is *NOT* through animal sacrifices first; rather, today, it is *DIRECTLY* through the One to Whom *ALL* O.T. sacrifices pointed.

And a Christian, as the O.T. priests at the laver, can keep himself clean from his continual contact with sin. Though today, it is *NOT* through washings at the laver per se; rather, today, it is through that typified by washings at the laver. *Today it is DIRECTLY through the rent veil into the Holy of holies, based on the shed blood of Christ on the mercy seat (I John 1:9; 2:2).*

The preceding *is HOW* I John 1:5-2:2 is structured, drawing from the O.T. priesthood in connection with the Tabernacle. *And that is HOW the passage MUST be interpreted and understood.*

A Christian can find himself on *EITHER* side of the laver in the courtyard, walking in the light on one side (vv. 5a, 7) *OR* walking in the darkness on the other side (vv. 5b, 6).

A Christian can find himself on the right side of the laver (having washed his hands and feet through confession of sin [1:9], receiving forgiveness on the basis of Christ's shed blood on the mercy seat in the Holy of Holies in the heavenly Tabernacle [2:2]). And such a Christian can walk in the light of the golden candlestick in the Holy Place (1:7).

Or a Christian can find himself on the wrong side of the laver (not having washed his hands and feet through confession of sin [1:9]), walking in darkness (separated from the light in the Holy Place by the laver in the courtyard [1:6]).

The former position is an absolute necessity for the Christian to realize "fellowship" and "joy," seen in the verses leading into this section in I John (note "fellowship" referenced in vv. 6, 7), along with *ALL* that is involved therein.

The latter position will void *ALL* association with "fellowship" and "joy," along with *ALL* that is involved therein.

And there is NO middle ground. It is EITHER one OR the other.

Brought Forth from Above, Forgiveness of Sins (5:1-13)

Note the first thirteen verses in I John chapter five:

"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

By this we know that we love the children of God, when we love God, and keep his commandments.

For this is the love of God, that we keep his commandments: and his commandments are not grievous.

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

And this is the record, that God hath given to us eternal life, and this life is in his Son.

He that hath the Son hath life; and he that hath not the Son of God hath not life.

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

As previously seen, in the opening part of I John (1:1-2:2), a purpose statement (1:3, 4) precedes the verses which draw from the typology of the Tabernacle (1:5-2:2).

In the closing, corresponding part of I John (5:1-13), a purpose statement (vv. 9-13) follows the verses which draw

from the typology of the Tabernacle (vv. 6-8).

And, viewing John's purpose statement in chapter five of this epistle in the light of his purpose statement for the eight signs in his gospel (20:30, 31), his reference to "these things" (v. 13) would seemingly refer particularly to material in the previous twelve verses (5:1ff), though in a larger respect back to all previous material (1:1ff).

Note that material in parts of these thirteen verses in I John 5:1ff (having to do with *the belief of Christians, in relation to the kingdom*) is identical to wording in John 20:30, 31 (having to do with *the belief of Jews, in relation to the kingdom*).

The whole of the matter in both passages (John 20:30, 31 and I John 5:1-13) has to do with effecting belief (the Jews in John, Christians in I John) "that Jesus is the Christ, the Son of God" (cf. John 20:31; I John 5:1, 5, 10, 12, 13).

And belief in BOTH instances has to do with the saved and "life" in the kingdom, NOT with the unsaved and salvation by grace.

(For comments on believing "that Jesus is the Christ, the Son of God," refer to Chapter II of this book, pp. 21, 22.)

As also previously seen, in the opening and introductory part of his first epistle, John drew heavily from that which he and two others (Peter and James) had experienced while on the Mount with Christ in Matt. 17:1-5.

In the closing part of this epistle, preceding dealing with material drawn from the typology of the Tabernacle, John deals heavily with something seen in the N.T. *ONLY* in the writing of the three men introduced at the beginning — "born from above," "brought forth from above." Peter, James, and John are the only N.T. writers using this expression in material which they wrote, with John using it far more than both of the other two combined (sixteen times, in two books — six in his gospel, ten in His first epistle).

1) Brought Forth from Above

As previously seen, the absolute necessity of being “brought forth from above” appears in two parallel sections of John’s gospel (chs. 1, 3), a book built around eight particular signs, signs seeking to bring about Israel’s repentance and belief during the re-offer of the kingdom.

NOW, with the kingdom taken from Israel, John in his first epistle, directs matters relative to the absolute necessity of being “brought forth from above” to Christians (NOW the repository of the kingdom previously taken from Israel).

Apart from Christians being “brought forth from above” — *EXACTLY* as the Israelites during the time of the offer and re-offer of the kingdom — *they CANNOT enter into child-training as sons* (John 1:10-13; cf. Matt. 18:1-4), *and, consequently, they CANNOT see/enter “the kingdom of God”* (John 3:3-8).

Thus, in the light of what he had been led to write in the first three chapters of his gospel, is it any wonder that John used this expression ten times in his first epistle to Christians?

In I John, the expression is used once in chapter two, twice in chapter three, once in chapter four, and six times in chapter five.

In chapters two (v. 29) and four (v. 7), the expression is used relative to “righteousness” and “love” coming from above, from God.

And in both places, note the contextual usage.

In chapter two, the contextual usage has to do with abiding in Christ and not being ashamed before Him at His coming. And in chapter four, the text and context have to do with brotherly love and different facets of God’s love.

In chapter three (v. 9) the expression is used twice in a verse relative to the inability of Christians to sin who are being “brought forth from above.” Also, the same thing is seen in the last usage in chapter five (v. 18), with the ex-

pression used twice in this verse as well.

Christians being “brought forth from above,” abiding in Christ (ch. 2) *CANNOT sin*. Sin arises in the lives of Christians when they cease being “brought forth from above,” cease abiding in Christ, and allow themselves to be brought forth from below.

Again, NO middle ground exists. It is EITHER one OR the other.

(The popular translations and thought in these two verses that Christians cannot “practice” sin or “continue” sinning *can ONLY* be seen as incorrect any way one views the matter.

These translations are based on a misuse of a tense structure in the Greek text, a mistranslation of a word, and a misunderstanding of the text.

Thus, the words “practice” and “continue” in 3:9 and 5:18 are improper and misleading translations. Christians, with the old sin nature, *can and do practice sin, they continue sinning.*)

Then, in the first part of chapter five (vv. 1, 4), the expression “brought forth from above” is used four times (three times in v. 1, once in v. 4). And it is used in these verses relative to believing “that Jesus is the Christ, the Son of God” (cf. John 20:31) and, through this means, through faith, overcoming the world (note vv. 1-5 together).

All ten of these passages, having to do with being “brought forth from above,” should be understood as an inseparable unit, much like the seven overcomer promises in Revelation chapters two and three. *ALL of them together present the complete word picture on the matter.*

(Rather than attempt to deal with the matter further in this book, the reader is referred to the author’s book, *Brought Forth from Above.*)

2) Forgiveness of Sins

The most extensive use of “brought forth from above” in I John (5:1-4) is seen immediately preceding another reference to cleansing through that seen in the typology of the laver in the courtyard of the Tabernacle (5:6-8).

And, comparing this closing section with the opening section in I John, “brought forth from above” in chapter five would parallel the section dealing with “fellowship” and “joy” in chapter one (vv. 3, 4), *with BOTH having to do with the SAME thing — THAT which Peter, James, and John saw while on the Mount with Christ in Matt. 17:1-5, the coming kingdom.*

Note the verses dealing with typology drawn from the Tabernacle in chapter five once again:

“This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one” (vv. 6-8).

Attention has often been called to the order of “blood and water” seen in the gospel accounts at the time of Christ’s crucifixion. Shortly following Christ’s death, *a Roman soldier pierced His side, and “blood and water” flowed out* (John 19:34).

BUT, in the text, in I John 5:6, the order is reversed. Here it is “water and blood.”

(The corresponding part of v. 6, in v. 8, [where “water and blood” are also seen], is often thought, due to lack of manuscript evidence, to be a scribal insertion into the text.)

In both instances (John 19:34 and I John 5:6), the text *can ONLY* be dealing with material drawn from the typology of the Tabernacle. *BUT, WHY these differences?*

That question though would actually answer itself, from the two different textual usages of the expression (“blood and water,” “water and blood”) when seen in the complete typology of the Tabernacle.

On John 19:34, Christ is still on the Cross.

The typology seen in this passage has to do with sacrifices before God on the north side of the brazen altar in the courtyard, preceding successive washings at the brazen laver. Thus, the order is as seen, “blood and water” — “shed blood” at the brazen altar *FIRST, THEN*, subsequent “washings” at the brazen laver.

In I John 5:6, Christ is *NO longer* on the Cross; *NOR* is He still in the tomb. Christ has risen and placed His blood on the mercy seat in the heavenly Tabernacle.

And, with *THAT* as the setting in I John, *the order can NOW ONLY be “water and blood.”*

Those being depicted — Christians — have applied the “blood” shed at the brazen altar (on the Cross), through belief. *The order at THAT time was “blood and water” — “blood” at the brazen altar, THEN subsequently “water” at the brazen laver.*

NOW, once beyond the brazen altar, the order is reversed. *NOW it is “water and blood,” EXACTLY as seen in I John 5:6.*

Cleansing occurs through washings at the laver, and these washings can effect cleansing *on ONE basis ALONE, on the basis of Christ’s blood on the mercy seat of the heavenly Tabernacle.*

ONE closing thought on the laver:

Again, note Christ’s words to Peter in John 13:8b:

“...If I wash thee *NOT* [referring to washings at the laver], thou hast *NO part with me.*”

Then, note a few closing thoughts on the purpose statements in I John:

Opening his epistle, John's stated purpose had to do with "fellowship" and "joy" relative to "*aionion* life," (1:1-4). And this was followed by material drawn from the laver (1:5-2:2).

Now near the close of his epistle, the purpose is still seen having to do with Christians one day realizing "*aionion* life," "the life," which is what the entire epistle deals with.

Note how this is summed up in 5:11-13, with Greek or literal renderings in brackets:

"And this is the record, that God hath given to us eternal life [*'aionion* life'], and this life [*'the life'*] is in his Son.

He that hath the Son hath life [*'the life'*]; and he that hath not the Son of God hath not life [*'the life'*].

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life [*'aionion* life'], and that ye may believe on the name of the Son of God [*cf.* John 1:12]."

These verses follow thoughts on being "brought forth from above," believing "that Jesus is the Christ, the Son of God" (*cf.* Matt. 16:15-17; John 11:25-27; 20:31; I John 5:1-5), "overcoming the world" (vv. 4, 5), and keeping oneself clean at the laver (vv. 6-8).

Then, following this, note *HOW* John concludes his epistle in verses eighteen through twenty-one:

"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

And we know that we are of God, and the whole world lieth in wickedness.

And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ.

This is the true God, and eternal life [*'aionion life'*].

Little children, keep yourselves from idols. Amen."

John begins his concluding thoughts in these four verses by once again, and for the final time, calling attention to being "brought forth from above."

A Christian, through this means, is protected, Satan cannot touch him, and he remains free from sin.

The opposite position has to do with being brought forth from below, associated with Satan, the present world, and sin, with the whole world lying in wickedness.

And God, through His Word, has given Christians an understanding of the whole of that which presently exists and the "*aionios life*," "*the life*," which lies out ahead.

And, with respect to this, John's closing exhortation has to do with Christians keeping themselves from "idols," *referring to ANYTHING which would keep Christians from realizing the goal of their calling, having a part in that "aionios life," "the life," which Peter, James, and John saw while on the Mount with Christ.*

(Very little has previously been stated in this chapter about James and his part in the things later drawn from what he, Peter, and John had witnessed while on the Mount.

In this respect, note the Book of James as a whole and let James speak for himself regarding the matter.

James, as John, though he only used the expression "brought forth from above" once in his epistle, *not only explained EXACTLY what was meant by the expression but dealt TIME and AGAIN with the matter throughout his epistle.*

In that respect, James is an epistle *which deals EXTENSIVELY with Jesus' statement, "Except a man...", in John 3:3, 5.*

Note the use of the expression in 1:18, preceded by a *clear explanation of HOW Christians are brought forth from above* [vv. 2-17], along with stating that this has to do with *regality* [v.

12] and *the saving of the soul, the life* [v. 21].

In that respect, note the way that the book continues in 1:22ff. Or, note particularly 3:10-18 and 5:19, 20 where a number of distinctions are drawn between being brought forth from above or from below, along with a closing reference to the saving of the soul, reflecting back on 1:2-21.

Thus, the Book of James forms *an instruction book dealing with an indispensable subject in an extensive manner*, easily explaining why Jesus had included James among the three disciples allowed to witness that seen in Matt. 17:1-5.)

Accordingly, the IMPORTANCE of properly seeing, understanding, and using the expression "born from above," i.e., "brought forth from above," SHOULD be clearly evident to anyone.

BUT...

Christ's Bride, His Co-Heirs

Note corresponding things about teachings drawn from the typology of the Tabernacle in I John, which would have to do with the formation of Christ's bride, seen in the typology of Gen. 2:21-24.

And this would have to do with the completion of the Spirit's work during the present dispensation, drawn from the typology of Gen. 24:1ff:

Eve was created *in Adam* at the very beginning, but was not brought into existence as a separate entity until a later point in time.

Adam was put to sleep, his side opened, and from this opened side God took one of his ribs and formed Eve.

Eve was taken out of Adam and then presented back to Adam for "an helpmeet." Eve was a part of the very being of Adam; and, resultingly, separate from Eve, Adam was *incomplete*.

In this respect, Eve, being presented back to Adam

for “an helpmeet,” *completed Adam and provided completeness for Eve as well.* And, in the highest sense, God looked upon the existing union as “*one flesh.*”

Note this account in Gen. 2:21-24):

“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 bride of Christ *HAS existed in the Son* from eternity. The bride’s existence and salvation date from “before the foundation of the world” (Eph. 1:4; Rev. 13:8).

The bride, however, *could NOT* be brought into existence as a separate entity *UNTIL after the Son had been put to sleep and His side opened.*

This occurred at Calvary. The Son was put to sleep (the Son died), and His side was opened. “Blood” and “water” flowed forth from this opened side — the two elements necessary *to bring into existence the bride*, separate from the body, but still part of the body (John 19:34).

Then, once the complete, redeemed bride has been brought into existence through the means which God has provided, the bride will be presented back to the Son, *completing the Son and providing completeness for the bride as well* (Heb. 2:10).

And, in the highest sense, God will look upon the existing union as “*one flesh*” (Eph. 5:26-32).

God's past work having to do with bringing Eve into existence and His present work (to be completed in the future) having to do with bringing His Son's bride into existence *MUST be studied in the light of one another.*

In Gen. 2:22 God took a rib from Adam's side and "made he a woman." The Hebrew word translated "made" in this verse is *banah*, which means, "to build."

As previously seen, *Eve was created in Adam at the beginning, later taken out of Adam, built into a bride, and then presented back to Adam.*

In Matt. 16:18 Christ said, "...upon this rock I will build my church." The Church (in the sense in which the word is used in Matt. 16:18), created in Christ from eternity, is presently being called out of the body and built into a bride. And the time when this process will be completed and the bride presented back to the Son lies in the future.

(The word "Church" comes from a compound Greek word [ekklesia], which means, "called out" [ek, 'out'; klesis, 'to call'] And this word is used in the N.T. more than one way.

It is used during the present dispensation relative to *ALL of the saved* [e.g., Rev. 2, 3], for the bride has yet to be *singled out* and *set apart* from the remainder of the saved. That is to say, the bride, though presently being "called out" of the "called," has yet to be *set apart as a separate entity.*

However, looking beyond this present dispensation [following that time when the bride will have been set apart in the preceding manner], the use of the word *ekklesia* becomes *more RESTRICTIVE* in the way that the matter is looked upon in the N.T. [cf. Heb. 12:23].

Referring to *time* beyond the present dispensation, the word *ekklesia* is used *relative to those who will be placed as firstborn sons, adopted* ["adoption" (Gk., *huiiothesia*)

means “son-placing”) — placed in a position to rule and to reign [adopted into, placed in a “firstborn” position].

Within the human realm, firstborn sons ALONE can rule. And these sons, forming a third firstborn son [corporately, as Israel] following the adoption, will rule as consort queen with God’s Son, Jesus. THESE will be the ones who, in accord with Genesis chapter two, will be removed from Christ’s body, forming the bride of the second Man, the last Adam.

[For more information on the preceding, refer to the author’s book, *God’s Firstborn Sons*].

Remaining within the future scope of the matter and the exact meaning of the word *ekklesia* [called out], the clear teaching of Scripture attests to the fact that those who will form the Church in that coming day are NOT those presently being removed from the world.

Those taken from the world are the “called.” ALL Christians are “called,” removed from the world. BUT NOT ALL Christians will be among the “called out,” which will be taken from the called, the saved, the body, forming the Church as it will be viewed yet future.

In the preceding respect, the Church in that coming day will be the body of Christ [cf. Col. 1:18] in the same sense that Eve was the body of Adam.

“And Adam said, This is now bone of my bones, and flesh of my flesh...” [Gen. 2:23a].

ALL of Eve was of Adam’s body, BUT she was NOT ALL of his body.

“We are members of his body, of his flesh, and of his bones” [Eph. 5:30].

ALL of the bride will be of Christ’s body, BUT NOT ALL of His body.)

Appendix I

Movement of All Scripture

*ALL Scripture Moves in ONE Direction
FROM Man's Day TO the Lord's Day*

Scripture has to do with events during “time,” 7,000 years of “time,” *extending FROM the restoration of the earth and the creation of man TO the end of the Messianic Kingdom.*

Preceding, During, Following

Scripture has very little to say about that which occurred preceding this time, and it has very little to say about that which will occur following this time. Only enough has been revealed to allow man to place and understand events occurring during the 7,000 years in their proper perspective.

Both Testaments begin with a septenary arrangement of time, showing at the outset of each Testament what Scripture is about — God’s restorative work, occurring over six days, 6,000 years, with a view to the seventh day, with a view to 1,000 subsequent years of rest.

That is to say, God is going to work for six days, for 6,000 years, and then rest a seventh day, for 1,000 years.

And *THIS* is what the whole of Scripture is about, *NOT* about “time” either before or after *THESE* seven days, *THESE* 7,000 years.

Further, the Bible is about *REGALITY and this present EARTH*; and, in a larger respect, this extends *FROM* the day of the earth’s creation *TO* the day of its destruction.

The Bible though, as previously stated, aside from isolated instances, is about the last 7,000 years of this time — *FROM*

the beginning of Man's Day (which lasts 6,000 years) *TO* the end of the Lord's Day (which lasts 1,000 subsequent years).

The Bible is *NOT* about regality and the earth preceding the restoration account and man's creation in Gen. 1:2b-28, though these events during this time are sparingly dealt with (Gen. 1:1, 2a; Isa. 14:12-14; Ezek. 28:12-15).

NOR is the Bible about the Day of God and the new heavens and the new earth, following the present heavens and earth's destruction at the end of the Lord's Day, though this time and events during this time are sparingly dealt with as well (more so than time and events preceding the 7,000 years, with Revelation chapters twenty-one and twenty-two, ending Scripture, being the most extensive).

Then, associated with the preceding, *NEITHER the Hebrew text of the O.T. NOR the Greek text of the N.T. contains a word for "eternal."* And this would be in *COMPLETE* keeping with the fact that Scripture deals with "time," 7,000 years of time, *NOT* with the ages beyond.

BUT, despite the preceding, the words "eternal," "forever," and "everlasting" are found throughout English translations of Scripture, both Testaments. And this could *ONLY* reflect negatively upon the subject and structure of Scripture, having to do with events during "time," *NOT* eternity.

The words mistranslated after this fashion are *olam* (Heb., O.T.), *aion*, and *aionios* (Gk., N.T.).

Aionios is the adjective form of the noun, *aion*, meaning exactly the same as the noun. And all three words have to do with "time," *NOT* with eternity.

There are ways in which *olam* (O.T.) and *aion* (N.T.) can be used to express "eternal," but *NOT* in the singular, standing-alone form in which they are almost always found.

(Chapter I in this book provides additional material on the preceding.)

FROM Man's Day TO the Lord's Day

ALL Scripture moves *FROM* Man's 6,000-year Day *TO* the Lord's 1,000-year Day, *NOT FROM* Man's Day *TO* the Day of God, *TO* the eternal ages beyond the Lord's Day.

ALL Scripture moves toward a *coming Sabbath, the seventh millennium, the Lord's Day, the time when Christ will take the sceptre and, with His co-heirs, rule the earth for 1,000 years.*

This is the way matters have been unchangeably set in a foundational, septenary structure beginning both Testaments, relating in succinct, skeletal form at the outset what each Testament is about.

And ALL Scripture following these beginning, foundational structures simply form sinews, flesh, and skin, to clothe these structures, ALL dealing with events during the 7,000 years, NOT beyond.

The preceding can easily be shown different ways.

1) The Types

ALL of the O.T. types deal with events during Man's 6,000-year Day, with a view to the Lord's 1,000-year day.

NONE moves into the eternal ages beyond the Messianic Era. *NONE CAN*, for they are governed in this respect by the septenary foundation beginning each Testament.

Types, in this respect, *CAN, however,* cover events during time preceding the septenary structure in the opening thirty-four verses of Genesis or the opening sixty-two verses of John, for reference to this time is seen introducing each of these two septenary structures (Gen. 1:1, 2a; John 1:1-3).

BUT, again, the septenary structure in both Genesis and John end with events of the seventh day, the seventh 1,000-year period.

NOTHING is seen beyond the seventh day in the septenary structure; thus, *NOTHING* can be seen beyond the seventh day in the types as well.

To illustrate the point, note a classic example covering a complete panorama of the preceding, seen in the Books of I, II Samuel, dealing with Saul and David, typifying Satan and Christ:

(Samuel, following the Lord's instructions, anointed Saul as Israel's first king. But Saul failed to follow the Lord's command concerning Amalek. And, as a result, the Lord rejected Saul as His anointed king.

The Lord *THEN* had Samuel anoint another king to rule in the stead of Saul. Samuel anointed David king over Israel. *BUT*, Saul wasn't immediately deposed. Rather, *Saul CONTINUED to reign*.

David, at the time he was anointed king over Israel, was *NOT* ready to ascend the throne. Among other things, David lacked a contingent of faithful men to reign with him.

BUT, over time, once God had brought necessary matters to pass and David had acquired his contingent of rulers, *Saul was put down, his crown was taken and given to David, and David, with his faithful men, THEN moved in and took over the government*.

THAT is the type, and *EXACTLY* the same thing is seen in the antitype.

At a time following the earth's creation, the Lord placed Satan as king over the earth [Ezek. 28:12-15].

But Satan, in an overt and defiant manner, sought regal power above his appointed position [Isa. 14:13, 14]. And, as a result, the Lord rejected Satan and anointed another [His Son] as King over the earth [Ps. 45:7; Matt. 2:1, 2; Heb. 1:9].

Satan though wasn't immediately deposed. Rather, *Satan, like Saul, CONTINUED to reign*.

God's Son, at the time He was anointed King over the earth, *EXACTLY* like David at the time he was anointed king over Israel, lacked a contingent of faithful men to reign with Him.

And that is what the present dispensation is about. It is during this time, during the present 2,000-year dispensation, that events are fulfilling the antitype of Gen. 24 — typified by David living out in the hills, with certain faithful men

joining themselves to him during this time.

Certain faithful men allied themselves with David, remaining in a place of rejection, *remaining with him out in the hills, separate from the existing kingdom under Saul.*

And certain faithful men have allied and continue to ally themselves with God's Son, *in a place of rejection, separate from this world and the existing kingdom under Satan.*

And *THAT* is where matters presently stand in the type-antitype structure of these sections of Scripture.

BUT, note what occurred next in the type, *which is EXACTLY what WILL occur NEXT in the antitype.*

In the type, the day *CAME* when David had acquired his contingent of faithful followers. *THEN*, Saul was put down, his crown was taken and given to David, *and David, with his faithful men, moved in and took over the government of Israel.*

And the antitype can ONLY follow the type in EXACT detail.

The day is *COMING*, and it *can ONLY* be near at hand, when God's Son will have acquired His contingent of faithful followers [through the present work of the Spirit, sent on the Day of Pentecost 2,000 years ago for this express purpose (*ref. again the type in Gen. 24*)].

THEN, EXACTLY as in the type, Satan will be put down, his crown will be taken and given to God's Son, and God's Son, with His faithful followers, will move in and take over the government of the earth.)

The type-antitype structure of the preceding account ends with the government of *THIS* earth changing hands; and, *AFTER* 1,000 years under this new government, the present heavens and earth, will be destroyed *BEFORE* the new heavens and the new earth have been brought into existence.

And *EXACTLY* the same thing is true of *ANY* of the types. They simply *CANNOT* go into time seen beyond the foundational structure opening both Testaments. They *CANNOT* go beyond God's dealing with Satan, man, and *THIS* present EARTH, as it pertains to REGALITY.

(In Gen. 1-4, the overall typology has to do centrally *with death and shed blood, introducing that which is necessary for redemption*, ultimately bringing man back into the position for which he had been created, from which he had fallen. And, according to the context, *THAT position has to do with REGALITY and THIS present EARTH on the SEVENTH day* [2:1-3].

In Gen. 5-11a, the overall typology has to do with events yet future today, *ending in the Messianic Era* — the removal of the Church [ch. 5], Israel going through the Tribulation [chs. 6-8], and the restoration of Israel and the destruction of Gentile world power [chs. 9-11a]).

In Gen. 11b-19, more information is provided concerning Israel's restoration and the destruction of Gentile world power, ending in the Messianic Era.

In Gen. 21-25, a complete sequence of events is given beginning with the supernatural birth of Christ [ch. 21] to the restoration of Israel in the Messianic Era [ch. 25].

And the same thing could be seen continuing with Jacob and Joseph in Genesis.

The overall typology of Exodus begins with Israel in the Tribulation and ends with Israel in the Messianic Era, providing numerous details for previous types. And this type, in an overall respect, extends into Joshua, where *EXACTLY* the same end is in view — Israel in the Messianic Kingdom.

Or, an individual can turn to books such as Ruth, Esther, or Jonah, where *EXACTLY* the same thing is seen in an overall respect. *Events NEVER go BEYOND the Messianic Kingdom.*

And *EXACTLY* the same thing can be seen in *ANY* of the other types. *NOTHING is dealt with beyond the Messianic Era.*

EVERYTHING ends at THIS point. It HAS to end at THIS point, for THIS is where the foundation ends.

All of the previously mentioned types are dealt with in different books that the author has written over the past forty years.)

And *EXACTLY* the same thing seen relative to the types *can ONLY* be true relative to the signs, the Jewish festivals, the Psalms, and the Prophets.

2) *The Signs (O.T., N.T.)*

The sign of the Sabbath, the sign of Jonah, and signs in the gospels and Acts will be briefly dealt with and discussed.

a) *The Sign of the Sabbath*

The Sabbath, introduced in Gen. 2:1-3, *forms the CAPSTONE to the foundation upon which ALL Scripture rests. It is the GOAL toward which EVERYTHING in Scripture moves.*

In Ex. 20:8-11, the Sabbath is seen as the fourth and longest of the ten commandments which God gave to Israel through Moses at Sinai.

Then, in Ex. 31:13-17, the Sabbath is seen as “a sign” and “a perpetual covenant,” to be kept by the Jewish people “throughout their generations.”

And the Sabbath was given to Israel in this dual respect for a particular, revealed purpose.

Note these five verses in Exodus chapter thirty-one:

“Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.

Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.”

Both the fourth of the ten commandments in Exodus chapter twenty and the sign of the Sabbath in Exodus chapter thirty-one refer back to the restoration of the earth over a six-day period and God resting on the seventh day in Gen. 1:2b-2:3.

In that respect, references to the sabbath in the latter two places *could ONLY foreshadow EXACTLY the same thing seen in the former.*

Keeping the fourth commandment *NOT ONLY* had to do with the Jewish People's obedience to "a perpetual covenant" *BUT this act formed a visible sign, pointing to past, present, and future events which the Jewish people, in effect, were recognizing and acknowledging every time that they kept the Sabbath.*

The Jewish people, *working six days, then keeping the Sabbath,* were recognizing and acknowledging, whether they knew it or not, *that God was performing a subsequent restorative work lasting six days, 6,000 years; and He would then, at the completion of His work, rest the seventh day, the seventh 1,000 year period.*

And God thought enough of this entire matter that He set the penalty for any violation of the Sabbath to be "DEATH" (vv. 14, 15).

b) The Sign of Jonah

The experiences of Jonah in the belly of the fish for "three days and three nights" are seen as "a sign" that Christ would, in like manner, be in the heart of the earth for the same length of time.

Note how this reads in Matt. 12:38-40:

"Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah:

For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (*cf.* Matt. 16:4).

Jesus had been traveling about the country proclaiming a message to the Jewish people, accompanied by signs. And the Scribes and Pharisees had been doing everything within their power to subvert the message and cast reproach on the messenger.

Matters at this time, because of the rejection manifested by Israel's religious leaders, with the Jewish people influenced by their leaders, were moving more toward the cross than the crown.

And, correspondingly, as well, matters were moving more toward the proffered kingdom being taken from Israel and all that appertained thereunto (which began to be seen by Jesus' actions later that same day [Matt. 13:1ff]).

BUT, even the way Christ responded to the demands of these religious leaders moves beyond the cross to the crown.

Neither Jonah nor Christ stayed in the place of death. Both were raised after two days, on the third day. And the typology seen in Jonah following his being raised, occurring on the third day, foreshadows that which will occur relative to both of God's firstborn Sons — both Christ and Israel — on the third day, the third 1,000-year period.

(The three days in this account, of course, correspond to the last three days in the septenary structure of days beginning Genesis and John. The complete septenary structure dates from creation, though beginning with restoration following ruin; the three days in the account of Jonah — "the sign of Jonah" — contextually, date from Christ's crucifixion.

Christ, 2,000 years ago, was raised after two days, on the third day; and Christ, in time just ahead, will be raised after two days, after 2,000 years, on the third day, on the

third 1,000-year period [or, if taken back to Adam, on the seventh day, the seventh 1,000-year period].

For information on the Book of Jonah, particularly the “three days and three nights,” which seem to bother some individuals [trying to understand how both Jonah and Christ could have been in the place of the dead “three days and three nights,” yet be raised on “the third day”], refer to the author’s book, *O Sleeper! Arise, Call!*)

Very little was said in the preceding about the message which accompanied the signs. This will be dealt with in the following part.

c) *Signs in the Gospels and Acts*

The kingdom of the heavens was proclaimed and offered to the Jewish people by Christ, the Twelve, and the Seventy during time covered by the gospel accounts (30-33 A.D.). And this message was accompanied by a supernatural manifestation of signs, unlike anything heretofore seen in the history of the nation (Matt. 3:1ff; 4:17ff; 10:1ff; Luke 10:1ff).

The message was ultimately rejected, the kingdom was taken from Israel, and a new entity (the Church) was called into existence to be the recipient of that which Israel had rejected (Matt. 21:18ff).

Following this, during time covered by the Book of Acts, there was a re-offer of the kingdom to Israel by the one now in possession of the kingdom, the new entity, *the one new man* “in Christ,” the Church.

This re-offer began in Jerusalem on the day of Pentecost in 33 A.D., fifty days following Christ’s resurrection, ten days following His ascension.

The re-offer began through the ministry of the one hundred twenty initially forming the Church, and believing Jews (still part of the nation) proclaimed the message as well during the twenty-nine years that the re-offer remained open

(from 33 to about 62 A.D. [Acts 2:1ff-28:28]).

And throughout this time an abundant manifestation of supernatural signs continued, accompanying the same message continued from the gospels.

During the gospels, the message was to the Jewish people *ALONE*, to the old creation in Jacob (Isa. 43:1; Matt. 10:1ff).

During the Acts period, the message was to two groups of individuals, but to one of the two first.

The message during this time was to *BOTH* the old creation in Jacob and the new creation "in Christ," *BUT* to the old creation in Jacob *FIRST* (Rom. 1:16; 2:9, 10).

THEN, beyond the Acts period until today, the message has been *SOLELY* to the one new man "in Christ," *BUT NOT* accompanied by signs. It is the Jew *ALONE* who requires a sign (I Cor. 1:22).

And the different things concerning this message form the central subject of the epistles, and the realization of that dealt with in the message is *the GOAL* toward which everything in the epistles moves.

Time during an entire dispensation — 2,000 years — has been set aside, during which the Spirit is calling out a bride for God's Son (taken mainly from the Gentiles), to reign with Him as co-heir in the kingdom presently being offered.

But, back to the gospels and the Acts period, when supernatural "signs" accompanied the offer of the kingdom to Israel...

Note In John 20:30, 31 the clearly stated purpose which John gave for recording the eight "signs" in his gospel:

"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."

The purpose for recording these signs *could ONLY* have been the *SAME* as the purpose for the manifestation of these signs during Christ's previous earthly ministry.

Or, it could *ONLY* have been the *SAME* as the purpose for *ANY* of the past manifestation of signs recorded in the gospels, or the manifestation of signs occurring during the Acts period at the time John penned his gospel.

ALL of the signs — in the four gospels, and Acts — can ONLY have to do with the SAME thing.

Three of the eight signs in John's gospel are found in the synoptics as well, prohibiting any thought (proposed by some) that John's gospel had been written for a different purpose than the synoptics and Acts, with the signs in John having to do with that different purpose.

SIGNS, as set forth and unchangeably established in foundational material in Moses, are ALWAYS directed to ONLY ONE people, for ONE purpose, surrounding ONE subject.

SIGNS are ALWAYS directed to the Jewish people to effect belief in the message being proclaimed. And that message, accompanied by SIGNS, ALWAYS had to do with the KINGDOM, whether O.T. or N.T.

This is clearly seen through the introduction of signs of this nature in Exodus chapter four (Moses empowered to perform supernatural signs before Israel's elders, with a view to the Israelites being led out of Egypt and placed in the land covenanted to Abraham, Isaac, and Jacob, in a theocracy).

And this is *EXACTLY* what can be seen in the gospels and Acts throughout both the offer and the re-offer of the kingdom to Israel. The manifested signs throughout this time were associated with a message having to do with deliverance from Gentile rule and being established in a theocracy.

(For more information on the preceding, refer to Appendix III in this book, "Signs, Wonders, Miracles.")

And John's gospel — recorded during the Acts period as part of an all-out effort to effect belief among the Jewish people relative to the message being proclaimed — beginning the N.T., would be the logical place to state the purpose for signs, with this purpose *THEN* being properly understood throughout the synoptics and Acts.

3) *The Jewish Festivals*

The seven festivals in Lev. 23:1-44 constitute what could be called, "The Prophetic Calendar of Israel."

These seven festivals are *JEWISH, NOT* Christian. They were given *to Israel, through Moses*, and have to do with *the Jewish people ALONE*. They foreshadow *a chronological sequence of events which began to occur in the camp of Israel at the time of Christ's first coming, which will be continued and concluded at the time of Christ's return.*

And though there was a beginning fulfillment at the time of Christ's first coming, *ALL SEVEN FESTIVALS remain unfulfilled, awaiting a continued and complete fulfillment at the time of Christ's return.*

A secondary application of that seen in these festivals — that foreshadowed by these events, along with the sequence in which these events occurred — can be seen in the history of the Church, but that is neither here nor there. *These festivals are JEWISH, they have to do with THE JEWISH PEOPLE, and this MUST be recognized.*

The complete fulfillment of Israel's national Pass-over (the first of the seven festivals, which began to be fulfilled at Christ's first coming), in the antitype of Exodus chapter twelve, is yet future, as are events in

the other six festivals. Concluding events surrounding the Passover *MUST* occur *FIRST*, and this feast of the Lord *will not be fulfilled UNTIL Israel's Messiah returns, following the Tribulation.*

Thus, the continued progression of events in these seven festivals reveal a continued progression, to completion, of events which will occur in the camp of Israel *following Christ's return as the great King-Priest after the order of Melchizedek to deliver His covenant people.*

Following Christ's return at the end of the Tribulation there will be a seventy-five-day period between the end of the last seven years of Daniel's prophecy and the beginning of the Millennium (Dan. 12:11-13). And Scripture clearly reveals that the events set forth in the first six feasts of the Lord, leading up to events in the terminal festival, the feast of Tabernacles, will, of necessity (Dan. 12:12), have to transpire during this time.

Then the feast of Tabernacles itself will be fulfilled during the ensuing millennial reign.

a) Passover

This festival has to do with *the national conversion of Israel*, when the nation looks upon the Pierced One. The Lamb has already died, Israel has slain the Lamb (Acts 2:23, 36; 7:52), the blood has been shed (Ex. 12:6), but Israel has yet to apply the blood (Ex. 12:7).

In this respect, the festival was partially fulfilled almost 2,000 years ago, *BUT* the complete fulfillment awaits a future date.

Israel today dwells between the statement ending Ex. 12:6 and the statement beginning Ex. 12:7, and this festival can be fulfilled *ONLY* when the nation acts in accordance with that stated in verse seven:

“...the whole assembly of the congregation of Israel shall kill it [the paschal lamb, foreshadowing the Paschal Lamb which Israel slew 1,500 years later] in the evening [*lit.*, ‘between the evenings,’ which has been understood different ways over the years, though almost all view it as referencing time within a range extending from 3 P.M. until darkness].

And they shall take of the blood [that which Israel has yet to do]...” (Ex. 12:6b, 7a).

Note in the type that the Passover occurred while Israel was still in Egypt.

In the antitype Israel will have her national Passover while the nation is still scattered throughout the Gentile world (“Egypt” is always a type of *the world* in Scripture). This is the time when “they [the Jewish people] will look upon” their Messiah, and a nation will be “born at once” (Zech. 12:10; Isa. 66:8).

As well, bear something in mind about Israel in relation to the Passover. *When time once again begins in Daniel’s Seventy-Week prophecy, Israel will find herself, time-wise, in the position of having just crucified the nation’s Messiah.*

The passage of generations in this respect is *meaningless*. Every generation of Jews both before and since that time has shared *EXACTLY the same guilt* in which the generation committing the act found itself guilty of in 33 A.D. (*cf.* Matt. 23:35-39; 27:25; Luke 13:33-35).

If this were not true, the nation would have to be divided in this respect, with part of the nation *unclean* through contact with the dead body of their Messiah and part *not unclean*.

Scripture though presents *THE ENTIRE NATION as unclean* (Num. 19). *THE ENTIRE NATION, not just part of the nation, will one day avail herself of the ransom* (translated “satisfaction” KJV) in Num. 35:31, 32.

In short, *every Jew alive today — or at any time in history, past or future during Man's Day — is just as guilty, in God's eyes, as those comprising the generation committing this act in 33 A.D.* (note that those slaying Christ were also guilty of slaying *the Prophets, among others, hundreds of years earlier* [Matt. 23:35-37]; and, accordingly, as previously stated, *so are ALL Jews throughout ALL time*).

Israel has slain the Lamb (for the pascal lamb was given to Israel, and they are the *ONLY nation* that could slay this lamb [Acts 2:23, 36; 7:52]).

But, the Jewish people have yet to apply the blood of the Paschal Lamb which they slew in 33 A.D.

And the festivals in Lev. 23 *MUST be fulfilled, relative to Israel, in chronological order.*

Before any of the other six festivals can be fulfilled, *the blood of the Paschal Lamb MUST be applied (through belief, when they look upon the One Whom THEY pierced* [Zech. 12:10 — *NOT the generation in 33 A.D. BUT the generation alive in that coming day*]).

b) *Unleavened Bread*

This festival has to do with *the removal of sin from the house (house of Israel) AFTER the Passover.*

Of what sin (or sins) is Israel guilty? Israel is guilty of unbelief, resulting in disobedience over centuries of time, with an apex of this disobedience seen in Israel's harlotry out among the nations.

Then the Jewish people climaxed their unbelief, disobedience, by crucifying their Messiah when He appeared to the nation.

And, because of this climactic act, as previously seen, Israel is presently unclean through contact with the dead body of the nation's Messiah, and the Jewish people will remain unclean for two days (2,000 years [Num. 19:11, 12]).

After two days, on the third day (on the third 1,000-year period [after the Tribulation, which will end the two days]), *the Jewish people are going to acknowledge their sin in the presence of the very One Whom the nation crucified (cf. Gen. 44:16). Israel will then put sin out of the house (out of the house of Israel).*

c) *First Fruits*

This festival has to do with *resurrection*. Christ was raised from the dead on this day, and O.T. saints will be raised from the dead at this time, fulfilling this festival.

The first fruits of the resurrection of O.T. saints occurred after Christ was raised (Matt. 27:52, 53).

The main harvest will follow.

d) *Pentecost*

Note what began to occur on the day of Pentecost, 33 A.D. (Acts 2:1ff). Joel's prophecy began to be fulfilled, and this prophecy would have been completely fulfilled had Israel done what Peter told the Jews to do in Acts 2:38 — national repentance, followed by national baptism.

However, Israel did not repent, the nation was subsequently set aside for a dispensation, and any fulfillment of Joel's prophecy has also been set aside with Israel.

Joel's prophecy CANNOT be fulfilled today, even in part. But it will be fulfilled immediately after the resurrection of O.T. saints (Joel 2:27-32).

e) *Trumpets*

This festival has to do with *the regathering of Israel*.

Christians await a trumpet calling them into the heavens before the Tribulation.

Israel awaits a trumpet calling the nation back into the land after the Tribulation, following Christ's return (Matt. 24:29-31; I Thess. 4:16-18).

(Note that this restoration, seen in Ezek. 37:1-10, among numerous other places, *follows NOT ONLY Israel's national conversion* [following their applying, through belief, the blood of the Passover Lamb Whom the nation slew in 33 A.D.] *BUT also the resurrection of O.T. saints.*

The dead [raised] return with the living [cf. Ex 12:40, 41; 13:19]; and, *together*, they will comprise "the *WHOLE* house of Israel" [Ezek. 37:11-14] *in that day* [ref. the author's articles, "In That Day" and "The Whole House of Israel"].)

f) Atonement

This festival has to do with *a cleansing from sin for a people who will have already availed themselves of the blood of the Passover Lamb.*

Activities on this day have to do with blood on the mercy seat and cleansing from sin (sins previously acknowledged and put out of the house [the house of Israel], fulfilling the festival of unleavened bread).

Atonement (the *ransom* [Num. 35:31, 32] is from a cognate form of the word for "atonement" in the Hebrew text) is to be provided for Israel's sin of crucifying her Messiah (the same blood shed at Calvary, now on the mercy seat). Note the order in Ezek. 36:24, 25 — a regathering before cleansing from sin.

g) Tabernacles

This is the last of the festivals and has to do with *offerings made unto the Lord and a time of rest at the conclusion of the preceding feasts of the Lord.* This festival points forward to the millennial offerings (Ezek. 45:15ff; 46:2ff) and a time of rest in the coming age after the conclusion of events surrounding the first six feasts of the Lord.

This festival lasted for seven days — a complete period of time — pointing forward to the complete duration of the Millennium, with time and events beyond this *UNSEEN.*

4) *The Psalms*

Numerous Psalms deal with Israel's Messiah and the Jewish people relative to that coming seventh day, the seventh millennium.

And, as anyplace else in the O.T., the Psalms, in complete keeping with the septenary structure of Scripture, *DO NOT* deal with time beyond the seventh day, time beyond the Lord's Day, time during the Day of God, time during the endless ages beyond the Messianic Era.

Note three Messianic Psalms (Ps. 2, 83, and 110), which could be looked upon as representative of that seen in any of the other numerous Messianic Psalms in this book.

Because of their similar content, Psalms two and one hundred ten will be viewed together. Then, comments on Psalm eighty-three, a different type Messianic Psalm, will follow.

In Psalm two, it matters not what the nations say or do. With *ALL* things under God's sovereign control, He is going to one day (on the seventh day) place His Son upon His "holy hill of Zion." And, in that day, from the "holy hill of Zion" (from David's throne in Jerusalem) He is going to rule the nations with "a rod of iron."

Then, in Psalm one hundred ten, preceding that time, God has told His Son, "Sit thou at my right hand, until I make thine enemies thy footstool." And after this is accomplished, as in the second Psalm, God is going to place His Son upon His "holy hill of Zion."

God's Son, in that coming seventh day, is going to rule "in the midst" of those who have been made His footstool. And He is going to reign for 1,000 years, "after the order of Melchizedek."

Then note Psalm eighty-three.

A ten-kingdom federation of nations, allied against Israel seeking to destroy the Jewish nation, will say:

“Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance” (v. 4).

This could *ONLY* foreshadow Antichrist’s ten-kingdom federation of nations during the Tribulation, seeking to destroy and completely do away with Israel, after the same fashion that God destroyed and did away with Amalek in Jewish history —blotting out any remembrance of Amalek from under heaven (Ex. 17:14).

But, as seen in the remainder of the Psalms, or anyplace else in Scripture dealing with the subject, God will turn matters completely around, with deliverance occurring for Israel and destruction occurring for those having sought Israel’s destruction.

Again, when the future is dealt with in the Psalms, *EVERYTHING* is *Messianic*. *EVERYTHING* has to do with the *seventh day*. *NOTHING* moves beyond.

5) The Prophets

The Prophets deal with Israel and the nations during Man’s 6,000-year Day, with a view to the Lord’s 1,000-year Day. And the Prophets deal with Israel and the nations in relation to this earth, *NOT* beyond in relation to the new heavens and the new earth.

The Prophets deal with Israel’s entire history, *BUT* more particularly with Israel’s covenantal disobedience, harlotry, the nation’s subsequent repentance, cleansing, and ultimate restoration to the position for which the nation had originally been called.

And, though the emphasis may be different in the various prophetic books, the matter is always seen within the parameters of that stated in the preceding paragraph.

Note the way Isaiah, the first of the prophetic books, begins his prophecy in this respect.

In the first part of the opening chapter, Israel is pictured as sick, “from the sole of the foot even unto the head.” And because of the nation’s condition, the land in the Abrahamic covenant lay desolate as well (vv. 1-15).

Then, the remainder of this chapter has to do with a call for repentance and the healing that would occur for both the people and the land when Israel did repent (vv. 16-31).

And the first five verses of chapter two describe conditions in the land and the Gentile nations’ relationship to Israel following the nation’s repentance — that which will be brought to pass at the end of Man’s 6,000-year Day and exist during the Lord’s 1,000-year Day.

And material throughout any of the prophetic books is the same, though details and the emphasis may be different, *with different parts of each book providing more and more material for the complete word picture which is being developed.*

(This would be similar to and go hand-in-hand with the types, with the numerous types providing different material for a developing word picture as well.

And the developing word picture provided by each would complement one another, with a more complete, single word picture beginning to develop.)

Viewing the structure and emphasis of three prophetic books — Ezekiel, Daniel, and Jonah — should suffice to show how the different prophets handled different parts of the same subject, handling them different ways but *STILL* dealing with the *SAME* subject the *SAME* way.

Ezekiel chapters thirty-four through forty-eight provide one of the most complete and detailed pictures in Scripture of Israel’s future restoration, the destruction of Gentile world power, and the Messianic Era. And a great deal of information is found in these chapters *that CANNOT be found in any of the other prophets on the SAME subject.*

Both Daniel and Jonah are structured in a typical manner; and though the emphasis and overall structure of each is different, both still deal in a uniform manner with *the SAME overall subject*.

Daniel deals with the history and future destruction of Gentile world power, covering the complete Times of the Gentiles, extending from the days of Nebuchadnezzar to the days of Antichrist (some 2,600 years). And though everything is in complete keeping with material in all of the other prophetic books, none of them covers the Times of the Gentiles in this same extensive manner.

And Jonah stands alone after another fashion, covering a complete history of Israel — from the time of the nation's calling to that future day when the nation finds itself in the Messianic Kingdom realizing her calling. And the book does this solely in a typical manner.

The complete prophecy, like Daniel, is in complete keeping with all things found in any of the other prophetic books. And, like Daniel as well, there is information in Jonah not found in any of the other prophetic books.

Thus, *ALL* of the prophetic books are *EXACTLY* like the types seen throughout the historic books, or the signs, or the Jewish festivals, or anything else in Scripture.

ALL things are built upon the septenary structured foundation seen beginning each Testament and move toward ONE "time" and ONE "goal."

ALL move toward the seventh day, the Messianic Era; and ALL move toward man, in THAT day, realizing the purpose for his creation/salvation/restoration.

Appendix II

The Mandate Given to Adam

Fruit-Bearing, Israel During Past Time
Fruit-Bearing, Christians During Present Time

(This second appendix will deal with the mandate given to Adam at the time of his creation and how this mandate had to do with Israel during the past dispensation and has to do with Christians during the present dispensation.

That stated in this mandate *has been at the center of EVERYTHING Satan has done since he brought about man's fall*, accounting for the seemingly completely leavened state of Israel at Christ's first coming and the prophesied completely leavened state of Christendom immediately preceding Christ's return.

BUT, it is ALL about to reach an APEX and come to an END, with events during the SEVENTH day, the SEVENTH 1,000-year period, being realized.)

“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

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

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” (Gen. 1:26-28).

Though Scripture ALWAYS moves in ONLY ONE direction, man, NOT understanding this and attempting to deal with Scripture, INVARIABLY moves in ANOTHER direction.

Man's creation and fall had to do with the EARTH and REGALITY, associated with a SEVENTH day.

And redemption, first and foremost, has to do with man realizing the purpose for his creation, which is RULERSHIP over the EARTH on THAT SEVENTH day.

BUT, individuals attempting to deal with the matter today, invariably completely ignore, most don't even know, the PURPOSE for man's creation, the REASON Satan brought about his fall, and the resulting PURPOSE for man's salvation.

Fallen man is invariably dealt with in relation to heaven, hell, and eternal verities, NOT in relation to the way Scripture handles the matter, in relation to REGALITY, the EARTH, and a SEVENTH day, a seventh 1,000-year period of rest following six days, 6,000 years of redemptive work.

BUT, redeemed man DOESN'T move immediately FROM the point of "salvation" TO "regality," NO more so than did the Israelites under Moses move immediately FROM the death of the firstborn in Egypt TO dwelling in and realizing regality in the land to which they had been called. Different things lay between these two points for the Israelites in the type, and different things lie between these SAME two points for Christians in the antitype.

Note again the mandate given to Adam. The mandate has five parts, NOT just two parts — "Be fruitful...multiply...fill...subdue...", THEN, "RULE."

And, as will be seen in this study, being "fruitful" is "multiplying," then "filling" the earth, LIKE with LIKE; and this is what it will take — NOT just one or two like-minded individuals (e.g., Adam and Eve alone), BUT MANY — to THEN subdue and rule the earth.

THIS was true for Adam, it was equally true for Israel, and it is equally true for Christians today.

Fruit-Bearing — Adam, Israel, Christians

Approaching the matter after a similar fashion to that seen in the parable of the Sower in Matt. 13:3-9, 18-23, beginning, as in the mandate, with “fruit-bearing,” *note how this was FIRST seen with Adam at the beginning, THEN with Israel during the past dispensation, THEN with Christians today.*

That would be to say, note “fruit-bearing” as it has been seen throughout Man’s Day in relation to the recipients of the offer of the kingdom of the heavens.

BUT, EXACTLY WHAT is “fruit-bearing?”

And “fruit-bearing,” as will be shown, *can ONLY be seen as the centerpiece to the proclamation of the Word of the Kingdom.*

Or, to state the matter another way, *the proclamation of the Word of the Kingdom is for purposes surrounding “fruit-bearing.”*

And “fruit-bearing” *is for PURPOSES* having to do with “multiplying” and “filling” the earth with like-minded individuals; and *THIS is for PURPOSES* having to do with “subduing” and *THEN “ruling”* the earth.

With the preceding in mind, let’s look at the matter, from the outset.

1) Adam

Fruit-bearing is introduced in Scripture at the time of man’s creation, in the opening chapter of Genesis. And the WAY fruit-bearing is dealt with in this passage establishes *an unchangeable, foundational WAY that the subject is dealt with at ANY subsequent place in Scripture.*

(The preceding statement would be drawn from what is known as “the first-mention principle” in Scripture.

The first mention of a subject in Scripture sets the unchangeable pattern for *HOW* that subject is dealt with throughout *ALL* subsequent Scripture.)

Fruit-bearing, in this first-mention respect, appears in the opening and central part of a mandate given to man at the time of his creation *and is INSEPARABLY associated with the REASON for his creation, the REASON for his very existence.*

Note again this mandate in verse twenty-eight:

“And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish [‘fill’] the earth, and subdue it: and have dominion [Heb., *radah*, ‘rule’] over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth [marine and animal life were all that existed at that time, *BUT NOT all that would one day exist; and man was to rule over ALL upon the earth*].”

The latter part of the mandate — having dominion, *i.e.*, ruling the earth — was seen back in verse twenty-six, but the complete mandate is given only in verse twenty-eight.

Being fruitful in this verse had to do with *PROCREATION*, *MULTIPLYING*, and, through this means, *FILLING* the earth with individuals of *LIKE-MIND* and *PURPOSE* to that of Adam.

It had to do with individuals from the human race FILLING the earth, allowing man to then SUBDUE and RULE the earth in the stead of the incumbent ruler and those ruling with him.

Thus, there is the Biblical definition and purpose of fruit-bearing, as *UNCHANGEABLY set forth at the beginning.*

Fruit-bearing has to do with REPRODUCTION, like producing like, for REGAL purposes pertaining to THIS PRESENT EARTH.

2) Israel

As previously seen, *fruit-bearing lay at the CENTER of God’s dealings with Israel at the time of the nation’s inception during Moses’ day*—a nation comprised of probably about 2,000,000 individuals (Ex. 12:37, 38), *brought into existence during four hundred previous years through procreation, fruit-bearing, from the loins of Abraham, Isaac, Jacob, and his twelve sons.*

“Fruit-bearing,” “multiplying,” and “filling” the earth had occurred (the latter with respect to “Egypt,” a type of *the world, the earth* [Ex. 1:7-20]). NOW, four hundred and thirty years following Abraham’s call regarding the matter (cf. Gen. 12:1-3; 15:13; Ex. 12:40, 41; Gal. 3:16, 17), Abraham’s descendants through Isaac and Jacob were *READY to leave Egypt, with a view to FULFILLING the last two parts of the mandate — “subduing” and “ruling” the land previously covenanted to Abraham, Isaac, and Jacob, with an extended view to ultimately “subduing” and “ruling” the entire earth.*

BUT, the preceding is hardly what occurred, particularly with the generation that left Egypt under Moses.

NOR did the succeeding generation under Joshua, or any other succeeding generation move beyond fulfilling the last two parts of the mandate in the land.

So, WHAT happened?

Well, you can read about the matter in Num. 13ff. But let’s move 1,500 years ahead in Israeli history — at the time of the offer of the kingdom of the heavens to the nation in the gospel accounts — and see *the ultimate end result of unbelief*, producing the wrong type of fruit-bearing, which had begun during Moses’ day. Then we’ll drop back to Moses’ day and briefly review Israeli history during these 1,500 years.

“Fruit-Bearing” lay at the heart of that stated about Israel throughout the offer of the kingdom in the gospel accounts, FROM the days of John the Baptist at the beginning of the offer (Matt. 3:8-10) TO that day over three years later when Christ announced that the kingdom would be “taken” from Israel and “given to a nation bringing forth the fruits thereof” (Matt. 21:43).

All of the preceding is climactically seen in Matt. 21:18-43, during the two days preceding the crucifixion.

The account begins with Christ returning to Jerusalem from Bethany, hungering, seeing a fig tree, going to the fig tree, and finding *NO fruit, NOTHING but leaves.*

Because of this, Christ stated, “Let no fruit grow on thee henceforward forever [*lit.*, ‘Let no fruit grow on thee henceforward with respect to the age’ (the *aion*)].” And the fig tree subsequently “withered away.”

With the fig tree representing fruitless Israel, this act marked the end of the offer of the kingdom to Israel in the gospel accounts.

(Israel, from this point forward, could bear *NO fruit relative to the proffered kingdom*, a kingdom which Israel could have realized during the coming age, during the seventh day, the seventh millennium.

Israel though still could and would bear fruit relative to the kingdom covenanted to David in the coming age, *BUT NOT relative to the proffered heavenly sphere of the kingdom.*)

The next day (Mark 11:12-21), at the Temple, in the presence of the chief priests, the Scribes and Pharisees, and older Israeli men, Christ stated the whole of the matter in a parable — the parable of the Householder and His vineyard.

This parable (from Isa. 5) carried matters throughout Israel’s fruitless past history, their rejection and slaying of their own prophets, and *NOW* what they were *ABOUT* to do — cast out and slay the Householder’s Own Son, Who had been sent seeking fruit from the vineyard.

And this was followed by the Son’s announcement in verse forty-three:

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

Israel, over the years, *DID* bring forth fruit, *BUT* what kind of fruit?

In Isaiah chapter five, in the vineyard which Christ referenced in Matthew chapter twenty-one, Israel had brought

forth “wild grapes” (v. 3).

Or, in Matthew chapter twenty-three, the Scribes and Pharisees, compassing land and sea in order to make one proselyte, had ended up making him “twofold more the child of hell [*lit.*, ‘a son of Gehenna’ (a place of refuse)]” than themselves (v. 15).

Rather than making him a fruitful son of the kingdom, as seen in the second parable in Matthew chapter thirteen, the Scribes and Pharisees had made this man twofold more a fruitless son of Gehenna than they themselves were.

(Note the completely opposite positions associated with correct or incorrect fruit-bearing — *sons of the Kingdom on the one hand, and sons of Gehenna on the other* [cf. Matt. 12:30].)

And, when the Householder of the vineyard sent His Son 2,000 years ago, seeking fruit from the vineyard, the Son found a nation associated more with fruit-bearing in relation to Gehenna than with the proffered Kingdom.

ANY fruit brought forth by the nation was completely out of line with that seen in Gen. 1:28 and completely in line with that seen in Isa. 5:3 and Matt. 23:15.

Over the course of the past 1,500 years, dating back to the inception of the nation during Moses’ day, Satan had caused the whole of the matter to be turned completely around.

ANY fruit being produced by Israel was more in line with the present kingdom under Satan than with the coming kingdom under Christ.

3) *Christians*

And the Church, relative to the proclamation of the kingdom and fruit-bearing, because of the work of Satan over the past 2,000 years, finds itself in *NO better condition today*, which is what the first four parables in Matthew chapter thirteen relate.

As seen in these four parables, fruit-bearing results from the sons of the kingdom whom Christ has placed out in the world understanding and acting upon the message, upon the Word of the Kingdom.

And it was fruit-bearing which Satan sought to *PREVENT in the first parable and STOP in the second parable*, with that seen in the third and fourth parables having to do with *different facets of his continuing work, with EXACTLY the same end in view.*

NOW, WHAT does fruit-bearing look like and WHAT is the purpose of fruit-bearing in these parables?

Fruit-bearing looks *EXACTLY* like it did and for *EXACTLY* the *SAME* purpose as seen at the beginning 6,000 years ago, or *anyplace elsewhere in Scripture where the matter is dealt with—BE fruitful, multiply, fill the earth, THEN subdue and rule the earth.*

BUT, WHAT does that look like in today's Christianity?

And that, as well, is quite simple and easy to address.

The Spirit of God is in the world today, in the antitype of that seen in Gen. 24:1ff, *on a SINGULAR mission.* Though the Spirit was already in the world, *the Spirit was sent on the day of Pentecost to search for and to procure a bride for God's Son.*

And the search for and procurement of the bride is being conducted among the saved, from the present dispensation, from among those forming the body of Christ, *who are NEITHER Jew NOR Gentile, BUT, one new man "in Christ."*

The bride is being *called out of* the larger body of Christians, *removed from Christ's body and formed into a bride, EXACTLY as seen in the original type in Gen. 2:21-24 — Eve, formed from a rib which had been removed from Adam's body.*

The complete process has to do with moving through that foreshadowed by the six days of restorative work in Genesis chapter one, with a view to realizing that foreshadowed by the seventh day of rest which follows, beginning chapter two.

And within this complete sequence, *fruit-bearing today* would have to do with those being called out proclaiming the message, with a continued view to others being called out proclaiming the message, with a continued view to others...

Fruit-bearing, as UNCHANGEABLY established in Gen. 1:28, has to do with DUPLICATION, MULTIPLICATION, and FILLING the earth with like-minded individuals, with a view to ultimately SUBDUING and RULING the earth.

(The first man, the first Adam, was told to be fruitful, multiply, fill the earth, then subdue and rule the earth.

The second Man, the last Adam, presently seated at His Fathers right hand (Ps. 110), is carrying out the first three parts of this mandate through the work of the Spirit in the world today.

And the Father has told His Son to sit at His right hand *UNTIL His enemies are made His "footstool," UNTIL His enemies have been subdued.*

THEN, after ALL these things have been accomplished, the Son, with those whom the Spirit will have procured to reign with Him [those who under the leadership of the Spirit, had been fruitful, had multiplied, and had filled the earth] will RULE "in the midst" of His SUBDUED enemies.

Radah, "rule," is used in the Hebrew text of Gen. 1:26, 28; Ps. 110:2].

Also, note that Adam *could NOT* have held the sceptre *at ANY time* following his creation [a position held by some Bible students].

Understanding the exact wording of the mandate in Gen. 1:28 in the light of the type-antitype account of *Saul and David, Satan and Christ*, an individual can know that Adam *could NOT have EVER held the sceptre.*

Holding the sceptre prior to having a contingent of like-minded individuals to occupy the throne with him would have been out of line with both God's command and order.

Adam had to *FIRST* be fruitful, multiply, and fill the earth *BEFORE* he could subdue and *THEN* rule the earth, *EXACTLY* as the second Man, the last Adam, has to sit at His Father's right hand, *UNTIL...*)

NOW, knowing and understanding fruit-bearing from a Scriptural perspective, note again where those in a position to bring forth fruit for the kingdom during the present time find themselves.

And this is *NOT ONLY* after 2,000 years of Satan's work seeking to *PREVENT* and *STOP* fruit-bearing *BUT ALSO* after 4,000 years, taking matters back to Abraham, and after 6,000 years, taking matters back to Adam.

It is *ALL* about fulfilling the mandate given to Adam at the time of man's creation 6,000 years ago, pertaining to rulership over this earth during the last 1,000 years of the earth's existence.

It is about "*REGALITY*" associated with the present *HEAVENS* and *EARTH* during *ONE* climactic age, *NOT* about *REGALITY* associated with the new *HEAVENS* and the new *EARTH* during the *ENDLESS* ages beyond.

It is about events during "*TIME*," *NOT* about events during *ENDLESS TIME* (the ages beyond).

The Church in the World Today

Properly understanding and dealing with Christendom as it presently exists, *particularly in relation to the Word of the Kingdom and fruit-bearing*, an individual would naturally be drawn to the two places where Scripture deals with a history of Christendom throughout the dispensation — the first four parables in Matthew chapter thirteen and/or the epistles to seven Churches in Revelation chapters two and three ("To him that overcometh..." *i.e., overcoming* the world, the flesh, and the Devil [allowing fruit-bearing]).

In the former, *at the end of the dispensation*, he would see *a completely leavened Christendom* (Matt. 13:33); and in the latter, at the end of the dispensation, he would see *a Christendom which has been deceived to the point that individuals believe they are “rich, and increased with goods,” and have “need of nothing”; but, in reality, they are “wretched, and miserable, and poor, and blind, and naked”* (Rev. 3:17).

BUT, EXACTLY WHAT does all of this look like in Christendom today?

And this would have to do with ALL Christendom, NOT just the liberal segment BUT the fundamental segment as well — “till the WHOLE was leavened.”

(Previously in Israel, the entire nation had been affected after this same fashion, with the Scribes and Pharisees [the fundamental legalists], because of what they had done [Matt. 23:13], receiving the greater condemnation at Christ’s hands.)

1) Properly Dealing with the Issue

The only way to correctly answer questions about that seen in Matt. 13:33, properly addressing the issue at hand, would be to drop back 3,500 years in Jewish history and begin with the inception of the nation under Moses. Mistakes seen in much of what is taught in Christendom today emanate from the mistaken way Christians look upon that which occurred at and following this time.

And mistakes of this nature originate *from ONE central mistake, a BASIC mistake.*

The base, the beginning, in this respect is *HOW* an individual looks upon *ONE particular thing* about the nation of Israel, *FROM the time of the nation’s inception during Moses’ day TO the time 1,500 years later, covered by the gospels and Acts.*

And *THAT ONE thing* has to do with the status of the Jewish people relative to “salvation” — Were they “saved,” or “unsaved”?

That would be to ask:

DID God, throughout these 1,500 years, deal with generations of *saved Jews*, dealing with them relative to things beyond salvation by grace?

OR, *DID* God, throughout this time, deal with generations of *unsaved Jews*, dealing with them first and foremost, relative to salvation by grace?

And *HOW* an individual looks upon and understands this whole, overall issue and answers the preceding questions will have far-reaching ramifications on his interpretation of Scripture, particularly throughout the gospels and Acts.

Get things right at the base, at the beginning, and you can remain right while building the superstructure.

BUT, go wrong at the base, and... (cf. Matt. 7:24-27).

Thus, let's see how Scripture handles the matter, beginning at the outset during Moses' day, then moving forward through 1,500 years of Jewish history to the time when events during the gospels and Acts occurred.

a) *Death and Shed Blood, an Inheritance*

Following the nation's inception during Moses' day — which had to do with the death and shed blood of paschal lambs and the consequent death of the firstborn — Moses led the Jewish people out of Egypt to realize an inheritance, within a theocracy, in another land.

NOW, at this point, HOW would this generation of Jews be looked upon relative to salvation — saved, or unsaved?

The *REASON* for their departure from Egypt — leaving Egypt (a type of the "world") to realize an inheritance in another land — would, *ALONE*, reveal that a saved generation of Jews had left Egypt under Moses, for God *does NOT*

call unsaved people from one land to realize an inheritance in another (as He had called Abraham to leave Ur in order to realize an inheritance in another land 430 years earlier; or as he calls Christians for the same purpose today).

BUT, again, death and shed blood, with the resulting death of the firstborn, *PRECEDED* the Israelites leaving Egypt to realize an inheritance in another land.

The former HAD to occur BEFORE the latter.

The Israelites leaving Egypt under Moses had experienced the death of the firstborn (Ex. 12:1ff). Lambs had been slain, blood had been properly applied, and God had recognized a vicarious sacrifice, *EXACTLY* as seen in the message of salvation by grace today.

And the basis for that which occurred 3,500 years ago and that which occurs today *is the SAME* as well. *It HAD/HAS to be the SAME*, for salvation at *ANY* time in man's history *CANNOT* exist *APART* from Christ and His shed blood.

God *CANNOT* recognize the death and shed blood of animals in a vicarious respect (Heb. 10:4), *UNLESS...*

And that "*UNLESS*" takes an individual to an event referenced in Rev. 13:8, to Christ "slain from the foundation of the world," which refers to a time preceding the restoration of the ruined earth in Gen. 1:2b ff.

This verse *HAS* to refer to a time when the earth still lay in ruins, for, *APART FROM Christ, His death, and His shed blood*, even the earth itself *could NOT* have been restored (note requirements for the restoration of the earth yet future [Rev. 5:1-7]; and the earth's past restoration *could ONLY* have required *the SAME*, for the latter restoration *HAS* be built on the foundation of the former restoration).

(*APART FROM* the restoration of the ruined earth, man *could NOT* have been brought into existence; *then, there is the matter of man's fall, requiring restoration/redemption as well.*

The WHOLE of that which occurred is dependent on ONE thing— the preceding event referenced in Rev. 13:8.)

God could recognize efficacy in the death of the paschal lambs in Exodus chapter twelve *ONLY* because His Son was seen to have previously been slain, with His blood having been shed.

THEN, beyond His death, His shed blood *could ONLY* have been placed on the mercy seat of the heavenly tabernacle. Otherwise, God *could NOT* have recognized animal sacrifices under the subsequent Aaronic priesthood.

NOW, how many of the Israelites leaving Egypt under Moses were saved?

The answer is quite simple — as many as were in houses where the blood of a slain lamb had been properly applied; and that would be to say, as many as had, through this means, properly applied the blood of the Lamb of God, “slain from the foundation of the world.”

And the whole of the matter *could ONLY* have been done “by faith” — faith in God’s promise of deliverance through the proper application of the blood of slain lambs, reflecting back on the shed blood of a particular slain Lamb.

Then, *IF* any doubt remains about the saved status of the generation leaving Egypt under Moses, note the statement regarding the matter in I Cor. 10:1-4:

“Moreover, brethren, I would not that ye should be ignorant, how that *ALL* our fathers were under the cloud, and *ALL* passed through the sea;

And were *ALL* baptized unto Moses in the cloud and in the sea;

And did *ALL* eat the same spiritual meat;

And did *ALL* drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.”

Note the use of “*ALL*” five times.

Does this sound like a description of unsaved people?

ONLY the dead — those who had experienced the death of the firstborn — could be buried (in the Sea) and *THEN* be raised (on the eastern banks, out of and separated from the things of Egypt), with an inheritance lying out ahead.

NOW, take this entire matter through subsequent generations over the next 1,500 years, which continued, year-by-year to sacrifice paschal lambs and properly apply the blood, (with some breaks [e.g., during the Babylonian captivity]).

THEN, when Christ came the first time, conditions in this respect were *EXACTLY* as they had been instituted and carried out during Moses’ day, then carried out through succeeding generations. The Jewish people *were STILL, year-by-year*, sacrificing paschal lambs and applying the blood.

And, in the light of what is revealed in Scripture about the nation and fruit-bearing — God sending His servants at different times during this period, seeking fruit — this saved status of succeeding generations of Jews, *FROM Moses TO Christ, would HAVE to be seen and understood accordingly.*

ONLY saved individuals could be seen in a fruit-bearing setting of this nature.

b) Expectation of Fruit-Bearing Throughout

In line with the preceding, it is clear from comparing the accounts of the parable of the vineyard in Isa. 5:1-13 and Matt. 21:33-43 that God had expected fruit from His vineyard, fruit from Israel, *THROUGHOUT the ENTIRE time of the nation’s existence, FROM Moses TO Christ.*

Because of Israel’s failure to bring forth fruit in the Isaiah account, Gentile nations were allowed to come into Israel’s land and uproot the nation, the vineyard. And this

was done to effect correction, to bring about changes in the barren condition of God's wayward son (*cf.* John 15:1, 2).

And, because of *WHERE* Israel's barren condition had ultimately taken the nation after 1,500 years, the kingdom (the proffered kingdom, the kingdom of the heavens) was taken from Israel, with a view to a new nation being called into existence which would "bring forth the fruits thereof" (Matt. 21:43; I Peter 2:9, 10).

It would be *IMPOSSIBLE* for unsaved individuals to bring forth the type fruit which God had expected from Israel throughout the nation's 1,500-year history, leading into the events seen in Matthew chapter twenty-one.

Fruit-bearing, as originally set forth and unchangeably established in Gen.1:28, had to do with multiplication, reproduction of like-minded individuals relative to a kingdom.

And, having been set forth and established after this fashion in Genesis, *God could ONLY have expected fruit-bearing of this SAME nature throughout Israel's history.*

This is clearly seen in Matt. 21:18-43 through Christ's actions and statements, marking a terminal point for Israel relative to fruit-bearing and the proffered kingdom.

2) *Ramifications of Error*

As previously seen, part and parcel with the working of the leaven in Matt. 13:33, the one thing that practically the whole of Christendom has in common is viewing the 1,500-year history of Israel in an incorrect manner, resulting in the same mistake time and again, with far-reaching, negative ramifications.

And that is WHY so much time was previously spent on this matter.

With few exceptions, regardless of one's outlook on things pertaining to the Millennium, Christians today, viewing

the gospels, invariably see Christ coming to an unsaved generation of Jews.

Some see only a salvation by grace message throughout the gospels, seeing *the kingdom* as synonymous with *heaven*.

Others see somewhat of a mixture of a message pertaining to the proffered kingdom and salvation by grace, attempting to single out places in the gospels having to do with both.

Then, resulting from this same erroneous line of thought, the Gospel of John is often separated from the three synoptics, saying that the synoptics deal mainly with the offer of the kingdom, while John deals with salvation by grace (a message to the Jews then and Christians today).

Christians over the years have looked upon and handled things in all four gospels numerous ways, and it would serve no useful purpose to go beyond the previous general remarks.

Instead, let's simply *stay with a common way of looking at the gospels that almost ALL Christians have held over the years* — seeing Christ, 2,000 years ago, come to and deal with an unsaved generation of Jews.

Then, we can see and deal with the ramifications of this type thinking in Christian circles over the years, extending into the present time.

a) *The Four Gospels and Acts*

Viewing the four gospels and Acts CORRECTLY, an individual would see the offer of the kingdom of the heavens to a saved generation of Jews in the gospels (Matt. 3:1ff) and a re-offer of the kingdom to that same continuing generation in Acts (2:4ff).

And there would be NOTHING about the message of salvation by grace in connection with either the offer or the re-offer of the kingdom to Israel throughout this entire period (from 30 A.D. to about 62 A.D.).

Thus, since a saved generation of Jews was being dealt with throughout this time, a message of salvation by grace, *EITHER* by itself *OR* in connection with the offer or re-offer of the kingdom, *could ONLY have been COMPLETELY out of place.*

When Gentiles began to be added to the newly formed Church, the body of Christ (Acts 10ff), the gospel of grace would, of necessity, have had to be proclaimed preceding the message pertaining to the kingdom.

BUT, BEFORE this time — time throughout the gospels and the first nine chapters of Acts — the message of salvation by grace would have been completely out of place.

And, *BEYOND this time*, throughout the remainder of Acts, *this message would STILL have been out of place relative to Israel and the re-offer of the kingdom.*

(Believing Jews during both the offer and re-offer of the kingdom were being saved *FROM* an unbelieving, “untoward generation” [Acts 2:40], relative *TO* the proffered kingdom.

These believing Jews *were NOT being added to the one new man “in Christ”* [Acts 2:1-3] Rather, they were being added to the numbers of prior believing Jews [in the gospels], *with an ultimate view to having an entire repentant, believing Jewish nation.*

This was a one-of-a-kind time [33 A.D. to about 62 A.D.], *There was NOTHING like it either before or after.*

For more information on material in the preceding three paragraphs, refer to the author’s books listed at the end of this section.)

To provide an example of how all of this has invariably been mishandled by Christians over the years, note Jesus’ conversation with Nicodemus in John 3:1ff.

And to simplify matters, though remaining completely within what almost anyone believes and teaches on this

passage, Nicodemus is seen as an unsaved Jew coming to Jesus and asking, in a somewhat round-about way, how to be saved.

And Jesus tells him how to be saved. He has to be born again, born from above, or he cannot see the kingdom of God, understood simply as heaven by most, some as a reference to the proffered kingdom.

Then, if this same line of thought is carried on into verse five, things really begin to go awry by individuals trying to explain “born out of water and Spirit [*lit. rendering*]” in relation to the new birth, understood as salvation by grace.

BUT, WAIT a minute!

WHAT is the setting of John chapter three?

WHAT did Nicodemus really say in his opening statement?

HOW did Christ respond?

And *DID* either Nicodemus’ opening statement or Christ’s response *have ANYTHING to do with salvation by grace?*

And, as well, note that *the ENTIRE discourse could ONLY have to do with the SAME subject throughout* (vv. 1-21). The subject *DOESN’T* change later in the discourse (at vv. 14ff).

Nicodemus, beginning the conversation, dealt with the “signs” which Jesus was performing in connection with the proffered kingdom. And Jesus’ response was in complete keeping with Nicodemus’ statement. His response had to do with seeing/entering the kingdom being proclaimed, the message attended by the supernatural signs in question.

And, since saved people were being dealt with in the passage, the birth from above could ONLY have had to do with being brought forth from above rather than from below, with the kingdom in view (a common concept in Scripture; e.g., Matt. 16:13-17, 21-23).

(Ref. to Chapter III in this book, which deals with parallel parts of John chapters one and three.

Also, see the author's book, *Brought Forth from Above*.)

There is *NOTHING* about salvation by grace in the primary interpretation of this passage, though the whole of Christendom, over the years, *has dealt with the section ONLY relative to salvation by grace, DOING AWAY with what is really being taught.*

Relative to the "signs" which Nicodemus mentioned, note the purpose statement for signs in John's gospel, in John 20:30, 31 (a purpose which would have to include signs in the synoptics as well, for three of the signs referenced in John's gospel appear in the synoptics).

(Signs have to do with *ISRAEL and the KINGDOM, with salvation in relation to the kingdom, NOT with salvation by grace.*

Signs were introduced this way during Moses' day, *establishing an UNCHANGEABLE way in which they would have to be seen and understood throughout the remainder of Scripture.*

Supernatural signs were being manifested in connection with the message to show the Jewish people what they could have in the proffered kingdom — supernatural healing, provision, protection...

[For information on these supernatural signs, beginning with Moses, refer to Appendix III in this book, "Signs, Wonders, Miracles"].

In John 20:31, *signs accompanied the message to effect belief that "Jesus was the Christ, the Son of God." And this had to do with the subject at hand, with regality, NOT salvation by grace.*

"The Christ" had to do with *the Anointed One*. Prophets, priests, and kings were anointed in Israel. Christ was "born King" [Matt. 2:2].

The statement, “the Son of God,” had to do with *regality* as well. “Sonship” implies *rulership*.

The present ruler of the kingdom, Satan, is both *the anointed one* [the Christ, by Divine appointment in the beginning] and *God’s son* [because of creation in the beginning (Job 1:6-2:2; Ezek. 28:13, 14)].

He is to be succeeded by the Anointed One [the Christ], God’s Son [in this case, God’s firstborn Son], for in the human realm *ONLY firstborn Sons can rule*.

In the preceding respect, note John 3:13-16. “The Son of man” in verses thirteen and fourteen, *a Messianic title*, is referred to in verse sixteen as “His [God’s] only begotten Son.”

And the words in John 20:31, “that he might have life,” *could ONLY refer, contextually, to life in the proffered kingdom.*)

b) The Epistles

The removal of the kingdom from Israel necessitated the Church being called into existence, with the subsequent writing of the different epistles, mainly by Paul.

The epistles (Pauline, Hebrews, and general) are filled with information pertaining to the Word of the Kingdom, to the mystery revealed to Paul (Paul’s gospel), though seldom dealt with correctly because of what the working of the heaven has done over two millenniums of time.

Nonetheless, showing the importance of the matter at hand, “the whole creation groaneth and travaileth in pain together,” awaiting, anticipating that coming day, the seventh millennium, when “the sons of God” will be manifested (Rom. 8:18-23).

God is about to bring forth a new order of Sons, Christ and His co-heirs, with Christ replacing Satan and His co-heirs replacing angels ruling under Satan.

And they, together, from the heavens, will rule the earth for the last 1,000 years of the existing heavens and earth, ultimately effecting that seen in I Cor. 15:24-28:

"Then cometh the end [the end of the Millennium, the end of the complete 7,000 years], when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

For he must reign, till he hath put all enemies under his feet.

The last enemy that shall be destroyed is death.

For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all ['all things in all of these things']."

THEN, and ONLY THEN, will the new heavens and the new earth be brought into existence, *with ALL things having been made "NEW"* (Rev. 21:1-5).

THEN, and ONLY THEN, AFTER the present heavens and earth have passed out of existence, *WILL* the unending ages comprising eternity commence.

(Because of the complexity of this whole subject, coming out of the O.T. into the gospels, then into Acts, then into the epistles, matters surrounding the proffered kingdom in the epistles will not be carried beyond the preceding brief remarks.

Rather, refer to complete books written by the author on this overall subject, such as *Message in the Gospels, Acts, Epistles, From Acts to the Epistles, The Acts Period, or Salvation Message, Gospels, Acts, Epistles, Revelation.*)

Appendix III

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, by men empowered to perform them, *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 (in the antitype of Gen. 24).

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 first-born 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; Mark 1:23-42; 2:3-5; 3:1-15).

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 the 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 *curses* 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 COMPLETE-NESS (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 IV

Aion, Aionios

The Two Greek Words Translated "Eternal" in English New Testament Texts

(Material in this appendix article has been taken from Marvin R. Vincent's four-volume set, *Word Studies in the New Testament* [a standard word study which has been in use for well over 100 years].

Some editing of the original, printed text has been done to produce better clarity and easier reading, though no change alters any meaning in the original text [added paragraph divisions, transliterating Greek words to English lettering, some deletion of unneeded data, etc.].

This material comprises Vincent's comments on two Greek words, *aion* and *aionios*, which have to do with "time" — one a noun, the other an adjective, both meaning the same thing — often indiscriminately translated "age," "world," "forever," "eternal," or "everlasting" [depending on the English translation].

There is really no word for "eternal" or "everlasting" in the Greek text of the N.T. [nor is there one in the Hebrew text of the O.T., with *olam* the main word usually translated "eternal" or "everlasting"].

And, as will become evident from a correct understanding of *aion* and *aionios*, these two words have not only often been mistranslated, causing confusion, but a correct translation is, at times, quite difficult. The latter can only be true because there are no words in the English language which exactly correspond to these words in the Greek text.

Context must always be the determining factor in any translation of these words; and, many times in the N.T., since *ages* are often being dealt with, both words can often be understood in this respect.

For example, note the latter part of Luke 18:30 where both *aion* and *aionios* appear and where, contextually [vv. 18-29], an inheritance in the kingdom [to be realized in the coming age] is in view.

Thus, this part of the verse should be properly translated, "...and in the age [*aion*] to come age-lasting [*aionios*] life."

And, in like manner, the question asked in the introductory verse of this passage [v. 18] should be translated, "Good Master, what shall I do to inherit age-lasting [*aionios*] life." "Eternal life," often used in translations of this verse, is *not* inherited; it is a *free gift* [Eph. 2:8, 9]. One must be a child of the Owner to be in line for the inheritance [Rom. 8:17].)

The Noun, Aion

Aion, transliterated "aeon," is a *period of time of longer or shorter duration, having a beginning and an end, and complete in itself.*

Aristotle said, "The period which includes the whole time of each one's life is called *the aeon of each one.*" Hence, it often means *the life of a man*, as in Homer, where one's life (*aion*) is said to leave him or to consume away.

It is not, however, limited to human life; it signifies *any period in the course of events*, as the period or age before Christ; the period of the Millennium; the period before the beginning of history.

The word does not have a stationary and mechanical value. It does not mean a period of fixed length for all cases. *There are as many aeons as entities*, the respective durations of which are fixed by the normal conditions of the several entities.

There is one aeon of a human life, another of the life of a nation. *The length of the aeon depends on the subject to which it is attached.*

Aion is sometimes translated "world," with "world" representing *a period or a series of periods of time* (cf. Matt. 12:32; 13:40, 49; I Cor. 1:20; 2:6; Eph. 1:21), having to do with the world's contents which are included in the duration of the world (I Cor. 2:7; 10:11; Heb. 1:2; 9:26; 11:3).

The word *always* carries the notion of *time*, and not of *eternity*. It *always* means *a period of time*. Otherwise, it would be impossible to account for the plural, or for such qualifying expressions as *this age*, or *the age to come*.

It does not mean something endless or everlasting.

To deduce that meaning from its relation to *aei* (a cognate word) is absurd; for, apart from the fact that the meaning of a word is not definitely fixed by its derivation, *aei* (like *aion*) *does not signify endless duration*.

When the writer of the Pastoral Epistles quotes the saying that "the Cretians are always [*aei*] liars" (Titus 1:12), he surely does not mean that the Cretians will go on lying for all eternity (cf. Acts 7:51; II Cor. 4:11; 6:10; Heb. 3:10; I Peter 3:15). *Aei* means "habitually" or "continually" within the limit of the subject's life.

In our colloquial dialect "everlastingly" is used in the same way. "The boy is everlastingly tormenting me to buy him a drum."

In the New Testament, the history of the world is conceived as developed through a succession of aeons. A series of such aeons precedes the introduction of a new series inaugurated by the Christian dispensation, and the end of the world and the second coming of Christ are to mark the beginning of another series (cf. Eph. 3:11). Paul contemplates aeons before and after the Christian era (Eph. 1:21; 2:7; 3:9, 21; I Cor. 10:11; cf. Heb. 9:26).

He includes the series of aeons in one great aeon: *ho aion ton aionon*, "the aeon of the aeons" (Eph. 3:21); and the author of the Epistle to the Hebrews describes *the throne of God as enduring unto the aeon of the aeons* (Heb. 1:8).

The plural is also used, *aeons of the aeons*, signifying all the successive periods which make up the sum total of the ages collectively (Rom. 16:27; Gal. 1:5; Phil. 4:20, etc.). This plural phrase is applied by Paul to God only.

The Adjective, Aionios

The adjective *aionios*, in like manner, carries the idea of "time." Neither the noun nor the adjective, in themselves, carry the sense of *endless or everlasting*, though they may acquire that sense by their connotation. *Aionios* means "enduring through or pertaining to a period of time." Both the noun and the adjective are applied to limited periods.

Thus the phrase *eis ton aiona* (lit., "with respect to the *aion*," appearing 29 times in the N.T. [e.g., John 4:14; 6:51, 58; Heb. 5:6; 6:20; 7:17, 21, 24, 25]), habitually rendered "forever," is often used of *duration which is limited in the very nature of the case*.

Note a few out of many instances in the Septuagint (Greek translation of the O.T.) pertaining to *aion* (Ex. 21:6; 29:9; 32:13; Lev. 25:46; Deut. 15:17; Josh. 14:9; 1 Sam. 8:13; I Chron. 28:4; cf. Matt. 21:19; John 13:8; I Cor. 8:13).

The same is true of *aionios* in the Septuagint. Out of 150 instances in the Septuagint, four-fifths imply *limited duration* (cf. Gen. 48:4; Num. 10:8; 15:15; Prov. 22:28; Jonah 2:6; Hab. 3:6).

Words which are habitually applied to things temporal or material cannot carry, in themselves, the sense of endlessness. Even when applied to God, we are not forced to render *aionios* "everlasting." Of course the life of God is endless; but

the question is whether, in describing God as *aionios*, it was intended to describe the duration of His being, or whether some different and larger idea was not contemplated.

That God lives everlastingly, and has lived everlastingly, are, no doubt, great and significant facts; yet they are not the dominant or the most impressive facts in *God's relations to time*. God's eternity does not stand merely or chiefly for a scale of length. It is not primarily a mathematical but a moral fact.

The relations of God to time include and imply far more than the bare fact of endless continuance. They carry with them the fact that *God transcends time*; God works on different principles and on a vaster scale than the wisdom of time provides; God oversteps the conditions and the motives of time; God marshals the successive aeons from a point outside of time, on lines which run out into His own measureless cycles, and for sublime moral ends which the creature of threescore and ten years cannot grasp and does not even suspect.

In Rom. 16:26 Paul speaks of the eternal God (*tou aioniou Theou*); but that he does not mean the everlasting God is perfectly clear from the context. He has said that "the mystery" has been kept in silence in times eternal (*chronois aionious*), which he does not mean everlasting times, but the successive aeons which elapsed before Christ was proclaimed. God therefore is described as *the God of the aeons*, the God who pervaded and controlled those periods before the incarnation.

To the same effect is the title, *ho basileus ton aionion*, "the King of the aeons," applied to God in I Tim. 1:17. The phrase, *pro chronon aionion*, "before eternal times" (II Tim. 1:9; Titus 1:2), cannot mean before everlasting times. The meaning is of old. The grace and the promise were given in time, but far back in the ages, before the times of reckoning the aeons.

Zoe aionios, "eternal life," which occurs 42 times in the N. T., but not in the Septuagint, is not endless life, but *life pertaining to a certain age or aeon, or continuing during that aeon*.

I repeat, *life may be endless; the life in union with Christ is endless, but the fact is not expressed by aionios*.

Kolesis aionios, rendered "everlasting punishment" (Matt. 25:46), is the punishment peculiar to an aeon other than that in which Christ is speaking.

In some cases, *zoe aionios* does not refer specifically to the life beyond time, but rather to the aeon or dispensation of Messiah, which succeeds the present dispensation (cf. Matt. 19:16; John 5:39).

John says that *zoe aionios* is the present possession of those who believe on the Son of God (3:36; 5:24; 6:47, 54). The Father's commandment is *zoe aionios* (12:50); to know the only true God and Jesus Christ is *zoe aionios* (17:3).

Thus, while *aionios* carries the idea of time, though not of endlessness, there belongs to it also, more or less, a sense of quality. Its character is ethical rather than mathematical. The deepest significance of the life beyond time lies, not in endlessness, but in the moral quality of the aeon into which the life passes.

Other Considerations

It is comparatively unimportant whether or not the rich fool, when his soul was required of him (Luke 12:20), entered upon a state that was endless. The principal, the tremendous fact, as Christ unmistakably puts it, was that, in the new aeon, the motives, the aims, the conditions, the successes and awards of time counted for nothing.

In this life, his barns and their contents were *everything*; the soul was *nothing*. In the new life the soul was *first and everything*; the barns and storehouses were *nothing*.

Note the verb, *apollumi* in a similar respect, meaning “to destroy,” “put an end to,” or in the middle voice, “to be lost, to perish.” Peter says, “the world being deluged with water, perished” (*apollumi* [II Peter 3:6]); but the world did not become extinct, it was renewed.

In Heb. 1:11, 12, quoted from Ps. 102:25-27, we read concerning the heavens and the earth as compared with the eternity of God, “they shall perish” (*apollumi*). But the perishing is only preparatory to change and renewal. “They shall be changed” (*apollumi* [cf. Isa. 51:6, 16; 65:17; 66:22; II Peter 3:13]). Similarly, “the Son of man came to save that which was lost” (*apollumi* [Luke 19:10]). Jesus charged His apostles to go to “the lost [*apollumi*] sheep of the house of Israel” (Matt. 10:6; cf. Matt. 15:24).

“He that shall lose [*apollumi*] his life for my sake shall find it” (Matt. 16:25; cf. Luke 15:6, 9, 32).

In this passage the word “destruction” is qualified. It is “destruction from the presence of the Lord and from the glory of his power” (Matt. 16:27-17:5; II Thess. 1:9), *at His second coming, in the new aeon*.

In other words, *it is the severance, at a given point in time, of those who obey not the gospel from the presence and the glory of Christ* (II Thess. 1:5-11).

Aionios may therefore describe this severance as continuing during the millennial aeon between Christ’s coming and the final judgment, as being for the wicked prolonged throughout that aeon and characteristic of it.

Or, *aionios* may describe the severance as characteristic of or enduring through a period or aeon succeeding the final judgment, the extent of which period is not defined.

In neither case is *aionios* to be interpreted as “everlasting” or “endless.”

